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OR, THE

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ADDRESS OF THE EDITOR.

It is the custom with some periodicals to preface the labours of a new year with an introductory address. We have not hitherto adopted the practice, as the principles and character of our work have been so generally known, and are so entirely unalterable, that such prefaces would, for the most part, have been wearisome repetitions of our pages and of themselves. At the present juncture, however, we are tempted to deviate from our previous course into that of some of our contemporaries, and expressly and formally to lay before the public the grounds on which we rest our pretensions to their audience and consideration. A crisis has arrived, wholly unparalleled in any period of our history, except in that of the Great Rebellion: the Established Church of the nation is loudly denounced and menaced with utter destruction, and the Edomitic cry is heard with apathy or complacency. That such a state of affairs has been brought about through the agency of the press—agency which, through infidelity working on ignorance and innate corruption, excited in France that moral conflagration which oceans of blood have not to this hour extinguished, and which yet may burst out in all the intensity of its fierceness, is unquestionable. Artful deceivers, by extolling the intellectual advancement of the age, have easily persuaded ignorance to affect omniscience; sophisms, only not contemptible because their reception has produced the most tremendous results, have been admitted as axioms; and men whose knowledge of Scripture, theology, Church history, and Church law, is an absolute infinitesimal, have unblushingly determined the most abstruse questions in all. The most discordant and portentous errors every where prevail; theories which, applied to aught beside, would place their projectors within danger of a commission of lunacy, become arguments well worth consideration when applied to the Church of these realms. Such is the power of malice on one hand, the weakness of ignorance on the other. Between the two, all that is valuable in both worlds is to be nationally sacrificed. The enemies of the Church see the advantage they have gained, and improve it.

Infidel and Papist sail in the same bottom,—and even the Independent, the very principle of whose secession is the disconnexion of congregations, thinks he sees his way to the plunder of the Church clearly enough to argue the question, “Of what modifications is the system of congregationalism susceptible, that may adapt it to the GENERAL CIRCUMSTANCES OF SOCIETY?!”*

In affirming without hesitation that popular ignorance has brought the Church into this perilous position, we utter a truth which cannot be very musical to ears habituated to the cuckoo-note of the flatterer. We proclaim, nevertheless, that, in sound theological and ecclesiastical KNOWLEDGE, the present age is a dwarf before that of Jortin and Secker; a pigmy before those of Barrow, Hooker, and Jewell. In smattering, indeed, the present period towers gigantic; but, like the genie of the Arabian tales, it is a giant of smoke. Had men been content to acquaint themselves with the subjects they undertook to discuss, all would have been well, and the Church would have stood impregnable.

It was principally to meet prevailing ignorance and stem malignant sophistry through a popular vehicle, that this publication was established. How faithfully this office has been executed, may be read in the commendations of some of the holiest men that ever adorned our land, and in the morbid ravings of some of the most mischievous spirits that ever defiled it; in the eulogy and cooperation of Rennell and Heber (we purposely omit living names), and the bitter execration of every despiser and blasphemer. By the same spirit, we trust, we shall ever continue to be actuated. Wholly unbiassed by every consideration of fear or favour, we shall endeavour decidedly to advocate the claims of our Church upon national and individual support, basing them, where alone they can and ought to rest, on the foundation of that eternal truth which is so little known and so much belied; and meeting, by prompt reply, the popular delusion of the day.

We fully acquiesce in the voice of history that the Church is the best bulwark of our civil liberty. Her ruin involved the nation first in the horrors of a bloodstained anarchy, and afterwards in the misery of a military tyranny. Her firm resistance to the encroachments of an unprincipled despot secured at once the rights of person and conscience from the most perilous invasion our history records, and laid the foundation of our free constitution. Still, however, it is not on our temporal obligations to the Church that we found our attachment to her. No; the tie is infinitely more sacred—it is because we believe that she is entrusted from above with the deposit of Divine truth, and that she *has* faithfully fulfilled her trust, and, most especially, *is* faithfully fulfilling it,—by

extending the knowledge of the Gospel to the utmost of her power. And though we should be widely misconceived were we understood dogmatically to confine Christianity to her pale, yet we hesitate not to affirm that her interests and those of Christianity in this country are identified, and that her extinction would prove the severest blow to the Christian interest, here, certainly, and perhaps throughout Europe, that could be inflicted. The conduct of the infidels, who cannot be, *abstractedly*, more hostile to one sect of Christians than another, is evidence of *their* opinion; and the children of this world are wise enough in their generation.

This will not be the place to *prove* our opinions in regard to the Church. That we have done, and shall endeavour to do in every Number. But a succinct and methodical statement of them may be advisable.

The position of the question between the Church and her opponents can only be understood by reference to her history. Let it then be recollected that the death of Christ broke down the middle partition-wall between Jew and Gentile; and that the Church, the people in covenant with God, and enjoying consequent privileges, was no longer to consist of Jews alone, but to comprise all who should embrace the Gospel, universally published. "One Lord, one faith, one baptism, one God and Father of all," "one fold and one Shepherd" was the doctrine preached; and, if the testimony of Scripture be of any value on this point, unity of communion is only secondary to essential truth. Christ's dying prayer was that his disciples might be one; his Apostle accordingly entreats his converts with ONE MIND and ONE MOUTH to glorify God, and beseeches them by their Master's name that there be no divisions among them, but that they be PERFECTLY joined together in THE SAME MIND and in THE SAME JUDGMENT. The same Apostle commands them to mark those who would create divisions, and avoid them; and another Apostle speaks of "them that separate themselves" as "sensual, having not the Spirit." Texts of this kind abound throughout the New Testament; nor can their literal force be in any way avoided except where unity is to be purchased by the compromise of essential truth. It is evident that they all suppose what some express, not unity only, but unity in the essentials of the Gospel. It is not unity in Judaism, nor in Gnosticism, but in pure Christianity, that is commanded. We are not therefore required to maintain spiritual unity with essential error, but rather forbidden. But where a Church exists, holding in their purity the fundamentals of Christianity, and administering the Gospel sacraments, separation is distinctly stigmatized. Neither can a difference of opinion in minor or *indifferent* matters be admitted as any just plea of separation from such a Church; such an unity could never have been expected by Him who has so constituted us that it

would be an impossibility. Were men to separate on grounds like these, there would be an end of the Church altogether: "two or three" would never be "gathered together in the name" of their common Redeemer, and every man would become his own sect.

The first inspired teachers of Christianity having "fallen asleep," they left to the Church "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," their holy bequest of the New Testament Scriptures. These, together with the writings of the "holy men of God" of "old time," now took the place of living prophets and apostles, and were the authority by which the Church of Christ, and every member in particular, was bound to be guided until the Lord of the vineyard should return. Natural depravity first disregarded the blessing, and afterwards degraded and dishonoured it. A large section of the Church had at length assumed a superiority to the Bible, and instead of professing to build upon its precepts, "made," like the Pharisees of old, "the word of God of none effect through their traditions." In this portion of the Church the realm of England was included, when an increased study of the Scriptures, the unquestionable oracles of God, led several pious persons, here as well as elsewhere, to *protest* against the blasphemy which erected itself into an arbiter of revelation. Hence the term *Protestant*. The Church of England conducted the debate with Rome with the most earnest desire to maintain the unity of the truth. But when unity and truth were incompatible, the latter was not to be sacrificed to the former. Popery defended her corruptions through fire and blood; and nothing remained but to appeal to the Scriptures, and indignantly discard those absurdities and blasphemies which fraud and folly had grafted on the truth. Thus then the Church of England was no new sect, but the old Church of Christ, which had for some ages been enslaved and disfigured by the corruptions of Romanism, but which now shook herself from the dust which had defiled her, and put on her strength and her beautiful garments. Secession from her now stood upon a very different ground from that of her secession from Rome. Nevertheless, if any in conscience thought some *essential* corruptions remained which she refused to extinguish, they were bound to quit her communion, and carry on the work of reformation, retaining, however, the apostolic succession of the ministry. This was the ground taken by the *early* dissenters: and though we think they were wrong in opinion, yet, holding that opinion, they were clearly right in conscience. It remained for later days to make the discovery that men might separate from a Church for non-essentials, and "heap to themselves teachers" instead of receiving them from an apostolical succession. But the very nature of the reformation from Popery has always been grievously misunderstood by separatists from our Church. The principle of Protestantism is an appeal from

human corruptions to Scripture truth. Purgatory, indulgences, transubstantiation, invocation of saints, legendary scriptures, all these were of the essence of Popery, contradictory additions, to the plain sense of Scripture. But whether the public prayers should be written or oral, whether the sermon should be composed or extemporised, were points on which the Scriptures determined nothing, and therefore they could not have any manner of connexion with Popery. Were it so, the Church would be popish in one respect, and the dissenters in the other: for extemporaneous preaching is the general practice of the Romish Church. It is not easy to understand why the English surplice should be more popish than the Scottish gown, since both are equally removed from the costume of the popish official. Yet an early outcry was raised against it, and there are yet some bellowings heard.

For the honest dissenter, who, like his brethren of former times, dissents because he believes us in essential error, we have, as for every honest man, the highest respect. But we would remind him that the question of separation from a true branch of the Catholic Church (if such ours should be found), is a very serious one. He is bound to assure himself that our error *is* essential. Petty and external objections have nothing to do with the question. He is bound also to recollect that many defects which he deprecates would be obliterated were not the Church unjustly and unconstitutionally deprived of her CONVOCATION. Should these reflections fail to move him, we must leave him to his conscience and his God. In regard to such as entertain conscientious objections to our forms and discipline, but do not regard the question as one of salvation, we would entreat them to consider, *in connexion with what has been already adduced from the NEW TESTAMENT*, whether the price of unity be not a dear purchase of the proposed exemption. Should the Convocation resume its powers, we shall at once be forward to commend any concessions (compatible with the integrity of our faith and discipline) which may really conciliate candid objectors. But the Savoy conference, we apprehend, is but too real an index to the character of dissenting objections—they are held good while they can be used, but the moment the Church proposes to remove the ground of them, the objections are shifted, not withdrawn. Unless it could be plausibly shewn that the Church is likely to enlarge her bounds thereby, or her members to be better pleased with her constitution, we would not concede the most indifferent iota.

Very different, however, are our sentiments in regard to those who, without any, or, at least, any sufficient understanding of the matter at issue, proclaim themselves dissenters from the Church, and join every wild scheme and every wild outcry against her. With such we wage interminable war.

Believing then the Established Church of England to be the external

Church of Christ as regards this country, and that no sufficient ground has hitherto been shewn for secession, we shall contend for her as the chosen vessel to bear the name of her God to the people of our land. And, in this view of the subject, it is evident that, even should the legislature resolve on degrading her, she will have the same right which she ever had to the allegiance of her children, and the same arguments to urge against secession. She is not, nor ever was, what her adversaries please to term her, "a parliamentary Church." She is, indeed, "by law established," but she is not by law *a true portion of the Catholic Church*: this she is by a much higher authority. It is in this character that she demands our fidelity. If she ever was a true Church, all the legislatures of the earth cannot unchurch her, or give lawfulness to schism. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

A specious argument in favour of the confiscation of Church property is built upon the assertion that such property was transferred from one Church to another at the Reformation. But if the view we have been taking be correct, there was no such alienation made. The Church of England was still the Church of England, though reformed: and if it should please a new Convocation to reform it still further, it would no less be the Church of England. Even such essential alterations as would place ourselves in the ranks of the dissenters would not create a difference in the *title*. But we may remark that a precedent drawn from the times of Henry VIII. would be urged in these days against nothing but the Church. The title therefore of the Church to her property is indefeasible; and no arguments of expediency can be brought to invalidate it, but such as would compromise the security of all property whatsoever.

Convinced then that our reformed Catholic Church is so far from having given any just grounds of dissent, that she is, on the contrary, one of the purest Churches upon earth, if not the very purest; we deem it our duty to support her to the very utmost of our ability, and to impress upon the minds of others those opinions which seem to us so essential to the wellbeing of the community, both spiritual and temporal. For all this we have been called bigotted and illiberal, and, doubtless, not for the last time. But we are not afraid of words. Bigotry is an obstinate attachment to opinions without evidence, or even against it. With neither of these qualities we hope to be chargeable. We can give a reason for our adherence to our Church, and an audience to every man who opposes us. Illiberality is an unfair or unkind construction of men's motives. We have no right to interpret these more unfavourably than their actions warrant; and we should much regret if we have once done so. But it is no illiberality to deem our opponents wrong, unless we would have the inconsistency to say we

adopt opinions which we do not believe to be right.' We do believe that all who will not, at this juncture especially, step forward to befriend the Church, are in material error; an error which, if widely prevalent, will soon take terrible revenge on its supporters, by involving them in the ruins of a falling nation. To those who, appropriating to themselves the emoluments of the Church, make common cause with her spiritual opponents or temporal foes, we have nothing to say: with such, all remonstrance would be useless; not to mention that in literature, as in chivalry, it is degradation to tilt with convicted traitors. But to those members of the Church, who, avowing the most ardent attachment to her constitution and forms, nevertheless take leave to treat the great majority of their brethren with coldness and distrust, and to judge them with harshness, for no other reason than a difference of opinion on unessential and abstruse doctrines, we earnestly recommend a prayerful revision of their conduct, and an attentive observance of the signs of the times. We would urge on them the wise and Christian advice of the mild and pious Heber. "On points like these, in God's name, let every man enjoy his own opinion! 'Let not him that eateth despise him that eateth not; neither let him that eateth not judge him that eateth.' The appellations of irreligious person or fanatic, are far too serious to be bandied about for reasons like these; and it is better to shun such discussions, than to run the risk of unsettling the mind of our friend by unnecessary scruples, or irritating him by ridicule or uncharitable reflections." We would implore all Churchmen to bury minor and trivial distinctions in the common cause of our beleaguered Church.

Finally, we trust our pages will always prove that we embark not in controversy with pleasure, but under a sense of duty. Well it were for the Church universal if religion were less matter of debate, and more of influential principle. But "earnestly to contend for the faith once delivered to the saints" is a duty enjoined upon the Christian, as well as to cherish its influence and to exhibit its fruits. It is because we believe that the "faith once delivered" has been faithfully kept by the Church of England that we so "earnestly contend" for her. The Church, we know, is the means, not the end; but that she is the means appointed by Infinite Wisdom, we must believe till we find her convicted of departing from the inspired rule. Other means, therefore, we are not solicitous to seek—and in endeavouring to the utmost of our ability to devote our powers to her cause, we believe we are most effectively serving the interests of Christ's true religion.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Nature of the Intercourse between the Soul and the Body ; which is supposed to be effected either by physical Influx, or by spiritual Influx, or by pre-established Harmony. Translated from the Latin of EMANUEL SWEDENBORG, late Member of the House of Nobles in the Royal Diet of Sweden, Assessor of the Royal Board of Mines, Fellow of the Royal Society of Upsala, and of the Royal Academy of Sciences of Stockholm, and corresponding Member of the Academy of Sciences of St. Petersburg. 12mo. Pp. 43. London: Simpkin and Marshall. Manchester: W. Clark. 1832.*

IN our number for last July, we said that our apprehensions on the diffusion of Swedenborgianism were greatly inferior to those of our correspondent Percunctator. We have not seen reason to alter this opinion. In noticing, therefore, the pamphlet which has just issued from the "Society for Printing and Publishing the Works of Emanuel Swedenborg," (!!!) we would not be understood to attach any importance to the influence of the book itself, or that of the erudite Society whose obstetric abilities are so worthily employed in delivering mother Dulness of such monstrosities. We are, indeed, well aware that the absurdity of any opinion is no argument against its possible prevalence ; as transubstantiation and idolatry are existing proofs. The signs of the times, however, do not incline us to apprehend danger from this quarter. Negligence of Scripture, and infidelity, parent alike and child of the former, are the monsters which demand the club of Hercules. The rest, as Swedenborgianism, Irvingism, Southcottianism, (if not effete) and a host of other follies, harsh of name as hideous of aspect, are but the vulgar spawn of these mightier errors, and have too little of the principle of cohesion in themselves ever to become formidable by combination. With these then, individually, we maintain no war : and if we have, just at present, seized a Dolon from their ranks, it is only because, before we slaughter him, we hope to make him useful in the carnage of his superiors.

If the present age, as we are frequently enough reminded, have exceeded all others in intellectual advancement, we have no hesitation in saying it has also exceeded all others in theological error. Nor do we make our own Church alone arbiter of this affirmation. We appeal to *every* individual of whatever sect, who professes to receive *the whole Bible* as the word of God, whether this be not so. A spirit of pride and self-sufficiency, instead of bringing men to the Bible to be taught, makes them set up as teachers on their own account ; and when they cannot bring the Bible by any ingenuity to submit to be the abettor of their follies, they expunge or alter with as little hesitation as if they

were dealing with the blunders of an act of parliament. The more honest, consistent, and logical of the tribe soon profess open infidelity; those who care little about consistency, but do not find avowed infidelity quite so popular as they could wish, and have not confidence enough to declare themselves prophets, settle on the "dregs of foul Socinus;" while a few hardier spirits, who see that one who would supersede the Bible can only do so consistently by claiming a higher inspiration, hesitate not to accept the alternative, and proclaim themselves inspired in good earnest. How awful a comment on our Lord's solemn words,—“Ye do err, not knowing the Scriptures!”*

As ignorance or contempt of the Scriptures is the direct origin of these impious heresies, so also is it the cause of their ready reception. Many simple Christians, who make no question of the truth of the Bible, are so insufficiently acquainted with it, that they are ready dupes, where they ought to be eloquent and triumphant opponents. One text, of a very positive and decisive character, might settle the question between presumption and ignorance. “There be some that trouble you, and would pervert the Gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man (εἰ τις, if any *being*) preach any other gospel unto you than that ye have received, let him be accursed.”† The whole matter is here brought into a narrow compass, and turns on the simple inquiry, “did St. Paul write this text by the influence of the Spirit of God?” With all who believe the affirmative, there is no room for Swedenborgianism, or for any of the theological follies of modern days.

Of Swedenborg himself we would not speak harshly. That he was ~~wholly~~ irresponsible for his absurdities will not admit a doubt with any intellect not absolutely capable of embracing them. We would indeed recommend to the pathological philosopher the present little tract as illustrative of the character of monomania. It will be found perfectly in unison with all the phenomena observed by medical men in the examination of this subject. The same pertinacious disclaimer of insanity, where none has been charged, and in the very moment of its most conspicuous display; (as the drunkard is always gratuitously asserting he is sober, and never more than in the excess of his intoxication) the same sturdy affirmation of strange facts, without the least apprehension that evidence is necessary to render them credible; the same rambling incoherency; the same fanciful embellishment which, assuming the subject of the monomania to be real, would be often at once illustrative and amusing; all these qualities, the very diagnosis of

* Matt. xxii. 29.

† Gal. i. 8, 9.

the disease, are abundantly discoverable in "the Nature of the Intercourse between the Soul and the Body." We will verify our assertion by some plain proofs. Take the following from the second chapter:—

That, in the spiritual world, there is a sun different from that in the natural world, I am able to testify, for I have seen it: in appearance, it is a globe of fire, like our sun, is of much the same magnitude, and at the same distance from the angels as our sun is from men: but it does not rise or set, but stands immovable in a middle altitude between the zenith and the horizon; whence the angels enjoy perpetual light and perpetual spring. The man who reasons upon the subject without knowing any thing respecting the sun of the spiritual world, may easily fall into insane notions when he endeavours to form an idea of the creation of the universe. . . . Hence it is evident into what blindness, darkness, and fatuity they may fall, who have no knowledge of the spiritual world and its sun; they may fall into blindness because the mind which judges by the sight of the eye alone becomes in its reasonings like a bat, which flies by night with a wandering course, and is attracted by a mere linen cloth that may anywhere be hanging up; they may fall into darkness, because the sight of the mind, when the sight of the eye flows into it from without, is deprived of all spiritual light, and becomes like the sight of an owl; and they may fall into fatuity, because the man still continues to think, but he thinks from natural things concerning spiritual things, and not contrariwise; thus he thinks like a madman, a fool, and an idiot.—Pp. 7, 8.

In this passage we have a most strange assertion; of which the only proof given is an assertion still stranger—"I have seen it." Of this, of course, and for the best possible reason, no proof is attempted. Swedenborg was an educated man, and was not living among a society resembling the barbarous contemporaries of the Arabian impostor. Nothing but insanity could have kept him from perceiving that, to gain credence under such circumstances, at least with the better informed, the allegation of public miracle was indispensable. Yet no such sign was ever advanced by him. No sane man would ever have stigmatized as "a madman, a fool, and an idiot," one who should simply refuse to receive a most strange opinion UPON NO EVIDENCE WHATEVER. In these expressions we have the ravings of maniacal irritability, anxious to anticipate against the world a charge which it is morbidly apprehensive may be applied to itself. The following is exactly in the same strain, with the same reference to the fatuity of non-Swedenborgians; and while we compassionate the poor deluded creature who penned it, we shrink in disgust from the awful blasphemy perpetrated by the silly publishing society, whom we cannot suspect of insanity except on the stoical maxim, "omnes stultos insanire;" because, in the words of the poet's address to madness,

"Nor best, nor wisest, are exempt from Thee;
FOLLY, FOLLY's only free."

Here, then, we have the madman entire:

That there is a spiritual world inhabited by spirits and angels, distinct from the natural world inhabited by men, is a fact which, because no angel has descended and declared it, and no man has ascended and seen it, has been hitherto unknown, even in the Christian world; lest, therefore, from ignorance of the existence of such a world, and the doubts respecting the reality of heaven and hell which result from such ignorance, men should be INFATUATED to such a degree as to become naturalists and atheists, IT HAS PLEASED THE LORD TO OPEN MY SPIRITUAL SIGHT, and, as to my spirit to elevate me into heaven, and to let me down into hell, and to exhibit to my view the nature of both.—P. 6.

One more trespass on the patience of our readers. The following is so curious, that we cannot omit it. It is not only a peculiarity of monomania to describe the world as mad, but especially the world is pronounced mad on the very point on which the maniac is diseased. Let this be recollected when we read,

They who deduce the origin of worlds from any other source than the divine love operating by the divine wisdom, fall into *hallucinations* like those of persons *disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary entities as real figures.* P. 9.

We have already seen that Swedenborg saw "phantoms as luminous objects:" and that he saw "spectres as men, and imaginary entities as real figures," we shall shew before we conclude this article.

We have mentioned rambling incoherency as an ordinary phenomenon of insanity. We do not assert that no writer can be incoherent who is not insane: yet when a work is composed of incoherencies, we scarcely see how to adopt any other conclusion. There is, besides, a kind of incoherency into which no sane writer is liable to fall. No person gifted with a sound and healthy brain could reason thus; "the opposite sides of parallelograms are equal; therefore, the tropics are warmer than the poles." It is true, many have reasoned as *inconclusively* as this, who have not been insane; but none as *incoherently*. No mind, possessing the smallest tincture of sanity, could miss the want of connexion between the properties of parallelograms and the temperature of the atmosphere. Now not only is this pamphlet composed of incoherencies, but they are of this very kind. We will take one instance:

It is known that in the Word, and thence in the common language of preachers, fire is mentioned to express divine love; thus it is usual to pray, that heavenly fire may fill the heart and kindle holy desires to worship God: the reason of which is, because fire corresponds to love, and thence signifies it. Hence it is, that Jehovah God was seen by Moses, as a fire, in a bush; as also by the children of Israel at Mount Sinai; and that fire was commanded to be perpetually kept upon the altar, and the lights of the candlestick in the tabernacle to be lighted every evening; these commands were given because fire signifies love. That such fire has heat proceeding from it, appears manifestly from the effects of love; thus a man is set on fire, grows warm and becomes inflamed, as his love is exalted into zeal, or into red-hot anger. The heat of the blood, or the vital heat of men and of animals in general, proceeds solely from love, which constitutes their life. Neither is infernal fire anything else than love opposite to heavenly love. **THIS THEN IS THE REASON** that the divine love appears to the angels as the sun in their world, with the aspect of a globe of fire, like our sun, as was said above; and that the angels enjoy heat, according to their reception of love from Jehovah God by means of that sun. **IT FOLLOWS FROM HENCE**, that the light there is in its essence wisdom; for *love and wisdom, like esse and existere, are incapable of being divided*, SINCE love exists by means of wisdom and according to it. Pp. 10, 11.

Fire signifies love; "*this is the reason*" why love appears with the aspect of a globe! "*it follows from hence*" that light is wisdom! "*for*" love and wisdom are incapable of division; (strange assertion, by the way, and contrary to the plainest experience) and why? "*since*" love exists by means of wisdom! He who sees not the maniac in all this,—
"naviget Anticyram!"

We have mentioned "fanciful embellishment" as a frequent symptom of monomania with educated persons. We will adduce the following passage as an instance :—

After these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of ARISTOTLE, and at the same time with some disciples of DES CARTES, and with some disciples of LEIBNITZ, in order that I might learn the opinions of their minds concerning the intercourse between the soul and the body. After my prayer was ended, there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians ; and they arranged themselves round me, the admirers of Aristotle being on the left side, the followers of Des Cartes on the right side, and the favourers of Leibnitz behind. At a considerable distance, and also at a distance from each other, were seen three persons crowned with laurel, whom I knew by an influent perception, to be those three great leaders or masters themselves. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff. Those nine men when they beheld one another, at first saluted each other, and conversed together in a mild tone of voice. But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at each other with a fierce countenance : for they were seized with the lust of altercation and dispute. Then the Aristotelians, who were also schoolmen, began to speak, saying, "Who does not see that objects flow through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin, or his bride, does not his eye sparkle, and transmit the love of her into the soul? When a miser sees bags of money, do not all his senses burn towards them, and thence induce his ardour into the soul, and excite the desire of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone entrance is obtained to the soul? From these considerations, and innumerable others of a similar kind, who can conclude otherwise than that influx proceeds from nature or is physical?" While they were speaking thus, the followers of Des Cartes held their fingers on their foreheads; and now withdrawing them they replied, saying, "Alas, ye speak from appearances; do ye not know that the eye does not love a virgin or a bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul; and also that the ears do not devour the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is a faculty of the soul, and not of the organs of the body. Say, if you can, what causes the tongue and lips to speak, but the thought? and what causes the hands to work, but the will? and thought and will are faculties of the soul, and not of the body. Thus what causes the eye to see, and the ear to hear, and the other organs to feel but the soul? From these considerations and innumerable others of a similar kind, every one whose wisdom is elevated above the sensual apprehensions of the body, must conclude, that influx does not flow from the body into the soul, but from the soul into the body; which influx we call occasional influx, and also spiritual influx." When these had finished, the three men who stood behind the former triads, and who were the favourers of Leibnitz, began to speak, saying, "We have heard the arguments on both sides, and have compared them; and we have perceived that in many particulars the latter are stronger than the former; and that in many others the former are stronger than the latter; wherefore, if you please, we will compromise the dispute." On being asked how, they replied, "There is not any influx from the soul into the body, nor from the body into the soul, but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, when he calls it Pre-established Harmony." After this, the spirit with a torch appeared again, but the torch was now in his left hand, and he shook it behind the back of their heads, whence the ideas of them all became confused, and they all cried out at once, "Neither our soul nor body knows what part to take; wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first." So they took out three bits of paper, and wrote on one of them, PHYSICAL INFLUX, on another, SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY; and they put them all into the crown of a hat. Then they chose one of their number to draw; who, on putting in his hand, took out that on which was written, SPIRITUAL INFLUX. Having seen and read it, they all said, yet

some with a clear and flowing, and some with a faint and indrawn voice, "Let us abide by this, because it came out first." But then an angel suddenly stood by, and said, "Do not imagine that the paper in favour of spiritual influx came out first by chance, for it was of providence: for you do not see the truth of that doctrine on account of the confusion of your ideas, but the truth presented itself to the hand of him that drew the lots, that you might yield it your assent.—Pp. 39—41.

Did we read such a passage as this in the *Spectator*, we should pronounce it an elegant way of propounding the writer's opinion, and illustrating the doctrine of a providence. But when we know that Swedenborg actually intended his narrative to be received as a literal truth, we can only have recourse to his own language, and call it a "hallucination" "like those of persons disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary entities as real figures."

And can it be that this most intelligent of all ages should have brought forth a "society" for "printing and publishing" such insane folly as all this! After all, our ancestors were not the only fools. Let those, however, for whom such absurdities are too gross, take heed lest they fall into others, less palpably extravagant, but equally fatal. A careful and devout study of the Scriptures is the real preventive and corrective. The infidel exults that he can exhibit Christianity in the caricature of Swedenborgianism. The weak and the ignorant, as their feelings may dispose them, either embrace the folly, or with it reject the Scriptures, on which they are told it is founded. The word of God must be appealed to; there the follies of the visionary will be confuted, and the conclusions of the infidel repelled. Were the Scriptures generally studied, the question between truth and heresy, between order and schism, would very soon receive its practical determination.



ART. II.—*History of the Reformed Religion in France.* By the Rev.

EDWARD SMEDLEY, late Fellow of Sidney Sussex College, Cambridge.

12mo. Pp. 399. London: Rivingtons. 1832.

WE had intended to defer our notice of this truly interesting volume till the completion of the work; but there are more reasons than one which induce us to introduce it forthwith to our readers. In the first place, we know not how long an interval may elapse between the appearance of the present and remaining portion of the history; secondly, that remaining portion will embrace abundant topics of deep and powerful import to justify a return to the subject; and lastly, we close the volume before us on the memorable eve of St. Bartholomew, in the year 1592; and the mind may conveniently pause for reflection on the dark deeds of fraud and iniquity which paved the way for the frightful massacre of the 70,000 Huguenots on the morrow. The trials

which Protestant France underwent in obtaining emancipation from the spiritual bondage of the Romish see were severe in the extreme; the characters which figured in the introduction of the Reformation into that country were among the noblest which adorn the page of history; and the record which Mr. Smedley has furnished of its use and progress is written with accuracy and candour, and places forth the actors and the actions in their proper light.

It might be imagined that the Churches of the Vaudois and the Higher Alps had no inconsiderable influence in weakening the Papal dominion in France; but such a supposition is wholly without foundation. The rise of the Reformation is to be traced to political rather than religious causes; and, though the nation had long been sensible of the corruption of its existing Church, she was led by interest to exclaim against the tyranny of the Roman see, rather than by duty to expose and denounce its impostures. It was not the sale, for instance, but the monopoly of indulgences, which called forth the indignation of the faculty of Paris; and, amid all their exclamations against the griping avarice of Rome, there is not a single syllable against its perversions of Scripture, and shameless apostacy from the true institution of Christ. When, therefore, Luther first submitted his opinions to the cognizance of the French divines, it is not surprising that they met with a peremptory condemnation; and, though there were many who did not assent to the decree which was thundered against them, yet the advocates of the New Learning did not escape the penalty of their adherence to its tenets.

Jean le Clerc, a woolcomber, who had affixed a paper to the gate of the cathedral at Meaux, reviling indulgences, and calling the Pope Antichrist, was among those who were whipped and branded. When his mother, no less zealous than himself, perceived the wound seared upon his forehead by the burning iron, she exclaimed, "Christ and his marks for ever!" Her son retired to Metz, where an ill-judged act of iconoclastic zeal soon exposed him to a barbarous and most disproportionate punishment. One evening, seizing a dead man's bone in the cemetery of St. Louis, he shattered the nose of an image of the Virgin, the diadem with which she was crowned, the head of the infant Jesus in her arms, the head and hands of a canonized prebendary of the cathedral, and the arm of a wooden image of St. Fiacre. These offences are thus particularized because his judges professed in some measure to assimilate their sentence to his crime, when they condemned him to the most savage mutilations. His nose and right hand were first cut off, two or three circles of red-hot iron were placed round his temples, and he was finally burned alive. — P. 12.

Such was the commencement of persecution under Francis I. During the remainder of his reign, numberless victims, and among the rest the celebrated Louis Berquin, ratified their faith with their blood; but notwithstanding the treacherous cruelty of the monarch, the absurd trickeries of the friars, and the massacre which succeeded the memorable year of the placards, the Lutheran principles made rapid progress throughout the kingdom. A native reformer, however, now appeared in the person of John Calvin, who was born at Noyou, in Picardy, in 1509, and published his *Institutio* at Basle in 1536. From this work

his religious creed may be accurately learned. His Church polity is thus described by Mr. Smedley:—

The chief distinction of Calvin's ritual worship from that of Luther was found in its extreme plainness; a simplicity in too many instances degenerating into absolute nakedness. Not only were images and pictures excluded from his sacred edifices, as idols and abominations, but the decent majesty of devotion was violated by the rejection of almost every outward adjunct. The peculiar vestments which discriminated the priest from the layman were torn away; the soul-awakening tones of the organ were silenced; a frugal meal, eaten at a plain table, was substituted for the more ceremonious administration of the sacrament of the body and blood of the Saviour. It seemed as if Calvin believed that the senses were no longer the channels through which the mind received its knowledge and exhibited its operations; and that to omit paying the homage of the body was the genuine mode of worshipping God in spirit. The flight of her bishop prevented the continuance of episcopacy in the Church of Geneva, although it by no means appears that Calvin himself was an enemy to that institution; and it would be difficult to establish a necessary connection between his polity, from which it was excluded by compulsion, and later voluntary Presbyterianism. The caprice of the congregation was allowed to regulate the salaries of the ministers, who were thus placed under the controul of the very persons whom it was their duty to teach and to reprove, in season and out of season, through good report and evil report; and upon whom, if it were only on that account, they ought to be wholly independent. Besides the minister, each church appointed deacons, who acted as treasurers and almoners; and elders, who fulfilled the office of censors and guardians of public morals. Auricular confession indeed was abolished, but the inquisition of the consistory formed by the union of the above three authorities, the ministers, the deacons, and the elders, might prove equally dangerous, and was far more tyrannical than the Romish custom. Once in every month this formidable band assembled; received the denunciations of the elders; summoned their erring brethren before their bar; took cognizance of their frailties; sentenced them to public penances; and enrolled their shame in ever-during registers. A synod composed of deputies from the several consistories met annually to decide on matters of general interest; and in cases of extreme necessity, an appeal lay to a council to which representatives were furnished by all the provinces embracing Calvinism. —Pp. 41, 42.

The tenets of Luther, as might be expected, quickly disappeared before those of Calvin; and in the year 1555, the first avowed French Church, on the principles of the Reformation, was established at Paris by a number of Calvinists, who had been for some time accustomed to assemble for worship in a house in an obscure quarter of the Fauxbourg St. Germain. In vain had the scaffold been deluged, under the sanction of Henry II., who had succeeded to the throne on the death of Francis, with the blood of unnumbered martyrs; in vain were the tongues of confessing Protestants torn out before they were dragged to execution, in order to prevent their dying words from awakening sympathy. A Church, on the model of Geneva, was now formed, and in less than two years six others were planted in the single district of Orleans. Nor was it among the lower and middling classes only that the spirit of the Reformation prevailed. The excellent Colligny had enlisted himself among its ranks; and the first families in France were at issue on the vital question of the true faith.

The king, however, impressed with the idea that the Protestants were leagued against the throne, had arrested the brother of Colligny; and though he was deterred from violent measures, his lenity so irritated

the Romanists, that a popular tumult was the consequence. In the midst of the dangers which threatened, the Calvinists held their first reformed synod, and provided for the unity of their Church by drawing up a confession of faith and canons of discipline. Henry too was shortly after removed from the power of persecuting by the lance of Montgomery; and though the character of *Catherine de Medicis*, the mother of the new king Francis II., had thrown off the mask of hypocrisy which she first assumed, and the martyrdom of the councillor Dubourg had been effected by the Duke de Guise and the Cardinal Lorraine, the Protestants were acquiring, under the auspices of Louis, the noble and intrepid Prince of Condé, a degree of strength which, but from their avowed principle of passive obedience, the government would have found it difficult to resist. A sophistical evasion of the doctrine was therefore adopted, on the grounds that the king being under age, the Guises had usurped his authority, and that against these tyrants, for the deliverance of them every means of attack was lawful. The Prince of Condé was secretly recognized as the chief of the enterprise now meditated; and while it was in progress, the following event took place, which may be noticed as the most probable origin of the party name *Huguenot*, though it is impossible to decide by which party the detestable artifice was practised :—

The languishing state of the king's health had induced the court physicians to recommend Blois as his winter and spring residence, and the most frightful rumours preceded his arrival in that city. His disease was affirmed to be leprosy, and the remedy prescribed for it was said to be a daily bath of infants' blood. Accordingly, when he approached his palace, it seemed as if the population had been desolated and swept away by pestilence or some great convulsion of nature. Every house was closed and barred; and no individuals were visible excepting a few agonized women flying hastily across the fields, clasping their babes to their bosoms, and when overtaken, dropping on their knees and imploring mercy for the innocents, with shrieks of horror and despair. Pretended emissaries from the royal household had recently collected in all the neighbouring villages exact lists of the numbers and ages of the children whom they contained; and mysterious hints had been purposely dropped, at the same time, of the dark purpose for which this catalogue was designed. The Guises attributed these horrible reports to the malcontents, and they succeeded in arresting one of their presumed agents; but the culprit, when submitted to the question, unexpectedly retorted upon his accusers; declared that he had acted under the orders of the Cardinal of Lorraine; and that he had been instructed to circulate accounts of corruption of blood in all the members of the reigning family, in order that the crown might pass back from the descendants of the usurper Hugh Capet to the legitimate Carlovingians represented by the Guises.—P. 113.

Disappointed in their hopes, through treachery, most of the conspirators were gibbeted on the spot or drowned in the river; and Condé himself, though for the present he escaped, was subsequently sentenced to death by the Parliament of Paris. His fate, however, which appeared irrevocably sealed, and which the Guises would gladly have hastened, was arrested by the death of the king. At the meeting of the states-general, immediately upon the accession of Charles IX., a memorial was presented by the Huguenots to the young king, setting forth the loyalty of the petitioners, refuting

the calumnies against them, and demanding a suspension of the unjust processes to which they were daily exposed in the courts of law. So powerful indeed had this party now become, that Catherine deemed it prudent forthwith to release the Prince of Condé; and found it necessary, in order to retain the authority which her son's minority had vested in her hands, to exclude the Guises, and proclaim the King of Navarre lieutenant-general of the kingdom. In addition to these cheering prospects, the Cardinal de Lorraine proposed a colloquy at Poissy, for the purpose of discussing the points of controversy between the Reformed theologians and Catholic sinners. The conference, which is admirably detailed by Mr. Smedley, took place in the year 1561, and was headed on the part of the Protestants, by Peter Martyr and Theodore Beza; but, as might be expected, it led to no satisfactory result. In the mean time, however, an attack had been made upon the Protestants in the well-known edict of July, but which failure in silencing their zeal, is pleasingly illustrated in the following incident:—

In the village of Montmorillon, on the borders of Poitou and Limosin, a Church had been founded, chiefly by the zeal of Francis de la Ponge, who, after much exercise in the study of Scripture, resolved to devote his future years to the ministry. Before delivering his first sermon, he had mortified himself by a long preparatory course of fasting and abstinence; and when he mounted the pulpit, overcome by bodily weakness, and yet more by the solemnity of the holy duty in which he was about to engage, after the few opening words, he paused without being able to recover himself, and continued mute for a long time, with his hands clasped and his eyes raised to heaven. Breaking at length from this trance, as it were, and resuming self-possession, he defied Satan again to prevent his labour of love; bade him avaunt as one bound and chained by God, who would bestow His grace upon the pious work now commenced; and in proof of this assertion, he preached upon the spot for two good hours. Meantime, one of the enemy, on observing De la Ponge's nervous seizure, ran off to the neighbouring village, and announced that the minister had suddenly turned black in the face, and that the devil had wrung his neck. The priests, overjoyed at so seasonable a miracle, assembled in the church, carried abroad the Host in procession, and announced his righteous judgment of God; till arriving at the Reformed Assembly, they were driven back with shame and confusion, upon discovering the preacher yet alive, and persevering in an animated discourse, little likely as yet to arrive at its conclusion.—Pp. 158, 159.

At the close of the colloquy, Beza, at the request of the queen mother, remained in France, on the promise that he should not be impeded in the support of the Protestant cause. Collisions, however, between the rival parties were not unfrequent; and at length the disputes broke out into open war. Elizabeth, queen of England, took part with the Huguenots; the siege of Rouen, the battle of Orleans, and the assassination of the Duke of Guise, followed; and at length, in the month of March, 1569, the two armies met at Jarnac, on the banks of the Charente, where fortune seemed to turn against the cause of the Reformers.

When this reverse was announced to Condé, who being posted at some short distance had not hitherto been engaged, the brave Prince was ill-circumstanced to afford assistance. In consequence of some previous hurt, he had entered the field with his arm supported in a sling, and as he rode along his lines, a severe kick from

a mettlesome horse belonging to the Comte de la Rochefoucault shattered one of his legs in his boot. Concealing all sense of pain, and without changing the easiness of his tone and manner, he took this opportunity of inculcating a military lesson. "Gentlemen," he said, "bear in mind that fiery horses do more harm than good in action; and that it is but a silly thing to pique ourselves on their management, and so to distract that attention which ought to be directed altogether on the enemy—you may here see an unlucky proof of my doctrine, which however will not hinder me from fighting." Then waving his sword, he added with great fervour, "Nobles of France, know that the Prince of Condé with a broken leg and his arm in a scarf has yet courage to give battle!" After these words he rode briskly to the Admiral's assistance; and charging with scarcely three hundred men at arms, he found himself unexpectedly opposed to the main body of the royalists. Surrounded, his horse killed under him, and himself disabled by his recent hurts, he beckoned two gentlemen of the enemy whom he recognized; and having surrendered his sword and received their faith for his security, he was raised from the ground, and seated under a tree. Almost at the same moment the Baron de Montesquieu, a Gascon gentleman and captain of the Swiss Guards of the Duke of Anjou, rode up to the groupe, and asked who was the prisoner? Upon hearing that it was the Prince of Condé, he exclaimed with vehemence, "'Sdeath, kull him, kill him!" and approaching closely behind his back, discharged a pistol through his head, by which he was instantly despatched.

There is too much reason to believe that this most atrocious and cold-blooded murder would never have been perpetrated had it not been well known that it would be approved by the Duke of Anjou. Young as was that prince (he had scarcely yet attained his eighteenth year), the seeds of those evil passions which afterwards rendered him the most detestable of his odious race, had already struck deep root in his bosom, and one among the most prolific of them was revenge. He was jealous of Condé's popular qualities, and apprehensive of his rivalry.

The ungenerous treatment which the remains of the fallen prince received, corroborates the suspicion that his assassination may be ultimately charged on the Duke of Anjou. "Monsieur," says Brantome, "was not at all displeased, but overjoyed, and wished to see his enemy's body after the conclusion of the battle. More out of insult than for any other reason, it was thrown across an old she-ass that happened to be at hand; carried to Jarnac with the legs and arms dangling on either side of the beast, and placed in a lower room under the chamber then occupied by the Duke, and on the day before by the Prince himself." After having been thus brutally exhibited as a spectacle to the whole army, the body was in the end delivered to Condé's brother-in-law, the Duke of Longueville, and buried by the Prince of Bearne at Vendome.—Pp. 321, 323, 324.

The news of the victory was received by Charles with unbounded exultation: a public thanksgiving was ordered; and the captured standards were laid at the feet of the Pope (Pius V.), who, in letters of congratulation, breathed nothing but slaughter against the unfortunate prisoners. Not long after their defeat, the death of Francis D'Anelot, one of their warmest and earliest supporters, was another severe blow upon the Huguenots; while the fiercest denouncements were issued against them under the authority of the Parliament of Paris. Their chief leaders were denounced as traitors. A reward of 51,000 crowns was offered for the capture of the Admiral Coligny, dead or alive; and his valet was shortly detected in an attempt to remove him by poison. In the following autumn they were again beaten at Moncontour, and the Pope was again loud in his congratulations and denouncements; but the capture of Nismes, the most important city of Languedoc, gave new spirit to the cause; and though retarded by serious illness, Coligny having penetrated by the middle of June into Burgundy, was advancing rapidly to Paris. A peace, however, was

concluded at St. Germain on the 15th of August, 1571; and during the two years which succeeded it, the policy of the Government seems altogether changed; tokens of hatred were transformed into prodigality of affection; the chiefs, so lately abhorred, were courted and preferred; while the seventh Reformed Synod met unmolested, and was attended by a number of distinguished personages, unequalled upon any preceding occasion. This revolution in the court, however, was in advance of the popular feeling; but the rabble were severely taught to accommodate themselves to the novel opinions of their rulers.

These concessions on the part of the Romanists were not, however, without their objects; and to strengthen the cause of security on the part of the Protestants, a marriage was proposed between Henry of Bearne and the Princess Margaret; and Admiral Coligny was received at court with marked attention. The Queen of Navarre attended to the proposal respecting her son, more than did the admiral to the favours so profusely heaped upon him. The Pope himself, deceived by appearances, had sent remonstrances both to Charles and Catherine on the subject, to which the king replied, that "his only object in concluding the marriage was to avenge himself on God's enemies, and to chastise those great rebels." Mr. Smedley proves the genuineness of this declaration upon the most conclusive evidence; and the promise was fulfilled in the massacre of St. Bartholomew, which was now in contemplation. The Queen of Navarre, who evidently distrusted the professions of the court, wrote a monitory letter to her son, afterwards Henry IV., in which she cautioned him against the intrigues of the queen mother, and represented his future bride, the celebrated Margaret of Valois, as "speaking just what she is tutored to say," and exhibiting a favourable view of their faith "only to entrap" them. Within three weeks after the date of this letter, the writer was no more; and Catherine, through the agency of the court poisoner, Renè, was doubtless the authoress of her death, which was attributed to a fever.

In the mean time, the Huguenots were received at court with every mark of the royal favour; while the palace seemed to have been cleared of every member of the hostile faction. The marriage was fixed for the middle of August, 1572, and Coligny's attendance was requested to render the festivity complete. These marks of attachment did not fail to excite suspicion in some of his party, and he was repeatedly cautioned against presenting himself at the ceremony. Similar warnings were also given to Henry himself; but they were equally disregarded by both, and at the commencement of August they arrived in Paris. On the 18th the marriage was solemnized, with no very good grace on the part of the lady; and on the Friday following the admiral was wounded by the hand of an assassin; hired, as was confidently

believed, even at the time, and afterwards ascertained by the duke's confession, by the queen mother and the Duke of Anjou.

As he passed on foot through the Rue des Fossés St. Germain, on his way to his own abode, afterwards known as the Hotel St. Pierre, in the Rue de Bétizy, he was occupied in reading a paper which had been put into his hands, perhaps with the design of slackening his pace. At a spot scarcely a hundred yards from the Louvre, and opposite a house belonging to the Canon de Villemur, formerly tutor to the Duke of Guise, the report of fire-arms was heard, and the Admiral was struck by two bullets; one burying itself very deeply in his left arm, the other shattering the fore finger of his right hand. Without any change of countenance, he pointed to the house from which the shots had been discharged, requested some of his attendants to inform the King of the occurrence, and with the assistance of his servants, walked on to his hotel, which was but a few paces distant. To some one who expressed a hope that the bullets might not have been poisoned, he tranquilly replied, "God's will be done!"—P. 383.

An expression of feigned irritation burst from the king on receiving the announcement of the attempt upon the admiral; while Henry and the Prince of Condé repaired to their wounded friend, whom they found in the surgeon's hands. Having discharged this first duty, they intimated their intention of leaving the capital; but were eventually induced, by the protestation of the king and Catherine, to remain. Most of the Huguenot leaders were also urgent for an immediate departure from Paris. Induced, however, by a fatal reliance on the pledges of the sovereign, they were still within the city and the suburbs, looking forward to the promised recovery of the admiral, and wrapped in a dream of fancied security, when the midnight bell proclaimed the commencement of the festival of St. Bartholomew.

For a record of the horrors which succeeded that eventful night, we must wait for the appearance of Mr. Smedley's second volume. The unmixed delight which the perusal of that portion of the history has afforded us, of which we have given a rapid and imperfect sketch, will make us somewhat impatient for its continuance; and we shall not be long in announcing the completion of a work, which, in point of literary merit and faithful narrative, will rank with the most approved histories in the English language.

LITERARY REPORT.

A Charge delivered at the Primary Visitation in August and September, 1832.
By William Lord Archbishop of Canterbury. London: Rivingtons. Pp. 50.

A CHARGE of greater ability, wider range, or higher practical value, we have never read. The number of subjects treated is so considerable, that many are no more than touched; nor was it necessary that they should be. The object of a visitation, especially in such a diocese as Canterbury, should rather be to remind than instruct, except where

temporary circumstances dictate a different policy. The present charge is a kind of syllabus of ministerial knowledge, which may be constantly referred to as an index to the stores of memory. It treats on the Church Societies, King's College, London, cathedral establishments, parochial duties, preaching, schools, clerical deportment, the infamous conduct of the enemies of the Church, (of which his Grace is enabled to speak feelingly), the Irish plunderers and traitors, necessity of meekness and firmness on the part of the Clergy, the

Ecclesiastical Commission, and the importance of union, and indifference to minor variations of opinion, among the clerical body. We much regret to find the respected Primate not altogether friendly to the Convocation, and fortifying his opinion with that of Archbishop Secker. We have our doubts whether Secker, had he lived at the present time, would have been in *any degree* unfriendly to the Convocation. At all events, we think it to be regretted that his Grace has not stated what he would substitute for the just rights of that body. Our Church is the only Church in the world which does not possess something of the kind, and it is not found injurious in other churches. At all events, when we reflect on the enormous peril to which the Church is exposed, we cannot see how the Convocation could more endanger it. The reader will be pleased with the spirit of christian cheerfulness, as well as charity, which animates the charge; and the account which it gives of the support which the Church, betrayed by the ministry and the legislature, is deriving from an independent laity, must be gall to her enemies, were they likely to peruse it.

The Church of the living God, the Pillar and Ground of the Truth: a Sermon, preached, by appointment, before the Prayer-Book and Homily Society of Portland, Maine; on Monday, June 6, 1831, by GEORGE WASHINGTON DOANE, A. M., Rector of Trinity Church, Boston. Boston: Stimpson and Clapp, 8vo. Pp. 32.

To those, who profess to doubt whether Christ designed *unity* in his Church, too many of whom are found not only in the United States of America, but in the "Old Country," as Great Britain is emphatically called, this discourse will be a "rock of offence." Mr. Doane has enlarged upon the subject with great zeal and talent, and shewn, with Baxter, that "*Union* is not only an accident of the Church, but is part of its very *essence*, without which we can be no *members* of it." That our episcopal Church has peculiar claims to draw all men into the *one* fold of the Great Shepherd, is admirably argued, on the ground that "her Creeds are scriptural, her Articles are scriptural, her Liturgy and offices are scriptural, even her Canons and her Rubrics are drawn from Scripture." The charge of formality in our form of prayer is also rebutted with equal eloquence.

With such ministers and stewards of religion the Episcopal Church in the United States may hope to prosper; and this is to us a source of pure gratification, not only because we look upon her as the youngest daughter of our own Reformation, but because in the extension of that ecclesiastical polity under which it is our happiness to live, we recognize a fulfilment of a portion of the prophecies relative to the unity and universality of the Church of Christ.

Village Lectures, illustrating in simple language the Creation and Fall of Man; and arranged, in the form of addresses, for family and parochial reading. By the Rev. J. D. PARMETER, B. A., late of Corpus Christi College, Cambridge. London: Hatchard. 1832. 12mo. Pp. iv. 200.

PERHAPS there is no subject more difficult of explanation to the comprehension of the less educated members of country congregations, than the fall of man, and its important and mournful consequence. To say that Mr. Parmeter has done this well, would be but shallow commendation. Without any metaphysical discussion and abstruse theory, he has set forth the doctrine of original sin in its true scriptural import; and illustrated the blessed promise of a Redeemer in a manner at once edifying and consolatory. The present publication is the "first of a series of "Village Lectures," after a similar plan on passages of scriptural interest: and we hail them as an earnest of much spiritual benefit to that class of persons for whose instruction they are designed.

Devotional Lectures on the Grace, Purity, Strength, and Happiness of the Christian Character, and also on the preliminary principles of early Education and Christian Forbearance: written for the use of families, schools, and other institutions. By M. ALLEN, M. D. London: 1831. 8vo. Pp. xvi. 460.

THESE lay-lectures, illustrative of the Christian character, as described in the sermon on the mount generally, and more particularly in the beatitudes, have been long before the public. They have now reached a second edition; which is a sure test of the estimation in which they are held. They may be adopted with some modifications, which the heads of families will readily introduce, as a useful guide to the moral and religious instruction of those about them.

1. *The Prophetic Blessings of Jacob and of Moses, respecting the Twelve Tribes of Israel, explained and illustrated. An argument for the truth of Divine Revelation.* London: Rivingtons. 1832. 12mo. Pp. ix. 16.

2. *The Bow in Strength, or a practical Disputation on the History of Joseph, as recorded in the Book of Genesis.* By CHARLES LAROM, Sheffield. London: Hamilton. 1832. 12mo. Pp. 194.

IN the former of these volumes the accomplishment of the prophecies in Gen. xlix. 2—28, and Deut. xxxiii. 6—25, respecting each of the tribes of Israel, is clearly shown to have taken place according to their natural interpretation. Some indeed of the blessings, that, for instance, promised in Gen. xlix. 10, are as yet but partially fulfilled; but its eventual completion is dependent upon circumstances which are in manifest progress. Hence the inference is an unquestionable proof of the veracity of Moses, and a warrant that what he has written was inspired by the Holy Ghost; "especially as his veracity is further supported by the miracles which he wrought in Egypt, and in the wilderness, to convince the Egyptians and his brethren of his divine mission." The argument is not only satisfactorily developed, but its historical investigation is equally interesting and instructive. A practical illustration of these prophetic blessings will be found in the volume which is added at the head of this article. It is entitled the "*Bow in Strength*," with reference to the dying words of the patriarch Jacob; and delineates the character of Joseph as a pattern for the young, and a safeguard against the seduction of the world, and the snares of infidelity.

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Lectures on the Insufficiency of Unrevealed Religion, and on the succeeding influence of Christianity; delivered in the English Chapel at Rome, during the Sundays of Advent, 1830, and of Lent, 1831. By the Rev. RICHARD BURGESS, Chaplain. London: Rivingtons. 1832. 8vo. Pp. xxxviii. 308.

CONSIDERABLE interest attaches itself to the Lectures from the fact that they were delivered to a Protestant congregation within the confines of the Vatican; and the preface contains an account, as important as it is delightful, of the origin and progress of this church, and the charitable institution connected with it. The Lectures themselves are a valuable addition to the various treatises on the

evidences of revealed religion. So exhausted, however, is the subject of Christian evidence, that a lengthened analysis in our pages seems but superfluous, and we have only therefore to recommend the work itself to the attention of our readers.

1. *The Halfpenny Magazine, or the Witness.* Leeds.

2. *Marks of Religious Deceivers, with Scriptural Admonitions.* Manchester.

BOTH good—the latter excellent. A work like the Halfpenny Magazine ought not to be too closely criticised: occasional broadness of style may be no more than necessary for the classes addressed; but there is sometimes a touch of the enthusiastic we cannot quite approve. The publication, however, is truly Christian, and most decidedly CHURCH: defending the catholicity of Church doctrines, and the apostolicity of Church orders. The "marks of deceivers" hit hard. We can conceive many individuals and publications writhing beneath the Scripture lash, which the compiler has applied with a very steady and decided hand. The observations are especially *seasonable*. Mrs. Lachlan and her Leicester friends, and some of the collectors of some famous societies, may perhaps be astonished to find how exactly their conduct has been anticipated in Scripture, and how differently it has been characterized from their own views of it.

The Juvenile Philosopher. By THOMAS KEYWORTH, author of the "*Scripture and the British Chronology made Easy*," &c. London: Relfe and Unwin. 1832. Pp. 62.

A HISTORY for children, practical and theoretical, of the *Steam Engine*, the *Orrery*, and the *Tellurian*! "*Multum in parvo*." The *multum* good—the *parvum* cheap!

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The Sacred Harp. Dublin: Leckie. 1831. Pp. xxiv. 264

A NEW edition of a work which has been sold through seven editions. It is by the author of the "*Mother's Present*." Its worth has been appreciated in Ireland and in England, and deservedly. We are glad to place it in our catalogue; but we have to complain of the omissions of letters, so frequently, as to cause us to advise the compositors to be more careful in the next edition.

Ecclesiastical Reform. A Vindication of the Church of England, and the Clergy thereof, from the Aspersions in a Letter signed "the Patron of Two Livings in the Church of England," which appeared in "the Times" Journal of Tuesday, November 13, 1832; containing also a Letter in Reply, addressed to the Editor of the Times, but considered too long for insertion. By JOSEPH SPARROW, a Layman of the Church of England. London. Pp. 20.

MR. SPARROW very energetically beats down the Antæus of the Times. But the enemies of the Church are like the Dutch toys, you may knock them down, but they will rise as often; probably for the same reason—the preponderance of the *lead*. Their object is not truth, but credence. *Prove* to them the falsehood of their propositions, they will reiterate them unblushingly. They have many points to gain, and small character to lose. The present pamphlet contains some very decisive and well applied quotations, illustrative of the creed of our Church. The historical extracts are excellent, and exhibit Puritanism and Popery in their genuine colours, in regard to that *liberality* which they so shamelessly monopolize. *Documentary* replies are especially awkward to the antagonists of the Church. Mr. Sparrow has brought together a little evidence of this kind, relative to the Church and its Societies, which must embarrass those who declaim about ecclesiastical sloth. It may be, and most likely will be, *denied*: it cannot be *disproved*; it cannot be *refuted*.

A Selection of Psalms and Hymns, from the Companion to the Book of Common Prayer. For the use of the Abbey Church of Great Malvern. London: Smith and Elder. 1832. Pp. xvi. 378.

THE "Companion" had 103 subscribers, amongst whom are the Duchess of Kent, twenty copies; King Leopold, twenty-five copies. The "Selection" has thirty-five subscribers, principally from the other list, amongst whom are four bishops, the rest are clergymen, at whose request, "for the use of their churches," this second edition has been compiled. If they can apply it to the service of the Church, others can also. We know not, however, how the trial has succeeded.

1. *An Address delivered in King's College, London, at the commencement of the Medical Session, October 1, 1832.* By J. H. GREEN, F.R.S. F.S.S., Professor of Surgery in King's College, London, Professor of Anatomy to the Royal Academy, Surgeon to St. Thomas's Hospital, &c. &c. London: Fellowes. Pp. 43.

2. *An Introductory Lecture, delivered publicly in King's College, London, November 17, 1832.* By the Rev. M. S. ALEXANDER, Professor of Hebrew and Rabbinical Literature in the College. London: Fellowes. Pp. 20.

THE above Addresses have been obligingly sent us, and they fully sustain the high reputation of King's College. Mr. Green's is a very scholar-like and philosophical view of the rise of *professions*, especially the three great ones, theology, medicine, and jurisprudence. From the consideration of the subject generally, he opens the way for the discussion of that branch which he so ably conducts. The Address is written in the spirit of a churchman and a gentleman: in that spirit of better days which we trust will always find refuge from the tempests of popular turbulence in such institutions as King's College. Professor Alexander offers a very pleasant perspective glance at the pleasures and advantages of Hebrew Literature, which, in conjunction with the increasing conviction of reflective and learned men on the subject, will, we hope, have the effect of diminishing the reproach of negligence of Hebrew, which has so long borne heavily on our Church. This point is well touched in the Lecture, and will not, we are sure, have been touched in vain.

A Mother's Present to her Daughter. Dublin: Leckie. 1831. Pp. xvi. 272.

A COLLECTION of extracts, in prose and verse, the perusal of which justifies the remarks of the editor in his sensible introduction—that "he has consulted utility rather than show, and has aimed to prepare, not a bouquet of flowers, however beautiful or fragrant, but a gift of substantial and abiding worth—a string of pearls, which, worn about the neck, will prove 'an ornament of grace.'" It is a proper book for a mother to give, and for a daughter to read. As such, it has our "*imprimatur*."

A SERMON

FOR THE NATIONAL SOCIETY, UNDER THE KING'S LETTER,

PROVERBS XIX. 2.

That the soul be without knowledge, it is not good.

It is the particular disgrace of the present age, that some persons require a proof of the truth of these words of Scripture; and, indeed, do worse; for they actually go the length of denying the assertion altogether, and say in their hearts, "that the soul be without knowledge, it is good." They tell us that the poor will be unduly raised and displaced by education, and then we shall have no labourers to reap our corn, and no servants to discharge domestic duties. It is strange that those who call themselves Christians, and yet oppose the education of the poor, should never once pause to reflect on what THE BIBLE has said on the subject. It is strange that, because *some* kinds of education may be improper, and even hurtful, people should therefore imagine that *all* must be so. It is a strange conclusion that, because it would be absurd to teach a labouring man languages and sciences, it must therefore be absurd to teach him the way of salvation. If it be true that the wise man after the flesh, the scholar, or the pretender to learning, would be discontented or remiss at the plough or the loom, does it follow that *the Christian* would? Mankind take up opinions in the gross, without examination, and, because *some* kinds of education have been found injurious to the poor, they rashly conclude against *all*.

The truth, however, appears to be, when coolly and soberly examined, that every man, to be happy, should be educated for his station, and neither *above* nor *below* it. To attempt to engage the minds of labouring men about the intricacies of science is sure to produce one bad effect out of three. It will make them idle and restless, and discontented with the limits of their knowledge, and the labours of their station; or it will give that "knowledge" which "puffeth up," that conceit which is always found in company with smattering; and more than smattering, persons in this station would be unable to get: or, if pursued, it would take the poor man from the understanding and the exercise of his calling, and deprive him of his morsel of bread, with nothing in return but useless and inapplicable information. But it has been profoundly remarked by the great father of the modern natural philosophy, that a little of that science inclines men to atheism; but a deeper acquaintance with it brings them about to religion. That this is true there are three strong arguments; the high authority of the opinion, the reason of the thing itself, and the evident practical effects. It is evident that a little natural philosophy can only supply doubts and misgivings, which nothing but profundity of knowledge can meet and overcome. It is evident, because the beginnings of all learning are beset with difficulties; and the difficulties in natural philosophy are such as are connected with those of a revelation, and thence with those of religion. And the practical consequence is plain. We know that, when a neighbour people publicly and nationally renounced Christianity, the public mind had been carefully trained for the crisis by a smattering of philosophy. And those who have had an opportunity of

observing in this country the character of such as have been subjected to a similar process, have a powerful and convincing exemplification of the sentiment of the great philosopher. A little philosophy, and a very little, at most, can be the ~~attaince~~ ^{attainment} of the labouring classes; and if it be true, as we have every reason to believe, that this little will incline them to atheism, surely, if there be no other reason, this must be sufficient argument to every Christian to withhold it.

Such an education then, as this, is certainly an evil; but such is not the education which the text recommends, nor that which I stand here to advocate. There is one subject which concerns every station. To be uninformed upon this subject is an injury every where; for with this all are concerned, young and old; rich and poor. It is the great subject of BELIEF and DUTY. To know our God, and ourselves; to know that we are purchased by Christ's blood, and sanctified by his Spirit; and hence to "fulfil the great commandment," to "love God," and "the royal law," to love our neighbour as ourselves. This is the knowledge which we are assembled to dispense and support. This is the knowledge mentioned in the text. It does not say, "that the *mind* be without knowledge, it is not good;" but, "that the *soul* be without knowledge, it is not good." The scholar and the labourer may both go on in their several stations, and be happy and useful; the learned man may know little of handicraft, and the artisan little about learning; yet both will be respected and both serviceable. But it is not so with the knowledge of the *soul*. Without religious knowledge, without religious instruction, the richest man is poor, and the wisest foolish. If the *soul* be without knowledge it is without every thing. "My people," says God himself, "are destroyed through lack of knowledge." "Ye err," says our Lord, "not knowing the Scriptures." Our worldly riches and our worldly learning must leave us when the fashion of this world passeth away: but our religious knowledge will go along with us, and be the power of God unto salvation unto every one that believeth.

Let not then the institution of schools for the education of the poor in religious knowledge be confounded with those visionary and absurd establishments whose object really is to educate the poor above their station; to give them knowledge which they cannot digest without deserting their most sacred and necessary duties, or which, if digested, could prove of no service to them whatsoever. The object of the National Society schools is not to educate the poor *above* their station, but to educate them *for* it: to teach them their own value: to teach them that, although, by the necessary consequences of a social state of life, they occupy a place of less conspicuous utility: yet that "without them, a city cannot be inhabited;" that though "they dwell not where they will, nor go up and down;" though they be not "sought for in the public council, nor sit high in the congregation;" though "they sit not in the judges' seat, nor understand the sentence of judgment;" yet "they do" in their station, "maintain the state of the world:"—and to teach them something more:—the object of the National Society is to perform the great and crowning mercy of all the miracles of Christ himself, TO PREACH THE GOSPEL TO THE POOR—to teach them, amidst all their privations, the blessed truth that "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love

Him :” that though they be not rich in the goods of this world, yet it is their own fault if they have not a treasure in heaven inexhaustible and all-sufficient : that Christ is come to redeem them and exalt them to eternal life, if they will only live worthy of the vocation wherewith they are called : if they will turn a deaf ear to the temptations of their station, bear their privations with resignation and cheerfulness, and prove their trust in their Redeemer by a steadfast course of obedience to his will. And shall that education make them proud, which expressly tells them that “ God resisteth the proud, but giveth grace unto the humble ?” Shall that religion make them idle, where they learn that even “ every idle word ” must be accounted for to God ? If they are bad servants, shall it be charged on that instruction which says, “ Servants, obey your masters in all things, and please them well in all things ; not answering again, not purloining, but showing all good fidelity ?” If they are careless of their work, must it be attributed to that precept which commands them to “ labour, working with their hands the thing that is good ?” Does not the Bible say, “ Do violence to no man ; neither accuse any falsely, and be content with your wages ?” Does not the Bible teach man, in whatever station he is called, therewith to be content ? Is it not plain, that religious education is of all things the best calculated for rendering the poor good citizens in every respect ? Is it not matter of incontrovertible fact, that sedition, irreligion, crimes of every species, have been almost confined to the uneducated poor, while those who have been religiously brought up, have been distinguished as good subjects, good citizens, good Christians ? Is it not an indisputable truth, that of those who suffer the sentence of the law not one in one hundred is a person of religious education ? And can any thing be more common than for persons so circumstanced to deplore the want of this education, and acknowledge that a timely acquaintance with their spiritual circumstances and duty would, by God’s mercy, have preserved them from their horrible fate ? In a word, is it not more probable that a man will perform his duty when he knows it, than when he knows it not ? Is it not certain, that those who pervert their education to read immoral books, would, if uninstructed, have kept immoral company ? And that those who employ the plain acquirements of writing and arithmetic in fraud, would, if they had never possessed them, have had recourse to more violent aggressions ? While it is equally certain, that those who yield themselves to the influence of christian education could never have become what they are in a state of neglect and ignorance.

But, my christian brethren, if the objection against religious education were as true as it is false ; if the poor became in consequence of education less willing to work and to obey, which they would not, it would not be for us to choose *whether we would save their souls or no*. When our Lord says, “ Suffer the little children to come unto me, and forbid them not,” it is not for us to say, We will not suffer them, and we will forbid them. When God says, “ Let there be light,” it is not for us to say, Let there be darkness. When his Apostle says, “ Concerning spiritual things, brethren, I would not have you ignorant,” it is not for us to say, Concerning spiritual things we will have our brethren ignorant. The instruction of the poor is a matter of the very highest importance. It is to perform the command of Christ

and to "preach the Gospel to every creature." And of the need of this duty, my richer brethren, you will feel best convinced if you search your own breasts. You that most deeply feel the importance of religion, is it from the single Sabbath-day's devotion and instruction that you receive all the spiritual strength that is needful to maintain you in your converse for the week with the world? Is it not from *meditation*, and *reflection* which are the work of education? Is it not the private study of the Scriptures which enables you to understand the arguments of the minister, and to feel his exhortations? Were it not for the education which your parents have given you, is it likely you would have been now enjoying the rest of a soul reconciled to God by the blood of the Saviour, your conduct in all things witnessing your faith? And if *you* are in need of frequent application to the fountain-head of sacred truth, what, think you, is likely to become of *those poor creatures who have never enjoyed religious instruction*? You may say, indeed, that in this christian country all may gain instruction when grown up.—But do they so? Does the depravity of human nature teach people to seek that instruction which never comes to them? Would the Gospel have ever exercised its power on one human heart, if it had been left to men to seek it? And those poor persons who are themselves religiously educated, what time have they for imparting these blessings to their children? They are employed throughout the day in labouring for their families; and their children are spending their time in ignorance and in idleness. And what is the consequence? Some may say, they have an opportunity of learning their duties at church. True. But have they been bred up to love the habitation of God's house? And will they love it of themselves? Do we look for miraculous inspirations? And if we do not, how is religion to be taught, but in the same way in which we teach all other things, by *education*? No, my brethren! he who is not taught the Gospel, be he where he may, is not taught the only thing which can place him, in respect of *soul*, above the lowest savage. See him squandering his time and his maintenance in disgusting and brutalizing drunkenness; see him employ the only knowledge he has of God's holy name to take it in vain and blaspheme it. See him spending his Sabbath, the day which was given him for holy rest, in unholy restlessness—perhaps in plunder. See him foolish and ignorant, malicious and wicked, and ask, in wonder and astonishment, Can this be an immortal and a reasonable creature? Yes, my brethren, wonder as you may, this is a *MAN*! but it is the condition of a *MAN* WHOSE SOUL IS WITHOUT KNOWLEDGE. Well, indeed, then, may we say, "that the soul be without knowledge, it is not good." Well may we re-echo the sublime sentiment of that pious and enlightened prayer which a late venerable, patriot, and christian monarch offered for himself and his people, when he besought that every subject of his vast empire might possess and read the Bible. It is not the *increase of religious education* which is the cause of the increase of crime—an opinion almost too ridiculous to be noticed—but it is the *increase of a poor population without a proportionate increase of means or exertions to educate them religiously*. Religious education, on the whole, has decreased within the last twenty years. For although more schools have been founded, and more children educated, yet the

number instructed has borne a decreased proportion to the sum of the population. And this is, no doubt, a very principal cause of increasing criminality.

The instruction, then, of our poor brethren is a duty of eternal and essential obligation, and one which we cannot omit without exposing ourselves to the dreadful condemnation of the Scribes and Pharisees, in withholding the key of knowledge. Where poverty, occupation, and ignorance will not allow parents to bring up their children "in the nurture and admonition of the Lord," it becomes the duty of those who can supply the means of religious instruction to do so: or assuredly they will have to answer at the bar of God for their neglect. It will avail them nothing to say that they thought education injurious, when the lost soul of one whom they might have plucked from the fire is crying for vengeance against their supineness and negligence. St. James concludes his epistle with these remarkable words: "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." He, therefore, who has this faculty in his power, and does not employ it, will incur the guilt and the penalty of a multitude of sins. For it is our duty to recollect, that not only the open violation of the will of God, but the neglect of any of his commands will expose us to condemnation. When Christ shall inquire at his second coming into the actions of men, he has told us that he shall thus address the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment." It is not said, *because they violated any express prohibition*; but, *because they neglected to fulfil the will of God in assisting their poor brethren*.

But we must proceed to a more minute account of what the National Society has actually done for the accomplishment of its mighty object, the education of the poor in the principles of the Church established in these kingdoms, in those principles which have led so many millions to the knowledge of their Saviour,—and we humbly hope to his presence also; in those principles wherein lived Hooker, and Jewell, and Hall, and Beveridge, and Wilson, and Porteus, and Heber; for which Ridley, and Latimer, and Bradford, and Taylor, and a host of glorious champions for the truth, gave their bodies to be burned. The whole amount of what the National Society has done can never be known until God shall bring every secret thing to judgment. The number of children educated through the means of this Society, pecuniarily and otherwise, since its establishment in 1811, can never be strictly calculated; but that vast numbers of immortal souls have been led by this Society to drink of the waters of everlasting life is evident from this—that the returns obtained of Church of England schools during the last year only, amount to 10,965 in England and Wales, in which there are 740,005 scholars;

while a moderate calculation on the returns not received places the number omitted at about 2000 schools, and 160,000 scholars; so that it may be fairly estimated, that there are at the present moment about 13,000 schools, above one-half of which are promoted or assisted by the National Society, in which 900,000 poor children are at this moment in course of deliverance from ignorance and sin, and training in the way wherein they should go. A mighty blessing, in whatever light considered: 450,000 persons can never be uninfluential on a community; and they may be, under God's good providence, the leaven which may yet avert his righteous judgment as this land advances in crime.

The National Society proceeds to the attainment of its objects by various means—by contributing to the erection of schools—by training teachers—by educating gratuitously and immediately a large number of children, and by assisting National Schools with books and useful information. In the last year only, the Society granted 6,630*l.* in sums varying from 5*l.* to 300*l.*, by which 156 schools are to be built, capable of containing 17,200 children. In twenty years it has spent upwards of 74,000*l.* in building and aiding schools.

"There is reason to think," says a recent Report of the National Society, "that the daily schools in union cannot be conducted at an average expense of less than 40*l.* a-year, nor those with Sunday attendance only for less than 5*l.*; and, assuming these sums as the most moderate estimates, it will appear that the annual expenditure on schools in connexion with the National Society cannot be less than 110,000*l.* a-year. The total of grants expended since 1811 amounts to about 92,900*l.*; and it appears that this expenditure has caused a sum of at least three times its amount to be applied to the same purposes. If then it be considered, that since 1811, in all probability, little less than 400,000*l.* have been expended in establishing schools, which now contain about 346,000 scholars, and that these establishments are conducted at an annual expense of about 110,000*l.*; that this is exclusive of national schools established without the Society's aid, and also of numerous other schools not united to the Society, but to the establishment or augmentation of which it has greatly contributed, by the general impulse given to the spirit of educating the lower orders,—no further arguments need be urged to prove, that the expectations of those who first instituted the National Society have been abundantly realized; nothing more need be said to establish the powerful claims of the Society upon a christian public for their encouragement and support."

The vastly increasing population of Lancashire, rapidly outgrowing all existing means of education, and the needy peasantry of Wales, almost famishing for the bread of life, have especially invited the Society's attention; and measures are now in progress (should the funds collected under the present letter enable the Society to use them) for increasing the means of education in the mining and colliery districts of the north. Since the establishment of the Society, upwards of 11,000 children have been instructed freely in the central school in London, and nearly 2,000 masters and mistresses have been qualified to superintend national schools in Great Britain and its dependencies.

With all these noble objects in hand, but with her means to meet them exhausted, the Society appeals to a christian nation, and feels

that the appeal will not be in vain; more especially, when the sovereign of the land pleads her cause, and reminds his subjects of their duty. It may be satisfactory to know how the collection on the last king's letter was expended. The sum was 28,146*l*. It called forth an outlay of nearly 130,000*l*. in the erection of schools by parishes and individuals who could never have attempted any thing of the kind without this aid. It resulted in the erection of 502 separate school-rooms, in places comprising a population of a million and a half, for no less than 58,000 children.

For all these blessings, generations of Christians, under God, may be indebted to you; to you these innocent beings appeal this day, whether you will fling them forth on the wide troublous ocean of life, assailed by every temptation, without a christian principle or a christian hope to stay or to direct their frail and wandering bark; the easy prey of their eager proselytes of empirical professors of education, who, under the spiritual foes, and their own evil natures, or the ready dupes and pretence of diffusing useful knowledge, unsettle the faith, and wreck the hopes of millions; whether you will expose them to others and to themselves; whether they shall exist by sin, die by intemperance, or perhaps by the hand of justice, and thus appear before their outraged God, or whether you will snatch them from this accumulation of horrors, teach them their duty, make them useful, respectable, and happy, though humble, members of society, and finally meet them in joy and glory everlasting. The responsibility on every one of you is heavy: God grant it may be worthily discharged! Remember that "if there be first a willing mind it is accepted according to that a man hath, and not according to that a man hath not." "Remember, that, "he that soweth sparingly, shall reap also sparingly; but that he that soweth bountifully, shall reap bountifully." "Be merciful," therefore, "after your power. If you have much, give plenteously: if you have little, do your diligence to give gladly of that little, and so you shall gather yourselves a good reward in the day of necessity." Remember the poor widow, who threw her mite into the treasury, and was more acceptable to Christ than all the rich Pharisees. Remember, that "a cup of cold water given in his name shall not lose its reward;" and in *his name* I beseech you, my brethren, *every one of you to do his best*, however small that may be, for *his* love, and for the salvation of your fellow-sinners and yourselves.

Whatever may be the future destiny of those whom we may be enabled to educate, it is not for any of us to speculate on the probability of what real good we may effect by what we may do for them this day. After all that has been done, some may turn from the right way: in this case, however, the condemnation, like the guilt, will rest with themselves. We shall have done all in our power; and if we have failed in the object of our labour of love, we shall not fail in its reward. An opportunity is now offered us of consecrating the Sabbath to its highest purpose, that of doing good. Embrace it to the utmost of your power—for you know not what a day may bring forth. Ask yourselves what you can spare, and spare it faithfully. And if it entrench a little on some pleasure or some superfluity, it will not be less acceptable to God. For if you do your best, with diligence and sincerity for the love and faith of that

Saviour who redeemed you, "you lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal;" "where they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "Out of the mouths of babes and sucklings" you may "ordain a strength" of "praise" which shall welcome with hosannas your entrance into the courts of everlasting bliss. And this one day, faithfully and generously employed, may minister to a happiness which no conception can attain, and no duration comprise. By the most tender and exalted ardour of Christian affection which a minister can feel for a faithful flock; by your clearest and most evident course of duty; for the love of your Saviour; for the love of those whom he, in infinite condescension, calls *his brethren*; O seize, to the very utmost, this glorious opportunity of advancing a blessing, which, even in attempting to conceive it, affords visions of pleasure infinitely superior to all that the world calls realities; and know even this night, when you rest you on your pillows, the earnest of the inexpressible and inconceivable favour implied in the heavenly promise; "Blessed are the merciful, for they shall obtain mercy."

H. T.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXVIII.

FATHERS OF THE THIRD CENTURY.

TERTULLIAN.

Quid Tertulliano eruditius, quid acutius?

Jerom. Epist. ad Magn. 84.

THE Christian religion is a religion of active benevolence, not of morbid asceticism; and it generally happens that overstrained austerities in individuals, no less than the monastic discipline of societies, have originated in perverted views of the precepts of the Gospel, always suggested by some natural bent of the disposition, and frequently fostered by pride. A powerful illustration of this remark is afforded in the character of TERTULLIAN, the first Latin father of the primitive church whose writings have escaped the ravages of time, and nearly the first who wrote in that language.* Naturally morose in his disposition, he had formed a stern and rigid estimate of Christian purity, the discouragement of which by the more moderate party in the church, seems to have caused his secession from their communion.

QUINTUS SEPTIMIUS FLORENS TERTULLIANUS, whose triple *prænomen*, by the way, rests upon no very substantial authority,† was born at

* According to Jerome (*Vir. Ill. §. 53.*), *primus post Victorem et Apollonium Latinorum ponitur*. Of Victor an account has been already given; Apollonius will form the subject of a future article.

† He is so called in the MSS. of his works; but in the conclusion of the tract *de virginibus velandis*, which is, however, probably spurious, he designates himself simply *Septimius Tertullianus*; and so also Jerome, in his *Epist. ad Fabiolam*.

Carthage about the middle of the second century. The time and manner of his conversion to Christianity are unknown; and it has sometimes been thought that he was born of christian parents. There are passages in his writings, however, which seem to intimate that he was originally a heathen;* and the statement of Jerome respecting his parentage leads to a similar conclusion. His father, it seems, was a centurion, employed in the proconsular service in Africa; and there is a passage in the *Apology* (c. 9.) which is supposed to allude to his military duties. His post is not thought to have been of any high trust or importance; but his son was enabled, probably by his own unassisted talents and persevering assiduity, to inform himself in every branch of literature and science which was studied in his time. Though his works were principally composed in Latin, yet we know that three at least, not now extant, were written in Greek;† and, besides other proofs of his knowledge of that language, he sometimes speaks as if he was not unacquainted with Hebrew.‡ That he was perfectly conversant with the poets, historians, and philosophers, both of Greece and Rome, the quotations with which his works abound afford ample testimony. Philosophy and medicine§ had also occupied a portion of his time; and so deep were his researches into the jurisprudence of the Romans, that he had acquired considerable celebrity in the capital of the world.|| Hence he has sometimes been identified with *Tertulian*, an eminent juriconsult; but the difference of their styles, which is far more apparent than that of their names, draws a marked line of distinction between them. In the *Treatise de Pallio* (c. 5.) Tertullian says that he had taken no part in the proceedings either of the forum or the camp.¶

The fame of Tertullian was probably at its height during the reigns of Sewerus and Caracalla, at which period Jerome places him in his catalogue. Jerome also calls him a *presbyter*, so that it was probably at the commencement of the former reign, i.e. about the year 193, that he was admitted into the priesthood; but whether at Rome or Carthage, is a question of some difficulty. Upon the whole, the former supposition is most probable. His accurate knowledge of the Roman laws; his acquaintance with the principles and proceedings of the Marcionites and Valentinians, who seceded from the Romish Church; the reputation which he had acquired in the capital; and his final disagreement with the Romish Clergy; are powerful arguments in its favour. The Romanists,

* Apol. §. 18. *Hæc et nos risimus aliquando: de vestris fuimus.* See also Lib. adv. Marc. iii. 21. De Pœnitentia, §. 1. De Fugâ in Pers. §. 6. It is not easy to refer these expressions to the Gentile condition generally, as some propose.

† The tracts *de Spectaculis*, *de Virginitatis relandis*, §. 1. and *de Baptismo*, §. 15. See *de Corona*, §. 6. He observes in the work against *Praxeas*, §. 8. *At ego, siquid utriusque lingue præscripsi.*

‡ See *Adv. Marc.* IV. 39. *Adv. Prax.* §. 5. *Adv. Judæos*, §. 9.

§ *De Anima*, §§. 2. 6.

|| Euseb. Hist. Eccl. II. 2. Τερτουλλιανὸς τοῖς Ῥωμαίοις νόμοις ἡκριβωκὼς ἀνὴρ, τὰ τε ἄλλα ἐνδοξος, καὶ τῶν μάλιστα ἐπὶ Ῥώμῃ λαμπρῶν. The frequent use of legal terms in his works is very remarkable. Rufinus and others, however, are probably correct in translating the latter clause; with reference to his writings generally, *inter Latinos scriptores celeberrimus.*

¶ In the *Tract de Corona*, written after his lapse into heresy, he maintains that a Christian cannot conscientiously become a soldier.

indeed, maintain that he was not a presbyter, and that Jerome's affirmation of the fact is contradicted by two passages,* in which Tertullian speaks of himself as a layman. It will appear, however, by a reference to these passages, that the first person is there used rhetorically; and the part which he took in a transaction, related in the Treatise *de Anima* (c. 9.), could only have been exercised in his ministerial capacity. But Tertullian was married, and two pieces are found among his works, addressed to his wife, which strike at the very root of the favourite doctrine of the Romanists respecting the celibacy of the Clergy. In order, however, more effectually to get rid of his example, they maintain that, even admitting his priesthood, he ceased, when he entered upon it, to cohabit with his wife. True it is, that he advocates a single life, not only in the Clergy, but in the laity: but there is not a passage in his writings which declares its necessity.

"Having continued in the priesthood," says Jerome, "till the middle age of life, Tertullian was driven by the envious and contumelious treatment of the Romish Clergy to embrace the tenets of Montanus.† Here, then, is expressly stated the true cause of his defection from the Church. The severer austerities of the Montanists had always found, perhaps, a degree of favour in his sight; and the acerbity of his temper, irritated by the sarcastic reflections and censorious conduct of his less rigorous brethren, relieved itself in the pride of withdrawing from their communion. Some, indeed, have attributed his secession to disappointed ambition; but his known contempt of the world and its honours is altogether at variance with any such hypothesis. The date of the occurrence, however, which is said to have excited his indignation, may possibly have been coeval with the period of his secession, though it is far from affording any positive determination of this unsettled point in the chronology of this Father's life. Indeed, the vacancy in the see of Carthage, occasioned by the death of Agrippinus, is in itself an uncertain epoch: but in all

* De Exhort. Cast. §. 7. *Vani erimus, si putaverimus, quod sacerdotibus non liceat, Laicis licere. Nonne et laici sacerdotes sumus? Scriptum est: regnum quoque nos et sacerdotes Deo et Patri suo fecit.* De Monogam. §. 12. *Cum extollimur et inflantur adversus Clerum, tunc unum omnes sumus, tunc omnes sacerdotes, &c. &c.*

† The heresy of Montanus, a native of Arduba, in Mysia, is referred by Eusebius, in his *Chronicle*, to A.D. 171. He claimed the gift of prophecy, and asserted that a purer form of Christianity was revealed to him by the Holy Ghost, than had been set forth by Christ himself and his Apostles. It has been inferred from some of his prophecies, preserved by Epiphanius, that he represented himself to be the *Paraclete* himself, who was promised to the Apostles, though distinct from the Holy Spirit shed upon them on the day of Pentecost. But Epiphanius says expressly (Hær. 48.) that the Montanists received the Old and New Testaments, believed in the resurrection of the dead, and maintained the catholic doctrine of the Trinity: nor would Tertullian have joined himself to any sect, who were influenced by an outrageous fanaticism. It was a prevailing notion of the age, that the spirit of prophecy had not ceased, so that the revelations of Montanus would be heard with reverence, and tend to enforce the doctrines which he inculcated. These consisted chiefly in injunctions to abstinence and frequent fasting, in prohibitions of second marriages, in denying absolution to sins committed after baptism, in non-resistance to persecution, and in a variety of severe and painful austerities. He likewise affirmed that the New Jerusalem would descend upon Prepuza, a city of Phrygia, where he dwelt; and hence his followers were sometimes called *Cataphrygians*. Two wealthy females, *Maximilla* and *Priscilla*, contributed to the support of the new sect; and professed to be actuated by the same spirit which dictated the ravings of Montanus.

probability, it occurred about the close of the second century.* In placing, therefore, the lapse of Tertullian, who is said to have been indignant at the refusal of his pretensions to the see by the Church of Rome, in the year 200, there is a very plausible argument in favour of the date. About the same time the conference between Caius and Proclus, of which there is an account in Eusebius (Hist. Eccl. II. 25. VI. 20.), ended in the excommunication of the latter, with all the adherents, and Tertullian (it should seem†) among the rest, of the Montanist sect.

It was probably at this period of his life that he exchanged the *toga* for the *pallium*, when the ridicule, with which he was visited in consequence, called forth his angry expostulation in the Treatise entitled *de Pallio*. There is, it is true, great diversity of opinion respecting the date of this Treatise. Some maintain that it was written immediately after his conversion to Christianity, when he assumed the *pallium* as the dress in general use among Christians; and others, that it was the appropriate garb of a presbyter, and adopted by him at the time of his admission into that order. But in neither of these cases would its use have excited any particular remark. It seems more probable that the *pallium* was worn by those Christians whose devotions assumed a more ascetic character; and that the new Montanist marked his connexion with this party by putting on their dress.‡ The tract, moreover, was written at Carthage, whither he retired after he professed himself a Montanist; and the passage, in which the writer speaks of the *triplex virtus Imperii* (§. 2.), may allude to the association of Geta with Severus and Caracalla in the government, which took place in the year 198. As to the peace which he mentions, though some understand that which followed the defeat of Niger, it may as well be understood of the undisturbed repose of the latter years of the reign of Severus.

Early in the succeeding century, the edict of Severus against proselytism, directed mainly against the Jews, but involving the Christians also in its consequences, was the signal for the revival of persecution throughout the Roman empire. The emperor, from motives of gratitude,§ no less than from his knowledge of their peaceable and loyal demeanour, was at first inclined to take the Christians under his protection; but the frequent tumults excited by the Jews elicited this decree, by which he sanctioned the irrelative massacres and tortures which disgraced his reign.|| In Egypt, more especially,

* See Routh's Reliq. Sacr. T. III. p. 137.

† See Tertull. de Jejun. §. 1.

‡ De Pall. §. 6. *Sed ista pallium loquitur: "At ego jam illi etiam divinæ sectæ ac disciplinæ commercium conféro." Gaude, pallium, et exulta; melior jam te philosophia dignata es, ex quo Christianum cepisti.* In §. 4. he calls the *pallium sacerdos suggestus*; but adds: *deduc oculos, suadeo, et reverere habitum unius interim erroris tui renuntiatorem.* At the same time it is not very easy to ascertain the correct import of these expressions.

§ He had been cured of a di-order (as some have thought miraculously) by a Christian named *Proclus*. The Romanists cite this case, in which the patient was anointed with oil, in support of the sacramental unction; but there is a wide difference between the application of a medicinal oil for the recovery of the patient, and the spiritual anointing of a departing soul. See Bishop Kaye on the *Writings of Tertullian*, p. 455.

|| Spart. in Vit. Sever. §. 17. *Judæos fieri sub gravi pœna vetuit: idem etiam de Christianis sanxit.*

the Christians were exposed to the most dreadful horrors; and it was probably in defence of the sufferers in these parts that Tertullian addressed his celebrated Apology to the governors of Africa. On this supposition it was written in the year 201. Now it is allowed on all hands that Tertullian, after his adoption of the Montanist doctrines, repaired to Carthage; and that the Apology was written at Carthage, is abundantly manifest throughout. In speaking of Rome, he calls it (c. 9.) *illar eligiosissima urbs Aeneadam*; and he adopts throughout a mode of expression which he could scarcely have used had he been resident in that city. Nor would he have styled the senators of Rome, to whom the Apology has been thought to be addressed, by the title of *præsides*; whereas it is clear, on the contrary, from one passage at least, that he was writing in a proconsular province.* The peculiar tenets of the Montanists would scarcely be displayed in a composition of this description; so that their absence does not prove that the writer had not yet fallen in with their principles. Among the tracts, indeed, which were certainly written after his conversion, was that *de fugâ in persecutione*, which bears evident marks of reference to the troubles under Severus; during which, not only individuals, but whole communities, bartered their possessions for their life. It is written, however, in a very different temper from that which pervades the Apology, and argues the rigid Montanist throughout. But after the death of Severus, he again took up the cause of the persecuted Christians, in his address *ad Scapulam*; and here, again, no traces of Montanism appear. Laying aside their absurd claims to the extraordinary gifts of the Holy Spirit, it was only in their repeated fasts and rigid austerities that these heretics materially differed from the generality of Christians: in articles of faith Tertullian's orthodoxy has rarely been questioned. "As for Tertullian," says Daillé, "his defection into Montanism has, without doubt, greatly diminished his reputation in the Church, both for fervent piety and extensive erudition. Yet, not only were several of his works written while he yet adhered to the Catholic faith, but even his Montanism separated him from the Church solely in regard to discipline; to an extreme severity of which he was led to conform by the natural harshness of his disposition. In respect of doctrine, he was evidently guided by the same rule of faith as the Catholics themselves; and hence he sarcastically observes, that people rejected Montanus, Maximilla, and Priscilla, not because they had erred from the faith, but because they would have us *fast* rather than *marry*."†

In the latter years of his life, Tertullian left the Montanists, but not, as it should seem, for the purpose of re-union with the orthodox Church. He had built a conventicle of his own at Carthage, which was still frequented by his followers, called Tertullianists, in the time of Augustin, who succeeded in extirpating the schism.‡ The time of

* Apol. §. 45. *Deum, non Proconsulem, timentes.*

† De Jejun. §. 1. *Hi Paracletō controversiam faciunt, non quod alium Deum prædicent Montanus, Maximilla, et Priscilla; nec quod Jesum Christum solvant; nec quod aliquam fidei regulam evertant; sed quod plane doceant sæpius jejunare quam nubere.* See Daillé on the Right Use of the Fathers, II. 4.

‡ August. de Hæres. §. 86.

his death, which conjecture has placed in the year 220, is unknown; Jerome merely says, that he lived to a decrepit old age. His writings throughout manifest a strong desire to lay down his life for the faith; but there is no authority for supposing that his wish was gratified. It were to be wished that so great a man had stood firm to his profession; but his testimony to the truth will not be found less valuable, on account of the errors into which he fell.

The character of Tertullian was that of a severe and rigid ascetic. Impatient of opposition, he could digest no censure; he could brook no ridicule. His learning was vast, his understanding powerful, and his wit keen and sarcastic. In so great estimation was he held by St. Cyprian, that he invariably called him his "*master*," and never passed a day without reading a portion of his works,* in which he has left to posterity a storehouse of ecclesiastical knowledge, for which the student in divinity cannot be too grateful. Its value will be duly estimated by a perusal of the Bishop of Lincoln's admirable Lectures in illustration of the Ecclesiastical History of the second and third centuries.† The following eulogium upon this Father, from the *Commonitorium of Vincentius Lirinensis*, will prepare the reader for an analysis of his works:—
"Hic apud Latinos nostrorum omnium facile princeps judicandus est. Quod enim hoc viro doctius? quid in divinis atque humanis rebus exercitatus? nempe omnem philosophiam et cunctas Philosophorum sectas, auctores, assertoresque sectarum, omnesque eorum disciplinas, omnem historiarum ac studiorum varietatem, mirā quādam mentis capacitate complexus est. Ingenio vero nonne tam gravi ac vehementi excelluit, ut nihil sibi penē ad expugnandum proposuerit, quod non aut acumine irruerit, aut pondere eliserit? Jam porro orationis suæ laudes quis exsequi valeat? quæ tanta, nescio qua rationum necessitate, conserta est, ut ad consensum sui, quos suadere non poterit, impellat; cujus, quot pene verba, tot sententiæ sunt; quot sensus, tot victoriæ. Hæreticorum ille blasphemias nullis et magnis voluminum suorum molibus, velut quibusdam fulminibus, evertit."

SCHOOLS IN GREECE.

There are now in the Peloponnesus eighteen schools for the Greek language, with 621 pupils; twenty-five schools on the Lancasterian plan, with 1786 pupils. In the isles of the Archipelago, there are thirty-one schools for the Greek language, with 1712 scholars; and twenty-seven schools of mutual instruction, 3650 scholars, including the house of orphans, and the central school. In continental Greece a school for the Greek language has been established at Lepanto, and a house is now building at Missolonghi for the same purpose.

* Jerome *ubi supra*. To this testimony it has been objected that Cyprian never quotes Tertullian by name; but not only his sentiments, but his very words, are to be found repeatedly in the writings of that father.

† "The Ecclesiastical History of the Second and Third Centuries, illustrated from the writings of Tertullian. By John, Bishop of Lincoln, &c. &c."

HYMNS.

CIRCUMCISION.

MORNING—FIRST LESSON.

LORD, for our sons may grace abound
 Through this appointed sign;
 A milder seal than Abram found,
 Of blessings more divine,
 Which open glories to our view,
 Beyond the brightest hopes he knew.

Type of Thy Spirit's living flow,
 We pour the hallowed stream,
 We sign the cross upon their brow,
 In pledge of faith to Him,
 Who shed for us His precious blood,
 To seal the covenant of God.

Baptized into Thy Trinity,
 The children of Thy grace,
 O, help them, Lord, to live to Thee,
 A pure, a faithful race;
 Instruct them, sanctify, defend,
 And crown with glory at the end!

SECOND LESSON.

WASHED from our earthly nature's shame,
 And bound by holy vows,
 We bear our heavenly Father's name,
 And dwell within His house.

Blest privilege! but all is vain
 The symbols of His grace,
 If our unhallowed lives profane
 The doctrines they express.

Lord, as Thy children's name we bear,
 Like them would we obey;
 Mark Thy commands with filial fear,
 And keep Thy perfect way.

O, to confirm the outward sign,
 The inward grace impart:
 Thine image in our lives to shine;
 Thy love to keep the heart.

THE SYSTEM AND PRACTICE OF CONGREGATIONAL DISSENT UNFAVOURABLE TO RELIGION,

IN REPLY TO A WRITER IN THE CONGREGATIONAL MAGAZINE.

IT could not have been expected, and was not to be desired, that the article on Dissent, which appeared in the *CHRISTIAN REMEMBRANCER* for June last, and of which two editions have since been published in a separate form, should be allowed to pass without a reply. Accordingly, it has been noticed briefly in various periodicals; and two writers have come forward in "the *Christian Advocate*," and "the *Patriot*," each of whom has shot his three arrows: headless shafts, indeed, and shot far wide of the mark, but evidently delivered with the full strength of the acher.

Newspaper replies, of whatever description, seldom require notice. These

"Sons of a day, just buoyant on the flood,
Then numbered with the puppies in the mud,"—DUNCIAD.

are forgotten almost before they can be answered. They are indeed useful auxiliaries: they enable a writer to supply deficiencies, and correct oversights; and having afforded this aid, perish quietly.

But the writer in the *Patriot* stands in this position no longer. After a delay of three months, the conductors of the *Congregational Magazine* have republished his letters, with a preface of no common arrogance. As the representatives of their party, they have thus deliberately accepted him for their tried champion, and ushered him into the lists with a flourish of defiance. Their cause therefore is in his hands, and its credit is identified with his own.

Upon the rule admitted in controversy, as in a Court of Justice, that every undefended charge is to be received as proved, this writer has abandoned his cause to utter condemnation. Instead of meeting the charges, he confines himself to quibbling exceptions; while the whole of his first letter, and the greater part of the other two, are filled with scurrility. His cavils are easily disposed of: his railing returns upon himself; for honourable minds are slow to suspect unworthy motives; and conjectural imputations are usually suggested by the conscience of the accuser.

I contended that Dissent is declining—that the congregational or democratic form of government is fatal to its unity and peace—that its tendency is opposed to monarchical institutions—that the practice of Dissenters is at variance with their avowed principles, especially in their pretended liberality and disinterestedness—that Dissenting ministers are very superficially educated, while their piety is endangered by their academic education, by their dependence, and by the nature of their duties—that their congregations suffer from sectarian pride and rivalry, from their indifference to principle when it interferes with taste, and from the self-deception promoted by their system—that the whole are tainted by a fraternal association with heresy—that they are bewildered by opinions, which are opposed to practical duties—and, finally, that the Scriptures are almost excluded from their services, while their

Congregational Dissent unfavourable to Religion.

extempore worship is little calculated to aid devotion. All these conclusions are drawn from general and known facts. Most of them might have been enforced by particular and striking illustrations. But I felt that I had no right to give a painful and discreditable notoriety to individuals, and that it is scarcely honourable to publish facts, which I could have known only as a friend.

Most of the cavils of my opponent require but a very brief notice; indeed, several of them are explained or refuted by the context alone. He disposes of three quotations on the politics of Dissent with a jest, and a fourth, on its illiberality, he *appropriately* illustrates with scurrility. He quotes the passage on the coercive support of religion in Polynesia, and challenges the example. It will be found in Mr. Ellis's description of the Crusade against the young chiefs who had tattooed themselves. He denies that Methodism obtains many seceders from Dissent; and, referring only to London, he may be correct, because all who leave a chapel for personal reasons may then attach themselves to another of the same persuasion; but it is very different in the country. He ridicules the assertion, that Methodism intercepts proselytes from his party. A sneer is sometimes more convenient than an argument. Can he seriously believe that the different causes of sectarianism would not have conducted to Dissent a large proportion of those who form the Methodist congregations? Dissent is met with almost exclusively in towns, but the population of these is constantly changing, and multitudes of its partisans remove every year. Many of these attach themselves to other Dissenting meetings at their new residence; but a great proportion are permanently lost, because they either do not find a place of worship of their own persuasion, or prefer the services at another. This loss would be more than replaced by additions to the population; since, without referring to particular causes of sectarianism, those who cannot be conveniently accommodated in the church, must necessarily worship elsewhere. But here Methodism interferes, and, with such effect, that it now outnumbers all the other sects united.

One cavil is a dishonest one. He forms two paragraphs of detached, and even distant sentences, and placing them in juxtaposition, triumphs in a contradiction created by himself; as if I had contended that Dissent is at once too exclusive and too liberal. To supply the context will restore the passages to their proper meaning. Yet, even his own contradiction is but apparent. The great principle of Dissent, that every one should be governed only by his own judgment in religious questions, and which, in practice, gives the most prominent importance to the trifles which are well conceded, will make sectarianism essentially selfish. Under the influence of this feeling, the Dissenter may contend fiercely for his own sect, yet abandon it at the first impulse of wounded vanity or offended taste. He may regard every rival sect with jealous dislike, yet ally himself with all, even to the Socinian, when the union is necessary for an attack upon the Church. There *must* be apparent contradictions in a faithful picture of that body, which pretends to superior sanctity, yet forms a strict alliance with heresy against an orthodox establishment.

“To make religion bleed,
Herod and Pontius Pilate are agreed.”—*Verses by Charles F.*

He admits that educated young persons often desert the ranks of Dissent, but refers the fact to an anxiety to escape from its religious restraints to the accommodating laxity of the Church. The true causes are to be found in the destruction of anti-church prejudices at school, the limited and superficial attainments of Dissenting ministers having thrown the education of all the superior classes into the hands of the clergy; in the repellent effect produced by the medley parties of a chapel circle upon young persons who have been accustomed to good society; and in the cold and vapid declamation of a dissenting service contrasted with our beautiful liturgy. It might have been supposed that this desertion of Dissent by young persons who are still under their parents' roof would be prevented by parental authority; but those individuals whose personal respectability is too high and unquestioned to leave them any inducement to contend for chapel influence, become so disgusted with the contentions from which few chapels are free for many years together, and in which the causes, the leaders, and their motives are generally alike contemptible, that although habit may keep them to their accustomed place of worship, they are not displeased when their children attach themselves to another.

He denies that the Scriptures are excluded from dissenting services. The following is the nature and order of their worship: For the full service, a hymn, a chapter, a long prayer, a hymn, the sermon, a hymn, and a short closing prayer; for the prayer-meeting, a hymn, a prayer, a hymn, a prayer, a hymn, and a closing prayer by the minister, preceded, in some chapels, by a short address. The two first prayers are offered by persons whom the minister may call upon at the time. The correctness of this description may be ascertained by any one who will attend a service in half a dozen dissenting chapels.

He asks, from what dissenting schools religion is excluded. In the Lancasterian, or British and Foreign schools. A lady, whom I knew most intimately, was on the committee of one of these schools, from which all the non-conformists but herself withdrew in a body, because it was resolved that the duties of the day should commence and close with prayer; and they avowed as a reason for the secession, that the practice is contrary to a fundamental principle of the schools.

A remark on the endowments of Dissent is met with a pretended analogy, in which the object of resemblance is mistaken. Dissenters are not reproved for possessing wealth, but for the inconsistency of condemning the endowments of the Church, while some of their own chapels are supported by the same means.

I have to thank him for one unimportant correction. It was the Board of Deputies, instead of Ministers, which bought the shares in the London University. The mistake does not affect the principle in the slightest degree,

I stated, that the funds of the London Missionary Society have declined one-fifth, while those of the Church Societies have increased enormously. He affirms, that the decline in the London mission does not exceed one-tenth; and then, with singular infelicity, gives the revenue for the last four years, by which he proves that, in the past year, it was only four-fifths of the average for the three

preceding. His assertion, that a large sum was raised in one year by an extraordinary effort, does not explain the fact, that the society, in the days of its prosperity, funded a large surplus, though its revenue was then derived only from subscriptions, legacies, and anniversary collections; while latterly, the income has declined to such a degree, that a sale of stock has been required to meet the current expenses of the year; and this, although the females of the different chapels have been induced to lay aside the decorum of their sex, and to traverse the streets and courts with collecting cards and money bags, canvassing their district every quarter, and collecting the pence every month.*

When I spoke of the advance of the Church Societies, I had not in view that which calls itself the "Church Missionary." This Society does not possess the general confidence of the Establishment, but is supported by the Calvinistic party in it, with which it must be expected to fluctuate or decline. But the old Church Institutions, the venerable Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, have increased steadily and greatly, and that without the aid of associations, anniversary meetings, or even congregational collections. Their united income for 1821 was, in even sums, 77,000*l.*; for 1831, 107,000*l.*, exclusive of an annual revenue of 11,000*l.*, derived from property, and held by the Propagation Society in trust, for specific purposes; and the income of this Society, for the present year, is augmented by a general congregational collection, which has already produced 40,000*l.*

The writer is very angry because I offered the Lambeth Articles as an exposition of Calvinism; yet all these Articles, except the sixth, are comprehended to their fullest extent in the doctrine of absolute and personal election. He says that most Dissenters are moderate Calvinists; they are so, and the great evil of their system is, that it leads its followers to contend for principles, of which they disavow the necessary conclusions, to wear their opinions only as a party badge, and to denounce all who make them a rule of conduct.

It is nothing to the argument that these Articles were drawn up by Churchmen. Undoubtedly the Church of England, when in her infancy, was somewhat tainted with Calvinism, and probably the great rebellion was permitted as the means of her purification.

Calvinism was, in fact, the natural danger of the earlier part of the Reformation, since mankind, in their efforts to escape formidable errors, are prone to fly to extremes. It is curious to observe how constantly the most important evils of Popery are met by their opposites in Calvinism. For the Popish doctrine of justification by human works, Calvinism substituted a creed, which determined the fate of every man from eternity, and left nothing for him to do. The one taught that he

* A little book was written by a dissenting minister avowedly in support of this Society, entitled "the Village in an Uproar." Among the characters, he introduces a parish clergyman, who never refuses a leap, or a bottle, and who lends to one of his parishioners a case for playing cards, formed and lettered as a Bible, and a volume of obscene prints, lettered "Practical Piety." It is to be hoped that minds of such malignity and filthiness are rare; and I should not have noticed this book, whose dullness equals its wickedness, had it not received the unequivocal sanction of its party. It has gone through at least six editions.

may accumulate a transferable surplus of merit, the other sunk him to a perfect fiend. Popery loaded the services of the sanctuary with pomp and splendour, Calvin stripped them to nakedness; Popery invested her ministers with absolute power, Calvin disclaimed all the restraints of human authority. The spirit of the Pope is slavery, that of the Genevese system anarchy. Thus, flying in a circle from every corruption to its opposite evil, the theory of Calvin reaches by a different road the same fatal consequences as its antagonist. The one is blinded by a voluntary exclusion of the light, the other by a presumptuous sanctuary of insufferable brightness. Accumulated absurdity conducts the one to infidelity, and the other reaches Socinianism by the natural and easy advance from spurning the delegated authority of God, to questioning its direct exercise.

When a system has existed for three centuries as the creed of millions, it is not to be supported by wrested texts, and scholastic subtleties. It must be examined practically, and judged by its fruits: and what have been the fruits of Calvinism but rebellion and heresy?

The civil wars of France, Scotland, and England illustrate its politics; and the magnitude of the curse which they brought upon it, is the estimate of the folly and guilt of the principles upon which it acted.

Soon after the Reformation, the condition of the English Protestants bore a very close resemblance to that of the Calvinists of France. Dividing the strength of their respective countries, both were persecuted by fierce and bigoted Popish sovereigns; yet could look forward to no distant period, when they would enjoy the protection of Protestant princes of extraordinary talent and character.

In this persecution, as subsequently in the great rebellion, and again in the reign of James II., the English Church committed her cause to God. Waiting for his deliverance, she patiently endured wrong, opposing to the oppression of her enemies the passive resistance of Christianity. Nobly were her faith and patience rewarded. The fate of Popery was sealed by the holy courage of a little band of martyrs, who, like Elijah, were translated to glory with the chariot and horses of fire. The persecutor died; the accession of the Protestant Elizabeth was hailed with a general burst of exulting loyalty: and England, from that time, however a passing cloud may have occasionally veiled her brightness, has shone like the sun of heaven, the light, life, and hope of the world.

The Calvinists of France were exposed to no heavier trials than their English brethren, and their prospects were far brighter: for the earthly hope of England was a young and imprisoned female. But they drew the sword, and inflicted upon their country the calamities of a protracted civil war. The bloody and doubtful struggle was at length terminated by the most atrocious act of policy upon record. Their chiefs inveigled to Paris, by a pretended accommodation, were assassinated; and their followers throughout the kingdom consigned to a general massacre. Nor was it all that their victims were almost a thousand times more numerous than the martyrs of England; or that they exchanged the martyr's crown for the death of the soldier, or the fate of the duped rebel. Their prince, regarded as the first pride of his country through all succeeding ages, was obliged to contend

for the crown of his inheritance with the sword, and to obtain it at last by apostacy. The charter of toleration he gave them was revoled by a successor, who exterminated or banished their miserable remnant: and France from that time has been a prey to superstition or infidelity, and a scourge, a curse, and a warning to all nations.

The Calvinists of Scotland contended for their faith with the sword: while they acted as Christians, they had very little to fear. A firm, but quiet adherence to their principles would have commanded the respect of enemies, whom their patience disarmed. The Quakers found it so, whose tenets were far more offensive; and the indulgence afforded to a small and scattered sect could not have been withheld from a powerful and united nation. But tenets which justified murder and rebellion upon religious grounds; and a fanaticism, reckless of human life, and confident of victory, through divine assistance, over the most formidable superiority, were regarded with equal hatred and terror; and after their easy dispersion in the field, they were hunted almost to extermination.

One rebellion was successful. The Calvinists of England obtained possession of the Church and state, and having remodelled both according to their own views, consummated their treason with the judicial murder of their king. But a curse rested upon their guilty triumph. Seen in their true character, they quickly became the objects of general detestation and contempt. Not all the talents and success of their chief, nor even the commanding position he secured for his country, could save him from the misery of the ruler who in every man sees an enemy, and fears an assassin. In its disgust, the nation flew from their hypocrisy to licentiousness, and from the tyranny of their democracy to despotism. A king, for whom it would be difficult to claim a single royal virtue, who in his private life abandoned himself to the most shameless profligacy, and in his public one, sacrificed the national independence and honour, became the most popular of sovereigns, only because his faults were the opposite of theirs. They were swept from the Church; their ministers, who, so little time before, had ruled like the princes of the land, became proscribed fugitives, and skulked from place to place, under cover of the night, preaching in obscure hamlets, and living on the bread of charity. To complete their degradation, they were happy in the next reign to creep under the indulgence notoriously given for Popery; and, but for the blessing of God on the holy courage of the Church of England, that Church which we are told is ever the willing tool of power, and the supporter of all ancient abuses, the kingdom would have been once more subjected to Rome.

Illustrations of the tendency of Calvinism to heresy are afforded by the Church of Geneva, a large portion of whose members are engulfed in Socinianism; by the Presbyterians of Ulster, many of whom have become Arians or Socinians; and by English Dissent, which is so deeply tainted, its endowments having generally become Socinian. Even the orthodoxy of its London congregations is not preserved by their ministers. These ministers openly unite with the teachers of heresy; and thus to give their public sanction to evil is a very advanced step towards embracing it.

As a rule of personal conduct, Calvinism is opposed to every religious duty. It would stop the sinner with absolute decrees; swell the self-deceiver with the proud assurance of his own election; quiet the fallen Christian with a reliance on final perseverance; and palsy the efforts of Christian benevolence, by consigning to their free course the events pre-ordained of God. It is idle to contend that such practical errors are too clear to be dangerous. If we believe in a tempter, we cannot doubt that he will seize his advantage, when such powerful weapons may be drawn from the creed of his victims. Scott and Newton deplored the excessive depravity of their congregations; and in a most profligate town, where I resided for some years, Calvinism is taught in eight places of worship, and is the practical faith of the lower classes. A thousand times have I heard them advance its fatalism, in justification of neglects by which the life of their friends had been endangered, or sacrificed; and I could offer examples occurring within my own knowledge, and some of them under my roof, to shew that temporal duties are not the only ones violated.

But, it may be contended, that however Calvinistic principles are abused by some as a cover for licentiousness, that preaching is the most popular in which they are prominently brought forward: let facts decide. I have now before me the General Report of all the Baptist Congregations in South Devon and Cornwall for the year ending May, 1829, published by their associated ministers, and other deputies, in which the number of converts admitted within the year as "members" is given for every chapel. Of seventeen chapels in the district, two are stated, in a short note, to have made no returns; a mild way of telling an unpleasant truth. In six others, not one new member had been added for the year. Twelve members had seceded from one meeting; and in all, eleven others had been expelled. The total number of new members is sixty-six, of whom thirty-three had been added to a single meeting at Penzance, in Cornwall. A rival congregation, in the same town, stands in the Report with a blank under every column, not a single member having been gained or lost in the year.*

The essential character of religion is humility: but where is this feature discoverable in the sects who arrogate to themselves exclusively the title of "evangelical," and to their creed that of "the Gospel?" thus, by implication, condemning five-sixths of the members of the Established Church, and the whole body of Wesleyan Methodists, as teachers and disciples of heresy. I have before me a begging paper for a dissenting meeting in Wiltshire, circulated within the last two years; it begins with a description of the circumstances which led to its

* Shortly after the publication of this Report, it was found that one of these meetings must be closed, to save the other; and it might have been expected that where the success and failure of the two ministers were so strikingly contrasted, there could be no hesitation in determining which should be retained. The successful one, however, was sacrificed; and going to Jamaica as a missionary, he died there just before the late rebellion. The other did not long enjoy his triumph. He has subsequently been sent away, and no successor is yet appointed.

Another minister, whose name appears in the Report, Mr. Widlake, of Brixham, was expelled by his people for supporting a pro-papery petition, and died shortly after in great distress, a dependent upon charity.

erection thus—"The Gospel was first introduced into the village of Berwick, about the year 1808." This document is signed and attested by thirty-two Baptist and Independent ministers, including some of the most celebrated of both denominations.

I have noticed EVERY exception advanced by the advocates of dissent in the *Congregational Magazine*. Unfounded in fact, these cavils are so unimportant, that all might be conceded without materially weakening the article to which they are offered in reply.

It is easier to contend with such writers than to excuse myself for giving importance to their letters by undeserved notice. It must however be remembered, that what these letters want in argument and talent, is supplied by the official character they have received, in being deliberately accepted by competent authority as an able defence of the cause of Congregational Dissent. That cause has far more reason to complain of its advocates than of its accuser. I have only stated a *part* of what may be laid to its charge: they have shewn that, as far as their ability extends, nothing can be said in its vindication.

A CHURCHMAN FROM CONVICTION.

CHURCH REFORM.—LETTER I.

MR. EDITOR.—From the returns which have already been made, and the state of polls in different parts of the kingdom, the prospects before us are not of a very cheering nature. The Church more especially has every thing to fear from the rude hands of meddling and unprincipled demagogues, eager to throw that which is holy to the swine, under the pretext of purifying the sanctuary. It is sufficiently manifest that the object of these persons is not purity, but plunder: not to reform a Church for which they care nothing, but to gratify a heedless mob, clamouring for they know not what, and expecting to participate in the spoil, of which they will never touch an atom. What care these demolitionists whether one clergyman is richer than another: whether one holds a dozen, and another but one preferment? They would root out the Church altogether, and see its cathedrals and its churches mouldering together in the dust.

Against such depredators as these, it behoves all good men and true to unite in a firm, resolute, and manly resistance: and it is lamentable to behold such men as Lord Henley, whom it would be criminal to suspect of insincerity in his professions of attachment to the Church, indirectly conniving at its spoliation. In maintaining the right of the legislature to interfere with the appropriation of ecclesiastical property, he is justifying, in a manner, an act of oppression, which a large majority in the first *reformed* (?) Parliament would be ready enough to perpetrate of themselves, and yet more ready to shelter themselves under the authority of a professed member of the Church in its perpetration. That Lord Henley's premises are wrong, they will not stop to consider, in adopting his conclusion; and he will eventually find that the work of destruction will not stop at the point to which his simple-heartedness had limited its progress. The tithes were bequeathed to the Church by the same barons who left the other nine-tenths of their estates to their descendants and adherents; and the same fiat which annuls the title to

the one, will not long scruple to question that of the other. An earldom is held by the same tenure as a bishoprick; a lay-impropriation by a far less rightful one than a rectory. 'The reckless hands of Henry VIII. and his myrmidons have set an example which the reformers would fain follow; but, content with making no demand for the restitution of property of which they were formerly deprived, let not the Church tamely resign the little, which even the sacrilegious hands of a Wolsey shrunk from violating. I say *the little*; for if the entire revenues of the Establishment were equally divided among the beneficed Clergy, they would not yield 200*l.* per annum to each benefice.

With respect to the policy of such a division, it will be necessary to enter into that question in another place; and here it will be sufficient to premise that it would be attended with the most disastrous consequences. That *some* change in the disposition of Church property might be made with advantage, may safely be admitted; but then, upon what authority? Parliament certainly, as you have abundantly proved in your last number, has no legitimate power to interfere: and the Ecclesiastical Commission (the proceedings of which will be greatly embarrassed, if not nullified, by Lord Henley's "Church Reformation Society") is professedly a commission of *inquiry* only. The inquiries of these commissioners, if left to themselves, would do good in various ways. They would tend to undeceive the public respecting the enormities of Church property; and in cases of misappropriation (and no human foresight or prudence could prevent it in certain cases) they would enable the *proper* authorities to direct it into a more beneficial channel. Now such authority can only be lawfully exercised by the Convocation; it is an egregious anomaly in the plan of Lord Henley and his Society, that while they urge the re-establishment of this assembly in the most efficient form, they would anticipate its operations by parliamentary legislation.

No plan of reform, then, which does not emanate from the Convocation can possibly meet with the approbation of any true Churchman; and it would be only loss of time to submit any project, in which the restoration of this body was not the leading feature, to the notice of the editor of the CHRISTIAN REMEMBRANCER. It is upon this ground only that Lord Henley's plan deserves a moment's attention; and the *objects* proposed by the "Reformation Society" have a like claim to consideration, however objectionable the Society in itself may be. These objects are classed under fifteen heads; and it will give me pleasure to examine them in order, should you feel disposed to admit a series of four or five letters into your valuable and highly influential miscellany. This will give me an opportunity of discussing at large the various plans of Church Reform, both in *spirituals* and *temporals*, which have been so rife of late; of drawing a line of distinction between the moderate, the rash, and the wicked experiments, which the real friend, the weak ally, and the professed enemy, would make upon the fabric of our Sion; and of throwing out some hints with relation to the posture of affairs both in England and Ireland, which may or may not be worthy of attention. In using the word *experiments*, I do it advisedly. All changes which have been contemplated must be *experimental*; most of them would certainly be *ruinous*; and I am

one of those, Mr. Editor, who would be content to sacrifice all the promised blessings of reform, could we be allowed to retain the real ones which we have hitherto enjoyed. It were good to "leave well alone," and not to join hands with those who mean us no good. Abuses will creep into all human institutions: reform real abuses, if you will; but do it cautiously, honestly, and above all, skilfully—*ne pars sincera trahatur*.

I am, Sir, your very obedient servant,
AN ANTI-DEMOLITIONIST.

' HINTS AND CAUTIONS.

MR. EDITOR. — In an article which you did me the favour of inserting in the February number of last year, I hinted at the probability of advantage to the Church, had candidates been, and were they to be, *examined in their views of our ecclesiastical constitution*. In the opinion then touched upon, I seem to be more confirmed. I fear that there are to be found ministering at the altar of our Church, men who can give no stronger reason why they should minister within her pale than among the Dissenters: and the fruit of this is, that our people can see no reason, at any rate the true reasons, why they should not be Dissenters as well as Churchmen; while, on the side of the adversary, every means seem to be resorted to to exhibit the Dissenting system, whether Congregational, Presbyterian, or Wesleyan, as perfect. And it is a fact that a Dissenter can better give reasons (I do not say better reasons) for dissenting, than a Churchman of the same grade in society can give for conforming. One of the principal points on which a dissenting candidate is publicly examined at his ordination, is his reasons for dissenting from the Church; and these reasons are stated, not before Dissenters only, but in the presence of Churchmen: for on such occasions Dissenters make it their practice to invite as many Churchmen as they can; and these Churchmen never, perhaps, having heard or read any thing on their own side, are soon carried away; at least their minds are staggered.

I feel more inclined to ascribe to such ignorance of the difference between the Church and Dissent, the rather questionable practice of many of our Clergy, of exhibiting on public occasions the dissenting minister as their acknowledged fellow-minister and co-equal, than to ascribe such conduct to a wilful indifference to their ordination engagements. This recognition of the dissenting teacher as a fellow pastor, by some well meaning but mistaken men, has contributed more to advance the "interest" and importance of Dissent of late years, and, by an equal ratio, to prostrate the Established Church, than any of, or all the untempered weapons wielded against her by the external enemy. It is from her internal more than her external foes that the Church has cause for fear: and of too many within her pale and enjoying her revenues, may the Church justly complain in this day, as her Head complained of old, of "the traitor which did eat of his bread, and lifted up his heel against him."

Here and there we hear of the increase of Dissent in places where the ministers of the Church of Christ are most active in their labours and scriptural in their doctrines. This appears difficult of solution. Many reasons have been assigned for this, by different correspondents in the *Christian Observer*, some time ago. But the reasons there stated do not, in my opinion, meet the difficulty; they do not account for an effect so different from that which might be expected. The chief cause of such increase seems to me to be this:—when a pious, zealous clergyman, not versed in the tactics of Dissent, not suspecting the concealed object of Dissenters, but supposing that their only object, like his own, is to promote the cause of Christ, enters upon his parochial or other local charge, he finds the ground partly preoccupied by a dissenting “interest,” either of the Wesleyan or Congregational denomination, or of both. The newly arrived pastor groundlessly hopes to regain some of the deluded parishioners, or at least to avoid the charge of bigotry, and to commend his ministry by lowering the standard and discarding the rules of his Church, and by adopting some of the dissenting schemes, so as to meet and embrace “all parties.” He imitates their mode of public instruction, he adopts their technicalities, he refers to their principal divines, he introduces on the platform before his parishioners the dissenting teacher as another recognised pastor of the place, his “fellow-labourer,” &c. Well, here the parishioners are taught, and taught by their own proper minister, to regard the Church and any sort of Dissent as on a par: and thus an important step is gained by, or rather given to, the Dissenter, who fails not to improve this advantage, and to gain another step. The church and the meeting-house are now on a level, and the only difference which forms the decision of the now neutralised parishioner, is the *liking* or *disliking* of the parochial minister or the dissenting teacher. The latter seldom fails to insinuate himself and his principles to the notice and favour of the half-gained and new acquaintance, who soon becomes a decided Dissenter, and a confirmed enemy to that Church from which he has been alienated, partly by the indiscreet conduct of its minister, and partly by the wiles and stratagems of the Church’s enemies. So, here takes place an increase of Dissenters from the Church, where the reverse might be expected.

To this process may be added another, but of less consequence:—wherever and whenever the parochial minister is active and faithful among his flock, there will also be an increased activity on the part of Dissenters, especially the Wesleyan Dissenters. But from this increased activity to proselyte, the Clergyman has not much cause of fear, if he only proceeds consistently, and neither embraces nor spurns the Dissenter. This experiment has been tried, and tried where the combined efforts of infidelity, Congregationalism, and Methodism, have been made to bear against the Church, by every artifice that could be invented. “We know nothing of you but as our parishioners, as our spiritual charge, and as such only do we love you, and seek your good,” should be our feeling and our language towards those who forsake and oppose the Church, whether they be teachers or their followers.

CLERICUS.

HYMN FOR THE EPIPHANY.—ISAIAH LX.

ARISE, and shine! behold thy day,
 O Zion, long afflicted one;
 Thy shame and grief are passed away,
 Thine everlasting joy begun.

With more than nature's splendour bright,
 No set, or change, thy sun shall see;
 For God is thine eternal light,
 And all His glory shines on thee.

Nations shall serve thee; kings shall come,
 With countless hosts, thy light to bless;
 In thee shall strangers seek their home,
 And humbled foes thy God confess.

His truth is pledged; the mighty Lord
 Will give thee glory and increase,
 Fulfil the promise of His word,
 And perfect all thy righteousness.

Falmouth.

E. O.

 LAST WORDS OF THE DYING.

BERENGARIUS, one of the most powerful and earliest opponents of the Popish doctrine of transubstantiation, who died in 1088, "breathed out his last gasp," according to Illyricus, with these remarkable words: "Now am I to go, and appear before God, either to be acquitted by him, as I hope, or condemned by him, as I fear;" a proof that, in his mortal agony, he rejoiced before God with trembling.

JEROM OF PRAGUE.—This truly pious Christian, when led to the stake, in the grotesque garments, painted with devils, with which the monks were accustomed to clothe their victims, and whilst the paper mitre, similarly ornamented, was about to be placed on his venerable head, rather smiling at their folly, than angry at the malice of his enemies, exclaimed, "Did my Saviour wear a crown of thorns for me, and shall I not as willingly wear this foolish cap for his sake?"

LUTHER.—*Fuller* concludes his life of this great man in the following words:—"He againe complained of the narrownesse of his breast, and perceiving that his life was at an end, he thus implored God's mercy; and said, 'O, heavenly Father, my gracious God, and Father of our Lord Jesus Christ; thou God of consolation, I give thee all hearty thanks, that thou hast revealed to me thy Son, Jesus Christ, whom I believe, whom I professe, whom I love, whom I glorifie, whom the Pope of Rome and the rout of the wicked persecute and dishonour. I beseech thee, Lord Jesus Christ, to receive my soul. O, my gracious, heavenly Father, though I be taken out of this life, though I must now lay down this fraile body, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hands.' Shortly after taking a medicine he added:—"Lord, I render up my spirit into thy hands, and come to thee." And again, 'Lord, into thy hands I commend my spirit: thou, O God of truth, hast redeemed me.' Here, as one falling into a sleep, and without any bodily pain that could be discerned, he departed this life."

ZUINGLIUS.—This distinguished soldier of Christ, and faithful pastor of the Swiss Reformed Church, fell in battle, together with three hundred and eighty of his flock, on the 11th of October, 1531, victims to the malice of the Papists. They who were near him when he fell, heard him utter these words :—"What misfortune is this ! Well, they can indeed kill the body, but they cannot kill the soul." Whilst in this dying state, his enemies demanded whether he would yield to Papistical invocation of the saints ; which, being unable to speak, he refused by the motion of his head ; and by the lifting up his eyes to heaven seemed to declare he would call upon God alone ; whereupon they furiously slaughtered him, and subsequently condemned his body to be divided into four quarters, and burnt to ashes.

ECOLAMPADIUS.—A little before his death one of his intimate friends coming to him, he asked him, "What news ?" he answered, "None." "Then," said the dying Christian, "I will tell you some. *Brevi ero apud Christum Dominum*—I shall shortly be with Christ, my Lord." On the morning before his death he repeated the 51st Psalm, at the end of which he added, "Save me, O Lord Jesu Christ," and shortly after expired, (December 1, 1531.)

LEO JUDÆ, the friend, fellow-labourer, and successor of Zuinglius in the Swiss Church, four days before his death (1542), sending for the pastors and professors of the town of Tigurum, made before them a confession of his faith concerning God, the Scriptures, and the person and office of Christ ; concluding in these words :—"To this, my Lord and Saviour Jesus Christ, my hope, and my salvation, I wholly offer up my soul and body ; I cast myself wholly upon his mercy and grace." His translation of the greater part of the Bible from the Hebrew in which he was eminently skilled, is still held in high repute upon the Continent.

BUCER, before his death, February 27, 1551, prayed unto Almighty God that he would not suffer England, where he had long resided at Cambridge, to fall into those sins which had brought Germany into great misery. His last words were, "Forsake me not, O, Lord, in the time of my age, and when my strength faileth me." He was buried with great solemnity in St. Mary's Church at Cambridge, but on the accession of Queen Mary his bones were dug up, and delivered to the magistrate to be burnt, together with all his numerous writings, which had so effectually promoted the cause of Protestantism.

BUGENHAGIUS.—Speaking of this strenuous upholder of the principles of the Reformation, and ardent disciple and admirer of Luther, Fuller says, "The controversies and quarrels which sprung up in the Church were the greatest grief to him. Being grown old, and his strength so decayed that he could no longer preach ; he yet resorted daily to Church, where he poured forth fervent prayers, both for himself and the afflicted condition of the Church of God at that time. Afterwards, falling sick (though without much pain), he continued instant in prayer and holy conference with his friends. And drawing near to his end, he often repeated, 'This is life eternal, to know thee the only true God, and him whom thou hast sent, Jesus Christ : ' and so quietly departed in the Lord, Anno Christi 1558, and of his age 73."

COLLECTANEA.

DR. DODD.—As the unfortunate Dr. Dodd stepped into the mourning coach which carried him to the place of execution, a *female deist* accosted him in these words:—"Doctor, where is now the Lord thy God?"—"Woman," replied the Doctor, "go home, open your Bible at the seventh chapter of the prophet Micah, eighth, ninth, and tenth verses, and you will find." She did as directed, and read the following words:—"Rejoice not against me, O mine enemy: when I fall I shall arise: when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets." She closed the book, and went and hanged herself! An awful lesson this to those who scoff at the word of God, and insult over the unfortunate, but repenting sinner.—*American Paper*.

JEWS IN THIBET.—The lost ten tribes of the Jews have been found in Lit. Bucharia, some of them attending the last Leipsic fair as shawl-manufacturers. They speak in Thibet the Hindoo language, are idolaters, but believe in the Messiah, and their restoration to Jerusalem; they are supposed to consist of ten millions, keep the Kipour, and do not like white Jews, and call out like the other tribes, "Hear, O God of Israel, there is but one God;" are circumcised, and have a reader and elders.—*Anglo-Germanic Advertiser*.

 ABJURATION OF PROTESTANTISM!!!

"ON Wednesday, the 1st of August last," says a letter from Rome, "Cardinal Weld performed the solemn ceremony of admitting Messrs. *John Dean* and *Frederic Waite* into the bosom of the Roman Catholic Church, in the chapel attached to the English College. Having received Mr. Waite's formal abjuration of the religion of his forefathers, the Cardinal administered the rite of private baptism to him; and after that, *he first exorcised Mr. Dean from all his heresies and Protestant stains*, and then baptized him according to the full ritual prescribed by the Papal Church for adults. Mr. Manby, the adjutant-general of the pontifical troops, stood godfather to him; and the two converts, after partaking of the sacrament *della Oresima*, were admitted to the *privilege* of attending high mass, and receiving the *bread* of the eucharist. The whole ceremony was spun out to a considerable length, accompanied by some choice vocal music, performed by the pupils of the Apostolical Hospital, and witnessed by the Portuguese and Sicilian ambassadors, and a numerous concourse of the fashionables of Rome. On the Tuesday following, they were admitted to the *honour of kissing his Holiness's toe*, being escorted into his presence by Count Hawkes le Grice, who was the active instrument of their conversion!!!!!!" We say nothing; we only think.

LAW REPORT.

BRAWLING.*

1824.—Where the plaintiff was supposed to be guilty of brawling, by reading a notice of vestry aloud, was turned out of the church by the defendant, a constable,—Held, that it not amounting to a disturbance within the 1 Mary, c. 3. s. 3. or 1 W. & M. c. 18. s. 18, the defendant, although he might have removed him out of the church, could not justify detaining the plaintiff in custody afterwards. *Williams v. Glenister*, 2 B. & Cr. (K. B.) 699. 4 D. & R. (K. B.) 217.

Where at the electing* a churchwarden for the parishioners, in the church, a violent altercation, and reproachful terms passed between the defendant and another, as "coward," "informer," and the defendant, (the rector's churchwarden) by holding up his fist, occasioned a violent tumult, and a constable was sent for,—Held that the offence of brawling was proved, and it was immaterial that other persons were concerned, or were acting equally improperly. *Palmer v. Roffey*, 2 Add. (Pec.) 141.

But where a party not originally engaged in such quarrel, being a sidesman, interfered, and being only a subordinate offender, and the motives for the prosecution, a second one on the same subject-matter, the Court, holding it a case for mitigated costs, suspended him, *ab ingressu*, for one week, and condemned him in 50*l. nomine expensarum*. *Palmer v. Tijou*, 2 Add. (Pec.) 196.

1825. Allegation to a libel for brawling, that the disturbance was at a vestry held at a room in an inn abutting, and in fact built on an encroachment of the churchyard, admitted to proof; and *semble*, such is not a place within the meaning of 5 & 6 Ed. 6, c. 4, s. 1. *Williams v. Goodyer*, 2 Add. (cons.) 463.

Where the charge of brawling in a Church, during the election of parish warden, was clearly substantiated, and no ground of mitigation, the parties condemned *ab ingressu* for one month,

and full costs. *England v. Hurcomb and others*, 2 Add. (Pec.) 306.

1829. Provocation is no defence in a suit for brawling. *North v. Dickson*, 1 Hagg. (cons.) 730.

1830. Words, although violent and coarse, spoken at a vestry meeting convened for civil purposes (as relating to watching and lighting the parish); held, not to constitute brawling, but smiting being established, the Court held itself bound to punish according to the 5 & 6 Ed. 4, and 53 Geo. 3, c. 127. *Hoile v. Scales*, 2 Hagg. (cons.) 566.

1831.—Brawling and smiting in a vestry room, within the precincts of the churchyard, is an offence *ratione loci*, within the 5 & 6 Edw. 4, c. 4. *Lee v. Mathews*, 3 Hagg. (ARCHES) 169.

And where the defendant had given an affirmative issue to the articles for brawling in a vestry room in the chancel, the Court suspended him *ab ingressu*, and condemned him in costs. *Fild v. Cosens*, 3 Hagg. (ARCHES) 178.

Upon a charge of brawling, being clearly of ecclesiastical cognizance, the only question is whether the articles contain a substantive charge of brawling and riot in a sacred place; and the Court, upon the question of admitting the articles, cannot attend to a suggestion, that they do not fully nor truly state all the circumstances; nor can any occasion or provocation justify such acts. Where the charge was only partially proved, the Court admonished the party and condemned him in 20*l. nomine expensarum*. *Jarman v. Bagster*, 3 Hagg. (cons.) 356.

But where the conduct of the defendant was very violent, and his language highly indecorous, although at a vestry meeting for secular purposes, the Court condemned him, *ab ingressu ecclesiæ*, for a fortnight, and in 35*l. nom. exp.* *Jarman v. Wise*, 3 Hagg. (cons.) 360.

* As many of the Parochial and Ecclesiastical Law Cases would not be interesting to our readers if given at length, of such, therefore, we shall, for the future, give a summary only, with the references where they may be found.

MONTHLY REGISTER.

BARBADOS.

Report of the Society for the Education of the Coloured Poor, and for other Charitable Relief.

THE present Report of "the Society of the Education of the Coloured Poor, and for other Charitable Relief," will embrace the proceedings of the Committee for the two past years, and may be considered as their Fifth and Sixth Report.

It is almost unnecessary to mention that, from a most awful visitation of Divine Providence, the desolating hurricane of the 11th August, 1831, which spared not even the sacred buildings of this once favoured land, more immediately dedicated to the service of God, having also extended its fury to every building connected with this establishment, the annual examination of the schools could not possibly be held in September last.

The boys' and girls' school-houses were totally destroyed, together with the books, papers, benches, forms, &c.; the new asylum, towards which a liberal and benevolent public had handsomely contributed, and which cost the Society a considerable sum of money, being nearly completed, was levelled to the earth, together with the old asylum, the inmates of which were buried in the ruins; two unfortunately perished, and several others were severely wounded. The master and mistress of the schools, the children, the boarders, and the pensioners, were all scattered abroad: thus, to all human appearance, the Society which had educated upwards of five hundred children of both sexes, and clothed and fed many of their poor fellow-creatures, became extinct. From the dreadful havoc and devastation, and the general distress prevailing throughout the land, some time elapsed before a place was thought of in which the children could be collected; the galleries of Saint Mary's chapel, which afforded some little shelter, were appropriated to their use—there the children were mustered a few hours daily, to receive those instructions which, from the nature of circumstances, could only be carried on, and thereby served to revive gradually the operations of the Society. Whilst the Committee were altogether at a loss for the means of rebuilding the schools and asylums, the Rev. William

Garnett, Rector of the parish of Saint Michael, being part owner of a spacious building known by the name of "Cumberland-place," situate in a convenient part of the town, and near the sea-coast, but in a dilapidated state from the effects of the hurricane, offered to the consideration of the Committee the same building, on terms the most kind and liberal. Mr. Birney, the proprietor of the other part, was applied to, and his price being also moderate, the Committee thought it advisable to avail themselves of this favourable opportunity of procuring a building which would for a time answer all the purposes of the Institution. The building was purchased in the name of the Society, Mr. Birney being paid his portion of the purchase money, 190*l.*—the balance of 250*l.* was credited, and is now owing to the Rev. Mr. Garnett. This building has been repaired and comfortably fitted up as an asylum, as temporary school rooms, and a temporary residence for the mistress and six girls, boarders; the pensioners being first afforded shelter, and the same given to many who were at a loss for a place to lay their head. This great work was accomplished by means of the liberality of our worthy governor, Sir James Lyon, K.C.B. and G.C.H., the Lord Bishop, the Venerable the Archdeacon, the Rev. the Rector of Saint Michael, the Rev. Mr. King, the then Curate of Saint Mary's Chapel, and other friends, as well as by a legacy of 100*l.* left to the Society by Mr. Jos. H. Cummins, one of the life governors of the Institution, since deceased; also by donations amounting to 150*l.* granted by the Committee for the relief of the sufferers by the late hurricane, from means forwarded to them by our sister colonies, at a time when it was so much needed by our distressed brethren, and for which this community stands so deeply indebted.

A girls' new school-house has been erected on the site of the old asylum. This has been accomplished by means of a grant of 450*l.* currency, out of the subscription raised in the mother country for the re-erection of churches and school-houses in this island; also by a

fund raised by two charity sermons preached on Sunday, the 19th of August last, one at the Cathedral by the Rev. Thomas Watts, the other at Saint Mary's chapel by the Rev. William M. Harte, when the sum of 85*l.* 1*s.* 10*d.* was collected. The whole of these means are already expended on the building, the cost of which, as far as it is advanced, amounts to 60*l.* 12*s.* 3*¼d.*, leaving the Committee in debt the sum of 46*l.* 10*s.* 3*¼d.*, and it will now take, by estimation, the further sum of 40*l.* to complete the offices. His Lordship the Bishop has kindly promised an additional grant of 50*l.* from the same source from which the first sum of 450*l.* was derived, to pay off the present debt against the building and to assist in fitting up the offices.

The boys' school-room is yet in ruins; the Committee feeling it desirable that the boys should also be removed from their temporary abode, hope to have it in their power, at no very distant period, to again re-establish that building.

The number of boys on the school books on the 10th of August, 1831, was 141, of whom 66 were free, and 75 slaves, the number present on that day, 101; of the girls, 44 were free, and 53 slaves, total 97—present on the same day, 73. In January in the present year, the schools were re-opened with comparatively a small number, many of the children having lost their friends in the hurricane, and those who were advanced in their education having been put to trades. There are now on the list, 52 free and 54 slave boys; 49 free and 47 slave girls; total number of males 106; total number of females 96; making in the whole 202. Six of the girls are boarders, and are supported out of the funds of "the Ladies' Branch Association for the Education of the Female Children of the Coloured Poor," 90*l.* being the sum allotted for their yearly expense. Since the last Report, 58 boys have gone to the following trades; 39 to the carpenter's, 2 to the cabinet maker's, 7 to the tailor's, 5 to the shoemaker's, 1 to the cooper's, 1 to the turner's—2 have gone to sea, and 1 as a domestic; 14 girls have left the school to go in business, 5 to assist their mothers, 12 as domestics, 1 to go in the country, 5 to go to a private school, 2 have left the island, and one has been obliged to leave in consequence of ill health. The Committee exceedingly regret that the circumscribed means of the Society will not allow them to extend the

helping hand to clothe many children who are unavoidably irregular in their attendance at school, and others who are altogether kept from school for want of clothing. They trust, under God's blessing, by means of a grant of 10*l.* sterling in money, and the like sum in articles of clothing from a charitable society of ladies in England, and by a subscription going on in this island at the recommendation of the Lord Bishop, in consequence of the above grant, for the clothing of the poor children of the coloured schools in this colony, to be enabled shortly to recommence, and finally to accomplish this important branch of the Society's duty. It is satisfactory to remark that the attendance of the children, both at school and at church on the Sabbath, has been much better of late. The master's and mistress's salaries are paid as usual by the Lord Bishop, out of the funds placed at his disposal by the government, which he was pleased to take upon himself upon the Societies being consolidated. The income of the Society for the last two years amounts to 380*l.* 19*s.* 2*d.*; expenditure for the same period 375*l.* 2*s.* 10*½d.*; balance in favour of the Society 5*l.* 16*s.* 3*¼d.*, not including the several sums subscribed towards the purchase and repairs of the former and present asylum.

There are twenty-two persons on the Society's pension list, eight of whom are in-door pensioners, who receive each two cooked meals daily, who are also clothed and lodged at the asylum, and receive medical attendance when required. They have a nurse to await their call, and are otherwise rendered as comfortable as the scanty means of the Society will admit of. There have been thirteen burials of pensioners since the last report, who had for some time before their deaths been supported by the Society. It is highly pleasing to the Committee to mention, that a number of children who have been educated and brought up at the schools, are now filling very respectable and useful situations in life, and maintain the most exemplary reputations. The Sunday school has increased considerably in number since the last Report; in addition to which a night school has been opened by the Rev. Mr. Harte, the present Curate of Saint Mary, which promises to be of great utility to the labouring classes, but more especially to the adult slaves; their time being thus devoted to their improvement in reading and in a knowledge of the Scriptures and Church

Political Retrospect.

Catechism, will afford them greater field for obtaining a more familiar acquaintance with their Christian and social duties. The number at present attending is 122 females and 66 males, from the age of nine years and upwards.

The Committee feel bound to acknowledge their gratitude to his Excellency

Sir J. Lyon, to the Lord Bishop of the Diocese, to the Venerable the Arch-deacon of Barbados, and to the Rev. W. Garnett, Rector of St. Michael, for their valuable exertions in promoting the interests of the Institution.

Sept. 2, 1832.

POLITICAL RETROSPECT.

DOMESTIC.—Since our last, the Commons House of Parliament has been dissolved, and writs have issued (returnable on the 29th instant), for the election of members to serve in the reformed House of Commons.

Hostilities have been commenced by France, and her ally, Great Britain, against the King of the Netherlands, to compel him to give up to the King of Belgium what both these Powers guaranteed to him seventeen years ago.

The dissatisfaction created at home by this rupture with the Dutch government to support the interests of France, has been as loudly expressed by all the manufacturing and commercial towns as by the metropolis, whose proceedings on this subject we adverted to in our last. Two Orders in Council have been the result of this expression of national feeling; one to release vessels returning home from distant countries, to which the anticipation of war could not have extended; and the other, to release all vessels embargoed or captured laden with goods of a perishable nature.

CENTRAL EUROPE.—We have adverted to the siege of Antwerp in our Record of Domestic Events. In France there is an evident expectation of more extended military operations. The army already in Belgium was more than sufficient to cover those of the siege, yet all the disposable troops in France are in motion and in the direction of the Rhine; the Prussian armies continue to draw nearer to the Dutch frontier. The Prussian forces are augmented in their frontiers, and the Emperor of Austria has convoked the estates of Hungary, a measure always resorted to when war is expected; and all these states have increased their military establishments by new and numerous levies. Amidst all these warlike movements there is no declaration of hostility, except in that one single instance before related. The intentions of these Powers are kept secret, and whilst a tremendous explosion is evidently near at hand, no one

can with any certainty say where it will break out, or in what direction it will vent its fury. The spirit of the Dutch is undismayed, and the very best feeling continues to exist between the king of the Netherlands and his subjects. Since the above was written the Citadel has surrendered.

THE PENINSULA.—The king of Spain has not resumed the reins of government. He has confirmed the acts of the Queen during his illness, and continues her regency. The discovery of the plot of the Apostolicals, at the time when his life was despaired of, to deprive his daughter of her succession and transfer the crown to his brother, who has long since been the subject of his jealousy, has quite weaned him from that party, and attached him to the more moderate of the liberal party. These have been called to his councils, and one of their first measures, the recall of the refugees, has been acted upon. These have been received on their return with the greatest kindness.

With the removal of the Apostolicals from power there has been a relinquishment of the interests of Don Miguel in Portugal, the creature of that party; and this change has been followed by a very active negotiation between the courts of St. James, Madrid, and the Tuilleries, the object of which is believed to be the restoration of the throne of Portugal to Donna Maria de Gloria, under the protectorate of her aunt, the late Regent.

Dom Pedro and his forces remain in occupation of Oporto, but so closely invested both by sea and land as to be cut off from receiving any farther supplies. At the present season the climate of Portugal renders active operations so difficult that it is next to impossible for Dom Miguel to do more than blockade it. Great dissensions prevail among the besieged, especially between the Portuguese and the foreigners in Dom Pedro's army, and to which their long state of inaction has probably very much contributed.

CALENDARIUM ECCLESIASTICUM.

JANUARY, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED
EPIPHANY.		
<i>Morning</i> .—Isaiah lx.	Glory of the Church in the access of the Gentiles	Bp. Atterbury. IV. 85.
Luke iii. to ver. 23.	Preaching and Baptism of John	Benj. Newton. I. 21.
Collect	Leading of the Star	Dr. Moss. V. 297.
Epistle, Eph. iii. 1—12	Gospel revealed to the Gentiles	T. Rennell. 69.
Gospel, Matt. ii. 1—12	Coming of the Magi	Bp. Middleton. 109.
		Bp. Horne. Disc. XII.
		Dr. South. XI. 89.
Appropriate singing Psalms {	LVII. 7, 8, 9, 10. L.M. <i>Acton</i> . LXVII. 1, 2, 3, 4, S.M. <i>Shirland</i> .	
<i>Evening</i> .—Isaiah xlix.	Christ sent to the Gentiles	Abp. Sharp. II. 95.
John ii. to ver 12.	Water turned into Wine	F. Bragge. I. 1.
Appropriate singing Psalms {	CV. 1, 2, 3, C.M. <i>Cambridge New</i> . LXXII. 19, 20, 21, 22, C.M. <i>Waiwick</i> .	
1 SUND. aft. EPIPHANY.		
<i>Morning</i> .—Isaiah xlv	Omniscience and Power	Reading. I. 14.
Matt. xi.	Punishments proportioned to Sin	Conybeare II. 311.
Collect	Prayer for Knowledge and Grace	Bp. Smalridge. 475.
Epistle, Rom. xii. 1—5	Holiness of Life.	Dr. A. Monro. 227.
Gospel, Luke ii. 41—52	Christ's Obedience to his Parents	Dr. S. Clarke. VII. 113.
		Dr. Heylin. 75.
Appropriate singing Psalms {	CXIX. 17, 18, 24, C.M. <i>Abridge</i> . CIII. 5, 6, 7, 8, L.M. <i>Angels' Hymn</i> .	
<i>Evening</i> .—Isaiah xlv i	Idolatry	Reading. III. 14.
Romans xi	God's Judgments	Archdu. Daubeny. II. 133
		Dr. I. Barrow. III. 191.
Appropriate singing Psalms {	XXXIII. 1, 2, 3, C.M. <i>Bedford</i> . CXVI. 5, 6, 7, 8, C.M. <i>Westminster New</i> .	
2 SUND. aft. EPIPHANY.		
<i>Morning</i> .—Isaiah li.	Christians' Faith and Fear	Bp. Heber's Ser.in Ind. 104
Matt. xviii.	Offences	Bp. Smalridge. 141.
Collect	For Peace	Dr. Bundy. II. 37.
Epistle, Rom. xii. 6—16	Christian Love and Compassion	Dr. W. Clagett. I. 36, 65.
Gospel, John ii. 1—11	Marriage in Cana	Dr. Moss. VIII. 269.
		Dr. Coney. 269.
		C. Wheatly. II. 269.
Appropriate singing Psalms {	XCVII. 1, 8, 9, 10, L.M. <i>Wareham</i> . CXXI. 1, 2, 3, 4, 5, C.M. <i>Weston Farell</i> .	
<i>Evening</i> .—Isaiah liii.	Sufferings of Christ	Dr. Rogers. III. 123.
1 Cor. ii	Christianity mysterious and excellent	Bp. W. Nicholson. 238.
		Dr. South. III. 209.
		Dr. I. Barrow. II. 168.
Appropriate singing Psalms {	CXVIII. 1, 2, 6, C.M. <i>Oxford</i> . CXIX. 169, 174, 175, 176, C.M. <i>Burford</i> .	
3 SUND. aft. EPIPHANY.		
<i>Morning</i> .—Isaiah lv.	Seeking God	Bp. Beveridge. II. 313.
Matt. xxiv.	Circumspection and Watchfulness	Skelton. II. 229.
Collect	God the Helper of his People	Pierce. II. 115.
Epistle, Rom. xii. 16—21	Peaceableness	Dr. Brady. II. 295.
Gospel, Matt. xviii. 1—13	Faith and Humility	Beveridge. Thesau. II. 230.
		Dr. Waterland. IX. 1.
		Dr. Brady. II. 225.
		T. Newlin. I. 293.
		S. Johnson. II. 42, 62.
Appropriate singing Psalms {	CIII. 5, 6, 7, 8, L.M. <i>Surry</i> . CVI. 1, 2, 3, L.M. <i>Acton</i> .	
<i>Evening</i> .—Isaiah lvi.	House of Prayer	T. Collins. } sing.
1 Cor. viii.	Spiritual Knowledge	Bp. Manningham. } Serm.
		Bp. Horne. II. 54.
		W. Tilly. 370.
Appropriate singing Psalms {	CII. 15, 16, 17, C.M. <i>Westminster New</i> . CXIX. 121, 123, 124, 125, C.M. <i>Stephens</i> .	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

BISHOP OF CALCUTTA.—*Cape of Good Hope, Sept. 11th, 1832.*—The Right Rev. Daniel Wilson, D.D. of St. Edmund Hall, Bishop of Calcutta, arrived here on the 31st of August. On his leaving the ship he was greeted with a salute from the castle, by order of his Excellency the commander-in-chief, who had despatched his aide-de-camp, Mr. Balfour, and Mr. Cooke, his domestic Chaplain, to accompany his Lordship to Government-house, where he remained during his stay at the Cape. In virtue of a special commission issued by the Right Hon. and Right Rev. the Lord Bishop of London, (*for the Cape is not included in the diocese of Calcutta,*) the two following gentlemen were, on Sunday last, admitted into the holy orders of priests:—Henry Pauncefoot Cooke, B. A. of Exeter College, Oxford, and Edward Judge, M.A. of Trinity College, Cambridge. *This is probably the first ordination which has taken place in Africa since the third and fourth centuries, when the churches of Alexandria, Carthage, Hippo, &c. flourished in the northern part of this interesting continent.* Previous to the solemn ceremony his Lordship preached a most eloquent and impressive sermon, containing a body of advice to the Christian minister as regards, his doctrine, fidelity, and personal character, which could scarcely be equalled; a sermon which, while it asserted with dignity and moderation the claims of that apostolical branch of the universal Church of Christ, breathed a spirit of the purest charity towards the sister Churches of the Reformation, two of which are established in this colony, the Lutheran and Reformed Calvinistic. On Sunday, the 2d of September, he preached, administered the sacrament, and afterwards visited and examined the Sunday schools. Monday and Tuesday were actively employed in examining the various government and other schools, such as the infant and industry school, &c. On Wednesday he preached at Wynberg, and consecrated two pieces of ground for the church and cemetery; and on his return, another for a chapel at Rondebosch. On Thursday he presided at a special meeting of the Society for Promoting Christian Knowledge, and made a long and interesting address. The next day he visited the chaplaincy of Simon's Town, and after preaching and confirming, he returned to Government house on Saturday. In addition to the exertions before mentioned, on Sunday, the 9th of September, he addressed the children of the Keeron schools, and consecrated a piece of ground for a cemetery at Green Point. On Monday morning, previous to his embarkation, he preached and confirmed upwards of two hundred children of the Episcopal Establishment.

THE LATE BISHOP HUNTINGFORD.—As an instance of the humility which ever characterized this learned and pious prelate, it may be mentioned that the editor of the Greek edition of Andrews's *Pieces Privates*, having applied for permission to dedicate the volume to his lordship, as his earliest friend and patron, immediately received a most gratifying acknowledgement of the compliment, but accompanied by a suggestion that such a work should be dedicated to no mortal, and proposing the elegant inscription which occupies the place of that originally proposed.

ORDINATIONS.—The Bishop of Lincoln intends to hold his next Ordination at Buckden, on Sunday, the 3d of March. Candidates are required to send their papers thither to his Lordship before the 20th of January.

The Bishop of Ely's Ordination will be holden in London on Sunday the 3d of February.—Candidates for Holy Orders are desired to transmit the requisite papers to his Lordship on or before the 26th day of January next.

CONSECRATION OF NEW CHURCHES.—In the diocese of *Lichfield*, in the period of eight years, from 1823 to 1831, there were twenty new churches consecrated, two entirely rebuilt, and ten commenced. Of the latter, five are now completed. In the same period the number of non-resident incumbents has been reduced in the proportion of about one-ninth, and yet the number of curates has been increased. The number of churches and chapels in which double duty was performed in 1823, was 263, and in 1831, it was 354. Much, however, still remains to be done, for in Birmingham there is not accommodation in the churches and chapels of the Establishment for one seventh of the population; and in Derby, Coventry, and Wolverhampton, for only rather more than one-fifth.

CHURCH SOCIETIES.—Many of our Church Societies have been much injured by the lowest annual subscription being fixed at so large a sum as a guinea. The Dissenters know better, and take and extol the mite. At Sittingbourne the old rule has been abolished, and with excellent results. A branch committee of the Canterbury Diocesan Committee of the Society for the Propagation of the Gospel has been formed there, and notice was given that no annual subscription above five shillings would be received. Under the old system the society has three contributors; under the new there are immediately put down one hundred and two.

CANTERBURY CATHEDRAL.—Since 1822, the Dean and Canons of Canterbury have expended upwards of 29,000*l.* on the repairs and decorations of the cathedral. That sum is exclusive of the expense of rebuilding the Arundel Tower, which has already cost 20,000*l.* and will cost 5,000*l.* more.

PAROCHIAL PSALMODY.—It is proposed to establish in every diocese, or in every county, a society for the encouragement of singing in churches and chapels. The plan upon which the Society for the Education of the Poor act in Suffolk has been recommended; but do not the necessary establishments in the cathedrals present an excellent foundation?

OBSERVANCE OF THE SABBATH.—The select committee of the House of Commons has recommended an amendment of the law. With regard to the time of paying wages the committee think that it might be limited by legislative enactment to the hour of six o'clock in the afternoon of Saturday, or even to an earlier hour, without any material inconvenience to masters, and very greatly to the advantage of journeymen and labourers of all classes.

St. MICHAEL'S, CAMBRIDGE.—It gives us pleasure to announce the success of a very spirited effort made in the small parish of St. Michael's to erect a new organ in place of the old one, which has probably been in the church upwards of 200 years, as it appears from the parish books that it was lent to the University in 1681. A new instrument of a superior kind has been built by Messrs. Buckwall of London, at an expense of more than 250*l.* without any charge whatever on the parochial rates. The chief part of this sum has been raised by voluntary contributions from the parishioners and others, assisted by liberal grants from Trinity and Caius Colleges, and a handsome donation of 30*l.* from the Lord Bishop of the diocese.

ST. PAUL'S SCHOOL.—The winter speeches were delivered at this school the 18th ult., before a numerous and fashionable audience, among whom we recognized several eminent *literati*. Dr. Sleath, the high master, presided, and delivered the annual prizes to the successful candidates, Messrs. Knox and Ebsworth. The exhibition was altogether worthy of the high character which this foundation has for a length of time maintained.

FRENCH EMIGRANT CLERGYMEN.—There are upwards of one hundred old or infirm French emigrant clergymen in London and its neighbourhood in a state of great distress. Prior to the restoration these persons received assistance from the British Government, which was of course discontinued when pensions were allowed them by the Bourbons; these pensions they enjoyed till the late Revolution in France, since which they have been wholly discontinued.

VICARAGE OF PYTCHLEY.—The Bishop of Lichfield and Coventry, as patron of the Vicarage of Pytchley, Northampton, has generously augmented that living by the grant of an annuity of 30*l.* and annexing to it that amount in perpetuity under the provisions of the Act passed in the last Session of Parliament.

CHURCH PREFERMENTS.—Of twenty-seven church preferments that were filled up in November last, six only were in the gift of bishops, six in the gift of ecclesiastical bodies or individuals as such, and fifteen in the gift of lay bodies or individuals. The Lords of the Admiralty had one.

TITHES.—The Bishop of Bath and Wells states, in his recent work on Tithes, that the clear average value of all the benefices in his diocese is little, if at all above 200*l.* per annum.

ORDINATIONS.—1832.

Bath and Wells, December 9. | Lincoln, December 23.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Armstrong, Edward Pakenham	B.A.	Trinity	Dublin	Lincoln
Badger, Albert	B.A.	Trinity	Camb.	Lincoln
Bedford, Thomas . (<i>let. dim.</i>)	B.A.	Emmanuel	Camb.	Lincoln
Birkett, Robert . (<i>let. dim.</i>)	M.A.	Emmanuel	Camb.	Lincoln
Blakesley, Joseph Williams (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Lincoln
Bogue, John Richard	B.A.	Christ's	Camb.	Bath & Wells
Brockhurst, Jos. Sumner	B. A.	St. John's	Camb.	Bath & Wells
Campbell, Richard Robert	S.C.L.	Trinity Hall	Camb.	Bath & Wells
Dicken, Edmund Ashton, (<i>let. dim.</i>)	B.A.	Sidney	Camb.	Bath & Wells
Edwards, William J. Tussell	B.A.	Queen's	Camb.	Bath & Wells
Fell, Thomas	B.A.	St. Peter's	Camb.	Lincoln
Fysh, Frederick . (<i>let. dim.</i>)	B.A.	Queen's	Camb.	Lincoln
Gamson, Robert	B.A.	Catharine Hall	Camb.	Lincoln
Hodgson, William	B.A.	Queen's	Camb.	Lincoln
Hutchinson, Benjamin (<i>let. dim.</i>)				Lincoln
Lockwood, George Palmer	B.A.	Trinity	Camb.	Lincoln
Lockwood, Henry John	B.A.	Magdalen	Camb.	Lincoln
Newby, Alfred	B.A.	St. John's	Camb.	Lincoln
Ready, Thomas Martin	B.C.L.	Catharine Hall	Camb.	Bath & Wells
Rudd, John Henry Augustus (<i>let. dim.</i>)	B.A.	Pembroke	Camb.	Lincoln
Umpleby, John Crosby	B.A.	Queen's	Camb.	Lincoln
Wright, Thomas Hawkins	B.A.	St. John's	Camb.	Lincoln

PRIESTS.

Barry, Henry	S.C.L.	Trinity Hall	Camb.	Bath & Wells
Blakelock, Ralph . (<i>let. dim.</i>)	M.A.	Catharine Hall	Camb.	Lincoln
Cautley, George Spencer	B.A.	Pembroke	Camb.	Lincoln
Carew, Gerald	B.A.	Downing	Camb.	Bath & Wells
Codrington, Richard Chute	S.C.L.	Jesus	Camb.	Bath & Wells
Dowell, Henry (<i>let. dim.</i>)	B.A.	St. Peter's	Camb.	Bath & Wells
Eveel, Charles William Henry	B.A.	Corpus Christi	Camb.	Bath & Wells
Flowers, William Henry	P.A.	Jesus	Camb.	Lincoln
Furnivall, Thomas	M.A.	Queen's	Oxf.	Lincoln
Hughes, Henry	B.A.	Trinity	Oxf.	Lincoln
Lloyd, Henry William	B.A.	Magdalen	Camb.	Lincoln
Perry, George	B.A.	Trinity	Camb.	Lincoln
Poole, Thomas (<i>let. dim.</i>)	M.A.	St. John's	Camb.	Lincoln
Tuck, George Robert (<i>let. dim.</i>)	M.A.	Emmanuel	Camb.	Lincoln
Westmacott, Horatio	B.A.	Corpus Christi	Camb.	Bath & Wells
Whitford, Robert Wells	M.A.	St. Edmund Hall	Oxf.	Lincoln
Williams, Theophilus	B.A.	Christ's	Camb.	Bath & Wells

Deacons, 22.—Priests, 17.—Total, 39.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Aldrit, William	Head Mast. of Collegiate Grammar School, Wells.
Hele, Fitz-Henry	Mast. of Free Grammar School, Ashburton.
Scobell, Edward	Min. of St. Peter Chapel, Vere Street, London.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Alderson, Sam. Harry	Bredfield, St. Andrew, V.	Suffolk	Norwich	Lord Chancellor
Barnard, H. Watson	Wells, St. Cuthb. V.	Somerset	B. & W.	D. & C. of Wells
Bedford, R. G.	{ Bristol, St. Geo. V. Brandon Hill }	{ Bristol	Bristol	D. & C. of Bristol
Blennerhasset, W. . .	Iwerne Minster, V.	Dorset	Bristol	D. & C. of Windsor.
Breay, J. G.	Birmingham, Ch. Ch. C.	Warwick	L. & C.	Bp. of Lich. & Cov.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bussells, W. J.	{ Chillington, P.C. & Seavington, St. Mary, P.C. }	Somerset	B. & W.	Earl Poulett
Cadley, Steph. Reed	Bagthorpe, R.	Norfolk	Norwich	Geo. Wm. Chad, Esq.
Courtney, Septimus .	Plymouth, Charles, V.	Devon	Exeter	{ Mayor & Com. of the Borough }
Evans, John	Hardingham, R.	Norfolk	Norwich	Clare Hall, Camb.
Feild, Edward	Bicknor English, R.	Gloster	Gloster	Queen's Coll. Oxf.
Guthrie, John	Hilmarston, V.	Wilts	Salisbury	The King.
Hasted, Henry John	{ Bredfield Combust, R. & Little Welnetham, R. }	Suffolk	Norw.	{ Rev. Hen. Hasted Marquis of Bristol }
Hervey, Lord A. C.	{ Chedburg, R. with Ickworth, R. }	Suffolk	Norwich	Marquis of Bristol
Hope, Henry Payne	Christon, R.	Somerset	B. & W.	{ Sir John Smyth, Bt. and Rev. — Gore }
Ingram, Edward W.	Preb. in Cath. Ch. of Worcester			The King
King, John Myers . .	{ Outcombe, V. with Luxborough, C. }	Somerset	B. & W.	Lord Chancellor
Lambert, Rich. Wm.	{ Churchill, C. and Puxton, C. }	Somerset	{ P. of D. & C. of Bristol B. & W. }	D. & C. of Bristol
Linton, Thomas	Fotheringhay, V.	Northam.	Peterboro	Miss Mary Belsey
Lucas, St. John Wells	Arrington, V.	Camb.	Ely	Trin. Coll. Camb.
Millner, William	Bristol, St. Augustine, V.	Bristol	Bristol	D & C. of Bristol
Norgate, T. Starling .	Brinningham, C.	Norfolk	Norwich	Richard Reeve, Esq.
Parsons, Challis . . .	Everton, V.	Hunting.	Lincoln	Clare Hall, Camb.
Pearson, C. Buchanan	Preb. in Cath. Ch. of Salisbury			Bp. of Salisbury
Pinhorn, George	Brimfield, P.C.	Hereford	Hereford	Bp. of Hereford
Quicke, Andrew . . .	{ Biddeston, St. Peter, R. — St. Nich. V. with Slaughterford, C. }	Wilts	Salisbury	Winchester College
Sickles, —	{ Canterbury, St. Alphage, R. with — St. Mary Northg. V. }	Kent	Canter.	Abp. of Canterbury
Smith, John	Pulchrohou, R.	Pembroke	St. David's	Lord Chancellor
Wales, W.	Northampton, All Sts. V.	Northam.	Peterboro	The Corporation
Warren, William . . .	Wroot, V.	Lincoln	Lincoln	Lord Chancellor
Wilkins, Edward . . .	{ Hempstead, R. with Lessingham, R. }	Norfolk	Norwich	King's Coll. Camb.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Darch, William . . .	{ Huish Camplflower, R. and Radington, R. }	Somerset	B. & W.	{ Sir J. Trevelyan, Bt. Richard Darch, Esq. }
Drake, W. Wickham	Malpas, 2d Port. R.	Chester	Chester	{ Sir T. T. F. E. Drake, Bart. }
Fuller, Thomas	{ Chalvington, R. and Hoo, V. }	Sussex	Chich.	{ John T. Fuller, Esq. Sir G. Webster, Bt. }
Hawkins, John	Rateinghope, C.	Salop	Hereford	Rev. J. Hawkins
Hobson, Thomas . . .	{ Hermitage, V. and Lydlinch, R. and Pentridge, R. }	Dorset	{ P. of D. of Sarum Bristol }	Lord Chancellor
Norris, George	Bagthorpe, R.	Norfolk	Norwich	Lord Chancellor
St. John, J. F. S. F.	Preb. in Cath. Ch. of Worcester			Sir Chas. Chad, Bt. The King

<i>Name.</i>	<i>Appointment.</i>
Panter, Philip	Chapl. in the Navy.

OXFORD.

ELECTIONS.

In a convocation holden on Wednesday, Dec. 12, for the purpose of choosing two Burgesses to represent the University in Parliament, Sir Robert Harry Inglis, Bart. D.C.L. of Christ Church, and Thomas Grimstone Bucknall Estcourt, Esq. D.C.L. of Corpus Christi College, were unanimously elected. The former was nominated by the Very Rev. the Dean of Christ Church, the latter by the Rev. the President of Corpus.

Mr. Joseph Walker, B.A. and Scholar of Trinity College, Cambridge, has been elected Fellow of Brasenose College, in this University.

The Rev. Robert Eden, M.A. and the Rev. Thomas Medland, M.A. have been elected Actual Fellows of Corpus Christi College.

Mr. William Steward Richards, B.A. has been admitted Scholar of Jesus College.

Messrs John Wickers, and Henry Holder, have been elected Scholars, and Messrs. E. L. Barnwell, A. O. Fitzgerald, and T. B. Morrell, Exhibitioners, of Balliol College.

Mr. Bennett Williams, of Trinity College, has been elected an Exhibitioner on the Fitzgerald Foundation, Queen's College; and Mr. Edwin Meyrick an Exhibitioner on the Foundation of Sir Francis Bridgman.

Mr. George Markham Gifford has been admitted Scholar of New College.

Mr. Henry Pawcett, of University College, has been elected to an open Scholarship in that Society, on the Foundation of Mr. Browne; and Mr. John Brenchley to a Scholarship attached to Maidstone Grammar School, on the Foundation of Mr. Gunsley.

Mr. B. L. Watson, a scholar of Crypt Grammar School, Gloucester, has been elected to the Townsend Exhibition at Pembroke College; also, Mr. Arthur Morgan, son of the Rev. M. W. Morgan, Curate of Icomb, Worcestershire, has been elected an Exhibitioner from Campden School, to Pembroke College on the same Foundation.

MAGDALEN HALL. — LUSBY SCHOLARSHIP. The late Mr. Henry Lushy, of Navestock, Essex, having left some estates to the University in trust for the promotion of sound and religious learning in Magdalene Hall, in such manner as the President of Magdalen College and the Principal of Magdalen Hall, for the time being, shall direct, the President and the Principal have determined to found in Magdalen Hall, Three Scholarships, open to all Undergraduate Members of the Univer-

sity of Oxford, who are not under four or above eight terms standing from their matriculation. The election of the first Scholar will take place next term.

MARRIAGE.

At Shaw, by the Rev. M. Armstrong, the Rev. James Peter Rhoades, M.A. Fellow of Wadham College, to Philadelphia, only daughter of the late Edward Tull, Esq. of Donnington, Berks.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. J. Loscombe Richards, Fel. of Exeter.

MASTERS OF ARTS.

J. Spink, Wadham Col. grand compounder.

Rev. John James Vaughan, Merton Coll.

Albert Mangles, Merton Coll.

Rev. D. J. George, Scholar of Jesus Coll.

Rev. Ernest. A. Waller, Brasenose Coll.

Rev. G. D. Grundy, Brasenose Coll.

Rev. William Drake, Lincoln Coll.

Rev. John King, Balliol Coll.

Rev. A. D. Starpole, Fellow of New Coll.

Thomas Clutton, Fellow of New Coll.

Rev. George Taylor, Exeter.

BACHELORS OF ARTS.

Charles Boys, Scholar of Merton Coll.

W. Harrison, Scholar of Brasenose Coll.

T. Wm. Allies, Scholar of Wadham Coll.

J. P. Keigwin, Scholar of Wadham Coll.

Henry Freeman Cheshire, Wadham Coll.

G. T. Clare, Fellow of St. John's Coll.

William Froude, Oriel Coll.

John Ridout Harvey, St. Alban Hall.

George Henry Somerset, St. Mary Hall.

J. Douglas Giles, Exhibitioner of C.C.C.

R. Gill Macmullen, Scholar of C.C.C.

W. Pearson, Scholar of University Coll.

J. W. Middleton Berry, Brasenose Coll.

James W. Macdonald, Christ Church.

Alfred J. Peter Lutwyche, Queen's Coll.

Ellis Wear, Queen's Coll.

S. C. Dennison, Scholar of Balliol Coll.

William Hurdis Lushington, Oriel Coll.

William Spooner, Oriel Coll.

The names of those Candidates, who at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow :—

FIRST CLASS.

Allies, T. W. Scholar of Wadham Coll.

Boscawen, Lord, Ch. Ch.

Bruce, Hon. James, Student of Ch. Ch.

Dennison, Stephen Charles, Balliol Coll.

Giles, John Douglas, Corpus Christi Coll.

Lushington, William Hurdis, Oriel Coll.

Mariotti, Charles, Scholar of Balliol Coll.

Maule, George Benjamin, of Ch. Ch.
Oxnam, Nutcombe, Exeter Coll.
Wall, Henry, St. Alban Hall.

SECOND CLASS.

Berry, J. W. Middleton, Brasenose Coll.
Cardew, George, Exeter Coll.
Laxton, William, Scholar of Trinity Coll.
Lutwyche, Alured J. P. Queen's Coll.
Macmullen, R. Gell, Scholar of C. C. Coll.
Somerset, George Henry, St. Mary Hall.
Spooner, William, Oriel Coll.
Thornton, Charles, Ch. Ch.
Walker, S. H. Fellow of Balliol Coll.
Were, Ellis, Queen's Coll.

THIRD CLASS.

Barnes, Ralph, Student of Ch. Ch.
Cheshire, Henry Freeman, Wadham Coll.
Clare, G. T. Fellow of St. John's Coll.
Elwell, W. Edward, University Coll.
Froude, William, Oriel Coll.
Harrison, W. Scholar of Brasenose Coll.
Larken, Edmund Robert, Trinity Coll.
Macdonald, James William, Ch. Ch.
Monck, John Bligh, Brasenose Coll.
Orlebar, Arthur Bedford, Lincoln Coll.
Pearson, W. Scholar of University Coll.

FOURTH CLASS.

Acland, Arthur Henry Dyke, Ch. Ch.
Barrow, Thomas Foster, St. Alban Hall.
Bramall, John, Exeter Coll.
Carter, Thomas, Worcester Coll.
Douglas, Marquis of, Ch. Ch.
Ensor, Edmund Smith, Brasenose Coll.
Garrick, George, University Coll.
Geary, Francis, Ch. Ch.
Hilton, Henry, Worcester Coll.
Hixman, Edward, Exeter Coll.
Hodson, George, Magdalen Hall.
Hooker, William, Pembroke Coll.
Hope, James Robert, Ch. Ch.
Hornby, William, Ch. Ch.
Hughan, Thomas, Balliol Coll.

Leslie, Charles, Ch. Ch.
Pulteney, R. T. Pulteney, Trinity Coll.
Rickards, T. F. Bute, Balliol Coll.
Rushout, George, Ch. Ch.
Sarjeant, Robert, Magdalen Hall.
Spencer, J. Leigh, Fellow Commoner of Worcester Coll.
Stanley, George Sloane, Ch. Ch.
Uniacke, Richard John, St. Alban Hall
Whorwood, T. H. Demy of Magdalen Coll.
Williams, R. Gentleman Commoner of Magdalen Coll.
Number of Fifth Class, 65.
Examiners—C. W. Stocker, D. D. Alban Hall; T. W. Lancaster, M. A. Queen's; R. D. Hampden, M. A. Oriel; and W. Sewell, M. A. Exeter.

The following is a list of those Candidates who have obtained classical distinction in *Disciplinis Mathematicis et Physicis* :—

CLASS I.

Cardew, George, Exeter Coll.
Froude, William, Oriel Coll.
Maberly, Thomas, A. Christ Church.
Maule, George, B. Christ Church.
Orlebar, Arthur, Lincoln Coll.
Rickards, Robert, P. Balliol Coll.

CLASS II.

Acland, Arthur H. Dyke, Christ Church.
Hugnan, Thomas, Balliol Coll.
Marriott, Charles, Balliol Coll.
Walker, Samuel, Balliol Coll.

CLASS III.

Non—

CLASS IV.

Martin, F. G. Wykeham, Balliol Coll.
Williams, Robert, Oriel Coll.

Examiners—R. Walker, M. A. Wadham; W. Falconer, M. A. Exeter Coll. and H. Reynolds, M. A. Jesus Coll.

CAMBRIDGE.

ELECTIONS.

On Wednesday, December 12, the Right Hon. Henry Goulburn, and the Right Hon. Charles Manners Sutton, of Trinity College, were elected Representatives in Parliament for this University.

The premium for the Hulsean dissertation is adjudged to Francis Garden of Trinity College :—Subject, *The Advantages which have resulted from the Christian Religion being conveyed in a narrative rather than a didactic form.*

PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice in the University :—

I. His Royal Highness the Chancellor

being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident undergraduate as shall compose the best Ode, or the best Poem in heroic verse, the Vice-Chancellor gives notice that the subject for the present year is—“*Delphi.*”

N. B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1833; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two Prizes of fifteen guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who

are not of sufficient standing to take the degree of Master of Arts; and

(2) Two other Prizes of fifteen guineas each, to be open to all Undergraduates who shall have resided not less than seven terms, at the time when the exercises are to be sent in; the subjects for the present year are

(1) For the Bachelors,

Quenam præcipue sint labentis imperii indicia?

(2) For the Undergraduates,

Utrum Severorum manu missio in Insulis Indorum Occidentalium confestim facta, plus boni aut mali secum afferat?

N. B.—These exercises are to be sent in on or before April 30, 1833.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose

(1) The best Greek Ode in imitation of Suppho;

(2) The best Latin Ode in imitation of Horace.

(3) The best Greek Epigram after the model of the Anthologia, and — The best Latin Epigram after the model of Martial;

The subjects for the present year are,

(1) For the Greek Ode,

Thermopylae.

(2) For the Latin Ode,

Romanorum monumenta in Britannia reperta.

(3) For the Epigrams,

Prope ad summum prope ad exitum.

N. B.—These exercises are to be sent in on or before April 30, 1833. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

The Greek Ode may be accompanied by a literal Latin Prose Version.

IV. The Porson Prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is—

Shakspeare. King Richard II. Act III.

Scene 2. Beginning

K. RICH. "———Know'st thou not,

"That when the searching eye of Heaven is hid,"

And ending,

"For Heaven still guards the right."

N. B.—The metre to be *Tragicum Iambicum Trimeterum Acatalecticum*. These exercises are to be accentuated and ac-

companied by a literal Latin Prose Version, and are to be sent in on or before April 30, 1833.

N. B.—All the above exercises are to be sent in to the Vice-Chancellor privately; each is to have some motto prefixed; and to be accompanied by a paper sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the candidate's name and college written within. The papers containing the names of those candidates who may not succeed, will be destroyed unopened. Any candidate is at liberty to send in his exercise *printed* or *lithographed*. No prize will be given to any candidate who has not, at the time of sending in the exercises, resided one term at least.

THE CROSSE SCHOLARSHIPS.

The Vice-Chancellor has received from the solicitor of George Buxton Browne, Esq. a proposal to appropriate 2,000*l.* free of legacy duty, part of a bequest left to the said George Buxton Browne, in trust, by the Rev. John Crosse, late of Bradford, in Yorkshire, "for promoting the cause of true religion," and to transfer the said sum to the University for the purpose of founding Three Theological Scholarships, to be under the following regulations:

1. That they be called "The Crosse Scholarships."

2. That the candidates for the same be Bachelors of Arts, in the first year from their degree; and that such scholarships be tenable till the scholars attain the standing of the Masters of Arts, viz. for three years.

3. That the first elections be so arranged as to make one of them vacant yearly for ever; and for this purpose, that at the first election the persons elected be a Junior, a Middle, and a Senior Bachelor.

4. That the annual examination and election take place in the Michaelmas term after the division of the said term.

5. That in case of any vacancy of a scholarship before the person is of Master of Arts standing, that at the next annual election a Bachelor of Arts of the same year with the scholar so vacating be elected in his room.

6. That the sum of 2,000*l.* proposed to be transferred to the University be vested in government securities, in the name of the Chancellor, Masters and Scholars, the annual interest arising from the same to be divided equally among the three scholars.

7. The electors to be the Vice-Chancellor, the Margaret Professor of Divinity, the Regius Professor of Divinity, the Regius Professor of Hebrew, the Regius Professor of Greek, the Norrisian Professor of Divinity, and the Professor of Arabic.

8. The examination to turn upon a knowledge of the Holy Scriptures in their original tongues, Hebrew and Greek, of Ecclesiastical History, of the earlier and later Heresies, and such other subjects of useful inquiry as may be thought most likely to assist in the formation of valuable characters, fitted to sustain and adorn "the cause of true religion."

At a congregation on Tuesday, December 4, a grace passed the senate, agreeing to accept the aforesaid proposal, subject to the above regulations.

DEGREES CONFERR'D.

DOCTOR IN PHYSIC.

James Johnstone, Trinity Coll.

BACHELOR IN DIVINITY.

The Rev. Geo. Wilkinson, St. John's Coll.

HONORARY MASTER OF ARTS.

The Hon. W. C. W. Fitzwilliam, Trin. Coll.

MASTERS OF ARTS.

John William Lubbock, Trin. Coll. (comp.)

Leonard Thompson, Trinity Coll. (comp.)

Samuel Marindin, Trinity Coll.

Philip William Ray, Clare Hall.

William Preston Hulton, Downing Coll.

BACHELORS IN CIVIL LAW.

William Lowndes, Trinity Hall, (comp.)

Rev. Richard Mellor Hope, Trinity Hall.

Rev. Henry Banks Hall, Trinity Hall.

Theodore Wirgman, Trinity Coll.

BACHELOR OF ARTS.

William James Havart, St. John's Coll.

A meeting of the Philosophical Society was held on Monday evening, November 26, Professor Cumming, one of the Vice-Presidents of the Society, in the chair. Among the presents to the society, was announced a goat-sucker, presented by the Rev. G. A. Browne, and two bottles of water from the poisonous fountains of Wiroari, in China, presented by the Rev. L. Jenyns, also an account of the effects of this water. A memoir was read by the Rev. R. Murphy, Fellow of Caius College, on "Elimination between an indefinite number of unknown quantities;" and some memoranda on the architecture of Normandy, by the Rev. W. Whewell. After

the meeting, Mr. Brook, of St. John's, gave an account of the history of the various processes of *lithotripsy*; and of the recent improvements introduced by Le Roi, Civiali, Heurteloup, and others. This account was illustrated by the exhibition of the instruments employed for this purpose and by various drawings.

A meeting of the Philosophical Society was held on Monday evening, December 10, the Rev. Professor Sedgwick, the President, being in the chair. Among the presents announced to the Society were several species of fish collected by Professor Henslow in the neighbourhood of Weymouth. Mr. Whewell read a continuation of his notes on the architecture of Picardy and Normandy. After the business of the meeting, Mr. Sims gave an account of the method of graduation of astronomical instruments, by which he has divided the mural circle of eight feet diameter, recently placed in the Observatory of this University, and divided in its actual place. This account was prefaced by a notice of the methods of *engine dividing*, or derivative gradation; and of the modes of *original dividing*, employed by Bird, Graham and Ramsden, previous to the one which has now superseded them, and which is the invention of Mr. Troughton. The explanation was illustrated by the exhibition of models, and of some of the apparatus and calculations which have been actually employed for the Observatory circle.

The splendid mural circle constructed for the Observatory, by Messrs. Troughton and Simms, is very nearly completed. The circle was brought to the Observatory in the beginning of October, and Mr. Simms has since been employed (personally) in cutting the gradations after the circle was mounted on its pier, an advantage which, we believe, no other instrument has ever possessed. In a short time the circle will be ready for use. This Observatory may now be considered as, at least, equal in *instrumental* power to any similar establishment in the world. Another Assistant will be required as soon as the new instrument is completely in action.

NOTICES TO CORRESPONDENTS.

The suggestions of "S" are good, but, for reasons we could give, at present impracticable.

We beg to acknowledge the receipt of the parcel from Devonport. Also, of a letter from an "Old Subscriber."

THE

CHRISTIAN REMEMBRANCER.

FEBRUARY, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Apostolicity of Trinitarianism ; or the Testimony of History to the positive Antiquity, and to the Apostolical Inculcation of the Doctrine of the Holy Trinity.* By the Rev. GEORGE STANLEY FABER, B.D. 2 vols. 8vo. London: Rivingtons. 1832.

THAT the sublime mystery of the doctrine of the Trinity should be doubted by some, denied by others, and scoffed at by a third class of persons, cannot be matter of surprise to any who know the pride of human intellect and human learning, when unrestrained by the sobering influence of Christian humility.* It is the boast of the philosopher, as he misnames himself, that he assents not to the truth of any thing which his faculties do not enable him fully to comprehend. Did he carry this principle into general operation, we should find his scepticism of nearly universal extension. For what is there in almost all the works and workings of the natural world that we can be said entirely to understand? And if the littleness of man's faculties be thus unequivocally shewn in things which surround him, and which he can see, and handle, and examine; how much more is it shewn in matters that are purely spiritual? Well does the judicious Hooker remark, in speaking of the incarnation of our blessed Lord: "It is not in man's ability either to express perfectly, or conceive the manner how this was brought to pass. But the strength of our faith is tried by those things wherein our wits and capacities are not strong. Howbeit, because this divine mystery is more true than plain, divers, having framed the same to their own conceits and fancies, are found in their expositions thereof more plain than true." (Eccl. Pol. Book V. § 52.)

The mystery, indeed, of the Trinity must ever be inaccessible to

* This assertion will be best illustrated by the words of Dr. Priestley, who, after stating that there is no such doctrine as that of the Trinity in the Scriptures, boldly adds, that if it had been found there, it would have been impossible for a reasonable man to believe it. (Works, Vol. V. pp. 33, 34.) "He came to the sacred volume, with a full resolution, not to *learn* what it does teach, but to find in it what he had pronounced it ought to teach." Introduction p. xxxiv.

human comprehension : the mind, by meditation, may arrive, perhaps, at some faint and indistinct notions ; but whenever an attempt is made to embody these notions in language, the infirmity of expression becomes apparent, and inevitable failure is the consequence. We wrestle with our thoughts, but they are too potent for us, and we assent, though reluctantly, to the assertion of Evagrius Ponticus, "that it is impossible to define the Divinity, and to expound the Trinity." (Soc. Ec. Hist. lib. iii. c. 7.) Inexplicable though this great mystery of godliness may be to us, in our present state of existence, and with our present faculties, still it is a mystery of love and mercy to mankind, and one which demands the unceasing gratitude of every sincere and lowly-minded Christian. "We ought to believe," says Gaudentius, Bishop of Brescia, in his sermon on the descent of the Holy Ghost, "that God is what he has revealed himself to be ; his actions are not to be examined with a rebellious spirit, but to be admired with faith and submission. For the word of God is direct, and all his actions are for the exercise of our faith. And so let us have a care of assaulting, if we may so speak, the divine mysteries with injurious questions. Neither scrupulousness nor curiosity will help us to discover them, but only make us lose the faith which leads to salvation and eternal life."

We fear that the attempts which have been made to strip the Almighty of his attribute of incomprehensibility, and the desire to accommodate divine truths to our narrow reasoning faculties, have frequently had a tendency to subvert the faith of Scripture, have led many to the lamentable conclusion of making shipwreck of faith and a good conscience, while the minds of others have wandered into the mazes of infidelity from a baffled attempt to understand the metaphysical subtleties of some mystical expositor. The two great controversies which existed about a century and a century and a half since upon this subject, were of little utility to the Church ; while the bandying about of the names of Socinian and Arian, by members of our Establishment, neither of whom in strictness of speech deserved the appellation, can only be a cause of regret to our friends, and of exultation to our enemies ; who, however widely they may differ among themselves, will always rejoice in our contentions, in the hope of being able to obtain the mastery over a divided household. Dr. South, in his reply to Dean Sherlock's vindication of the holy and ever-blessed Trinity, has the following sensible remark :—

For, so far as the writers of the Church have informed us about this great mystery, the Catholic Church, for above these 1200 years past, (i.e. from the time of the Council of Nice,) has not only had and held the same notion of a Trinity, but has also expressed it in the same way and words with the Church at this very day. And for so much of this mystery as divines could give no account of *then*, neither have they given any clearer account of it *ever since* ; nor has the Church hitherto advanced one step further in this subject, which is an evident demonstration that it has already proceeded as far in it as the reason of man could or can go. P. 25.

It is not however with the explanation of the doctrine that the present work is concerned. Mr. Faber's object is to shew that from the Council of Nice up to the apostolic age, the doctrine of the Trinity (which includes the essential divinity of our blessed Lord) was the doctrine of the Catholic Church. The vital importance of the subject induces us to analyze the work fully; and we shall do this as much as possible in the very words of the author; so that our readers may participate in the gratification we have experienced in seeing how satisfactorily Mr. Faber has fulfilled his promise. Indeed the vast mass of evidence collected so abundantly from writers of such varied and distant places leaves no room for doubt, and is amply sufficient, we should think, to convince even the most sceptical of the FACT of the apostolicity of the doctrine. Some may imagine that this had been well proved by the labours of Bishops Bull, Horsley, Pearson, and by Dr. Waterland, and so indeed it had; and one portion of the doctrine has of late occupied the attention of the learned and active Regius Professor of Divinity at Oxford.

The difference between their respective works is well stated by Mr. Faber. The Professor gives the *personal* sentiments of the leading characters who flourished before the first Council of Nice; while our author's object is not to shew what the *individual* ante-Nicene fathers themselves believed as to the nature of God and of Christ; but what was maintained and taught by the *entire primitive Church*, up to the very apostolic age, and on the very basis of avowed apostolic derivation.

The arguments of the modern Antitrinitarians are brought forward with all the parade of novelty; and, calculating upon the ignorance of their deluded hearers, they give no hint by which it can be surmised that those arguments have been again and again refuted. The authority of Dr. Priestley is constantly adduced, and the sanction of his name is supposed to carry as much weight with it, as if the name and writings of Bishop Horsley were unknown, and as if the philosophic doctor's reasonings had never been overthrown—nor his fallacies detected—nor his sophistries unravelled—nor his disingenuousness exposed.

“ The infidel has shot his bolts away,
Till, his exhausted quiver yielding none,
He gleans the blunted shafts that have recoiled,
And aims them at the shield of truth again.”

Task, Book VI. 872.

Even at the present time the errors of Dr. Priestley are continually re-produced, and therefore new refutations of them become necessary, lest being suffered to remain unanswered, they may be deemed unanswerable. And ably has Mr. Faber performed his part. A work of more laborious research, more patient investigation, more unimpeach-

able accuracy, more minute reasoning, and more overwhelming conviction, it has rarely been our lot to review. His book may fairly be considered as having supplied all the deficiencies of former controversialists, and may be taken as a text-book on the subject. Dr. Priestley's History of the Corruptions of Christianity, though brought forward with great pomp of quotation, and with an ostentatious display of ransacking antiquity, was, as his powerful antagonist ably proved, a mere compilation of modern works; a repetition only of what had been said before. The original works from which Dr. Priestley wished to have it supposed that he had derived his information were almost unknown to him; while Mr. Faber leaves no room for doubt but that he had well read and examined his authorities. We profess not to have verified *all* his quotations, because having found him faithful in many, we give him credit for general fidelity; we have however carefully and critically compared his version of the different passages with the original as quoted, and this we have done, not from any doubt of his correctness, but that we might be able to add the weight of our testimony to the honesty and care which characterize his labours. We had marked a few passages which might have been rendered more powerfully, but shall abstain from bringing them forward from a well-grounded fear of being thought critical over much.

The plan which our author pursues is, to meet the Antitrinitarians on their own ground. He has armed himself for the conflict with weapons of their own choice, and with those he has waged a successful warfare. He has accepted without a challenge their own umpire, and even his decision has been given against themselves. There is no blinking the question—no concealment of difficulties—every thing is brought fairly forward—the objections of his adversaries are honestly and strongly stated—but so stated in order that they may be the more triumphantly refuted.

The wise and rational principle of Tertullian, that "*Whatever is first, is true; whatever is later, is adulterate;*" is one which may be applied with peculiar propriety to the doctrines of our religion. No more powerful reason can be given for the reception of a doctrine, than the being able to trace the belief of it to the apostolic age. Upon this we take our stand, upon this we are willing to rest the whole strength of our cause. If the Apostles, and their immediate successors, did not hold the doctrine, we will consent to relinquish it. We will acknowledge that we, and countless others in all ages of the church, have been beguiled by a strong delusion, and have surrendered our understandings to a cheat. But if this point be made clear, then we are at a loss to see how any other conclusion can be drawn, than that the believer in divine revelation, who admits the FACT, will be compelled also to admit the DOCTRINE.

If certain doctrines can by fair principles of interpretation and deduction be shown to be founded in Scripture; if statements, far above our comprehension, can be made partially intelligible by one system of explanation; if seeming contradictions are reconciled which otherwise would have remained in their full force a stumbling-block and rock of offence to many; that interpretation, as reasonable men, we are bound to believe. This, alone, should be sufficient for our satisfaction. But when in concordance with our own, we find the concurrent belief of many who have devoted time, and superior talents, and extensive erudition to the subject, our faith receives a further support. And when, added to this, we discover that those who dwelt nearer the source and fountain of all truth, held and inculcated the same opinions, we have all the moral certainty that can be procured, and nothing but an express revelation from the Deity on the point in question, could make the grounds of our belief stronger. We shall be satisfied, "That the very faith for which we contend is the identical faith once delivered to the saints by the inspired Apostles themselves."

It is this want of apostolicity which bears so strongly against the peculiar doctrines of the Romish Church, and to obviate which they are compelled to have recourse to elusive and unsatisfactory tradition. The same argument is applicable, as opposed to Calvinism, (or rather Austinism, as Mr. Faber, in accordance with the name of its inventor, calls it); an argument which its advocates would be unable to refute, and which, consequently, they cautiously keep concealed. The unguarded confession of Augustin, that *he had discovered* his system in Scripture, only by dint of *his own diligent research*, must ever remain as a convincing proof, that his interpretation is the result of mere human invention in the fifth century, unsanctioned and unsupported by any interpreter of the apostolic age. In truth, the imprudent boast of the Arians, that they were discoverers of doctrines, *ἐογµατων εὑρεται*, was, in itself, a condemnation of their system. Had their scheme set forth the genuine purport of the Gospel, it could not have been discovered at the beginning of the fourth century; on the contrary, it must have been universally known and received in the Catholic Church from the very time of the Apostles. Mr. Faber says well that "a confession of doctrinal novelty, is a confession of doctrinal falsehood."

The Antitrinitarians, too, are extremely anxious to have it supposed that their scheme involves no difficulties, propounds no contradictions, but is simple in itself, easily intelligible, of universal agreement among themselves, free from differences, and without doubtings. Far from the truth however is this. Look at the six antitrinitarian definitions of the Holy Ghost as quoted by Mr. Faber. Introduction, Vol. I. p. xxi: and their jarring interpretations of the exordium of St. John's Gospel. Vol. I. pp. 115, 116. In one point there

certainly is an agreement. They all unite in attacking, some with a greater, some with a less degree of acerbity, the sublime and important mystery which they abjure. Every apostle, nay, every teacher of its sect, entertains his own peculiar opinions. Dr. Priestley interprets one way, Dr. Price another; Mr. Lindsay differs from Mr. Belsham with beautiful consistency; and with the most exquisite modesty not only corrects his humanitarian brethren, but stigmatizes St. Paul as an indifferent and sophistical reasoner.

But to return to the present work. Its purport shall be stated in the author's own words.

In the following discussion, my object (let it be distinctly understood and remembered) is not directly to inquire into the theological truth of the DOCTRINE of the Trinity: but my object is to examine, simply on the principles of historic evidence, whether, in point of FACT, that DOCTRINE was, or was not, the doctrine of the Catholic Church in the age, and under the immediate sanction, of the Apostles. Vol. I. p. 7.

Or, as he repeats in his concluding chapter :

The exclusive object of the treatise is, to demonstrate upon credible testimony the naked FACT, that the doctrine of the Trinity, whether in the abstract it be true, or whether in the abstract it be false, was the doctrine taught from the very first by the Apostles, and received under that precise aspect from the very first by the Catholic Church. Vol. I. p. 288.

From the establishment of such a FACT the result is obvious. But I still profess myself to be concerned with nothing more than the HISTORICAL ESTABLISHMENT OF THE FACT ITSELF. Introduction, Vol. I. p. lvi.

Such is Mr. Faber's object; we will proceed to shew that he has succeeded in establishing it. He begins his chain of evidence with the first Council of Nice, A.D. 325, and ends with the age of the Apostles. It would take up too much time to enter fully into the history of that council; we shall therefore refer our readers to the forthcoming volume of the Theological Library, which is devoted to an account of the principal Councils, and in which we have no doubt this important one will meet with the attention it deserves. The number of Bishops present at this assembly is variously reported by ecclesiastical historians; we cannot err in stating about 300. We know that they were summoned from the whole region of Christendom; from widely separated parts of Europe, Asia, and Africa. These collected Bishops concurred in maintaining, *first*, the scriptural doctrine of the Trinity, and *next*, the historical FACT, that "their doctrine had invariably been the doctrine of the Catholic Church, from the very age, and by the very teaching of the Apostles themselves." Vol. I. p. 11.

Even Aecsius, though a dissenter in discipline from the Catholic Church, when asked by Constantine, whether he assented to the definition of faith set forth by the Nicene Fathers, answered: "The synod has defined nothing new: for thus, from earlier days, and from the very beginning, I have received, even from the apostolic times themselves, this definition of the faith."—Socrat. II. E. lib. i. c. 10.

It is a singular circumstance also, that the Arians themselves do not appear to have disputed or, denied the FACT alleged by the Catholics, that their belief was the belief of the Apostles; though, in order to invalidate this strong testimony, they laboured to explain the *doctrine* of the ancient creeds as being similar to their own, and most vigorously resisted the insertion of the stubborn word CONSUBSTANTIAL. We must not omit to state that some who were present did not subscribe to the confession of faith there drawn up. A few also are reported to have subscribed dishonestly at the suggestion of Eusebius of Nicomedia; sheltering themselves under some refined explanation of the words *ὑποστάσις* or *οὐσία*. They were driven, however, from this subterfuge by the council of Sardica, which so accurately defined the terms as to leave no room for the verbal shuffling of the Arians. The twofold introduction of these words in the anathema, is most ingeniously explained by Mr. Faber in his note. Vol. I. Note, pp. 18—20.

Nothing new was professed to be delivered at this Council. The speculation of Arius was the only novelty. The other members "*propounded no doctrine, save what they themselves had learned in the course of their catechumenical institution, save what had been handed down to them from their predecessors, save what they had always taught to their several flocks during the times of both their Presbyterate and their Episcopate.*" Vol. I. p. 18.

The Nicene Fathers then stated that the doctrine which they propounded had been taught in every church, and in every province throughout the regions which professed Christianity. We will not however be satisfied with the bare statement, we will examine into its truth most carefully and scrupulously: though it is almost monstrous to suppose that 300 men, assembled from various and distant parts of the world, would conspire to set their names to a document containing an assertion, which, if it were not true, thousands could contradict.

We will see whether it can be contradicted by the evidence of those who lived before them;* and, if it can, it must be unhesitatingly rejected and repudiated. And the members of the council must be looked upon as a congregation of deceivers, who, from motives which we conceive no ingenuity can discover, agreed, how, when, and where, we know not, to declare and to promulgate, under the most sacred sanction, a deliberate and wilful falsehood. Before we proceed to the examination, we must say a few words on the introduction of

* The testimony of Bayle is not without weight on this point, because we may be sure that it was wrung from him reluctantly. "C'est une fausseté de fait, que l'hérésie d'Arius ait été enseignée implicitement par les pères des trois premiers siècles." Dict. Arius. Note H.

the *ὁμοουσιος*, consubstantial, into the confession of faith drawn up at the Council of Nice.

Dr. Priestley, with a hardihood which can be based only on his own ignorance, and his calculating upon the ignorance and credulity of his readers, asserts that “*The ante-Nicene writers were ignorant of the doctrine of the Son's CONSUBSTANTIALITY with the Father; and the occurrence of such doctrine will be found exclusively in the later productions of the post-Nicene writers.*” (Vol. II. p. 287.) “Taking for granted that both the word CONSUBSTANTIAL itself was first employed, and that the involved doctrine of CONSUBSTANTIALITY was first introduced by that synod.” Vol. II. p. 283.

Now, in the public declaration of faith set forth by the Council of Antioch* which was holden fifty-six years before the Council of Nice, and which sat for the express purpose of condemning the heresy of Paul of Samosata, the CONSUBSTANTIALITY of the Son with the Father is distinctly and specifically asserted under every conceivable turn of phrasology, and the word *ὁμοουσιος* itself occurs a dozen times at least. Vide Ecthes. Antioch. apud Concil. Ephes. par. iii. c. 6. Labb. Concil. Vol. III. p. 979.

Origen also, in his commentary on the Hebrews, declares the same doctrine, and makes use of the Greek word *ὁμοουσιος* to stamp his meaning more plainly. *Aporrhæa enim ὁμοουσιος videtur, id est, unius substantiæ, cum illo corpore ex quo est vel aporrhæa vel vapor.* Vol. IV. p. 697. Edit. Benedict. Paris, 1733.

So much for the research and veracity of Dr. Priestley. His mode of arguing was indeed peculiarly his own. He began with conclusions, and then exercised his ingenuity and tortured his authorities to find premises to justify them.

The third chapter of Mr. Faber's first volume, which is the commencement of his examination of the ante-Nicene testimonies, is devoted to the evidence of the *enemies* of Christianity. Such evidence, as he well observes, is important or not, precisely as the allegations are admitted or denied by the community against whom they are brought. For example; when the Christians were accused of eating and drinking the blood of a slaughtered infant, and of promiscuous fornication (charges in all probability laid against them from a misconception of the nature of the Lord's Supper and the Feasts of Love), the accusations were indignantly repelled, and we rationally ascribe them to the malice of their enemies. But there was another charge:

* No. 1. Appendix II. of this work, contains a valuable vindication of the Ecthesis of Antioch, written by Professor Burton for the satisfaction of Mr. Faber, who, previously to this communication, appears to have been in some doubt whether, from the circumstance of its being first brought forward by the Council of Ephesus, A.D. 431, it could with correctness be adduced as an ante-Nicene testimony. The statements and the conclusions of the learned Professor are perfectly satisfactory.

that CHRISTIANS VENERATED, AS GOD, ONE WHO HAD BEEN CONDEMNED AND EXECUTED AS A MALEFACTOR ; which, if it had been denied, would indeed have been a strong proof that the early Christians did not admit the Godhead of their Master, and consequently recognized no such doctrine as that of the Trinity. For the doctrines of the Trinity, and of the essential divinity of our Saviour, must stand or fall together. Every testimony to the truth of the one, must corroborate the truth of the other. And, in like manner, the historical evidence of the belief of the one, must confirm that of the other. So far however from this charge being denied, it was always readily admitted and strenuously defended. We begin then with Arnobius, A. D. 303, himself a converted heathen, who thus recounts the charge. His Pagan antagonist says, "The gods are not angry with you Christians because you worship the omnipotent God, but because you contend, that ONE, WHO WAS BORN A MAN, AND WHO WAS PUT TO DEATH BY THE IGNOMINIOUS PUNISHMENT OF CRUCIFIXION, IS GOD ; and because you believe him still to survive ; and because YOU ADORE HIM WITH DAILY SUPPLICATIONS." In reply to this the Pagans are told, in contradistinction to the deified mortals to whom they paid divine honours, that Christ, whom his followers worship, is GOD IN REALITY, AND WITHOUT THE SLIGHTEST AMBIGUITY OF DOUBT—and THAT HE IS WORSHIPPED IN THE HIGHEST POSSIBLE DEGREE—that he is GOD OF THE INNERMOST POTENCY—that HE IS THE HIGH GOD : GOD RADICALLY AND ESSENTIALLY. Adv Gent. lib. i.

The objections of the fictitious Jew in the work of Celsus, quoted and replied to by Origen, are all grounded upon the assertion that Jesus was really and essentially God. For if the Christians in the time of Celsus did not believe in the absolute and entire divinity of Jesus, all his arguments would be groundless, he would be contending against a phantom of his own raising ; and, be it observed, in the Jew's impugment of the doctrine, the God whom he attempts to prove Jesus not to have been is JEHOVAH : while this doctrine is shewn by Celsus not to have been the doctrine of a few visionary individuals, but the belief of the whole collective body of the Church. With the argument of Origen we have nothing to do. The FACT of the belief in such a doctrine, is all we are at present treating upon. And here is positive and irrefragable proof that "*the Catholic Church, about the middle of the second century, or about some fifty or sixty years from the death of St. John, held and maintained the essential divinity of Christ.*" Ascending a few years higher we arrive at the same accusation alleged by Trypho, and the same confession of faith made by Justin Martyr, only thirty-six years after the death of St. John. The allegation made by the enemy of Christianity, the simulated Jew, was that Christians believed in the pre-existence and divinity of Christ ; believed that he

was the same as the God of Abraham, of Isaac, and of Jacob. One part of the reply of Justin deserves the serious attention of scoffers of the present day, who are unwilling that the Almighty should veil himself in clouds, and that "darkness should be the habitation of his seat." "If I attempted to shew this by mere human arguments, there were no need that you should bear with me; but if I bring my proofs from repeated scriptural authorities, you will then be convicted of hard-heartedness in regard to understanding the mind and the will of God." Dial. cum Tryph. Oper. p. 228.

The objection, or rather the misrepresentation of Episcopi^{us}, is ably exposed in a note, p. 50. It is not easy to understand how he could fall into such an error; for how is it possible that He whom Justin designates as the Jehovah of the patriarchs, could be otherwise than truly and essentially God?

The celebrated letter of Pliny the younger, written A. D. 103, will embrace a period of within three years after the death of St. John, and of seventeen years before that event. Because of those who were brought before the tribunal of the Proconsul, some professed to have abjured Christ three years, some more than three years, and some even twenty years. This communication to Trajan is the more important, because the information was not obtained from mere hearsay, but was an official, a magisterial, report, founded upon the deposition of the prisoners themselves. One of the practices of the Christians there mentioned, was that "they were wont to assemble together before sun-rise, and alternately to sing among themselves a hymn to Christ as God."

This account of paying divine adoration to Christ in the assemblies of the Church, receives further confirmation from the concurrent testimonies of Caius the Roman Presbyter, Clement of Alexandria, and Origen. At the commencement of the third century, the disciples of Artemon ventured to make the assertion that "their doctrine had always been the doctrine of the Church down to the time of Victor of Rome." This allegation was met by Caius with a variety of positive evidence to the contrary; and among other matters he appeals to those liturgical hymns which had been used in the public service of the Church. "How numerous, moreover, are the hymns and songs of the brethren, written by the faithful from the beginning, which celebrate Christ, the Word of God, ascribing to him divinity." Euseb. Hist. Eccl. lib. v. c. 28.

One of these liturgical hymns has been preserved by Clement of Alexandria, which, whatever may be our opinion of its style, bears unequivocal testimony to the fact that Christ was addressed and worshipped as God. "We recite hymns," says Origen, "to the alone God who is over all, and to his only-begotten Son, the Word; and thus we hymn God and his Only-begotten." (Contra Cels. lib. viii.

p. 422.) Neither were these hymns simply the effusions or the unauthorized compositions of private persons, but were an integral and important part of the regular public service. That they were so regarded is abundantly evident from the circumstance that the Anti-trinitarian Paul of Samosata banished them from the churches under his control, and introduced some compositions of his own, more accordant with his heretical opinions.

Here the evidence of enemies concludes; and even from their witness it is clearly shewn that from A.D. 303, to seventeen years before the death of St. John, the doctrine for which Mr. Faber contends was professed by the whole Catholic Church.

(To be concluded in our next.)

ART. II.—*Thoughts on the Trinity, second Edition, corrected and considerably enlarged; Charges, and other Theological Works. By the late Right Rev. GEORGE ISAAC HUNTINGFORD, D.D. Bishop of Hereford, and Warden of Winchester College. Edited according to the directions of the Author, by Henry Huntingford, LL. B. Fellow of Winchester College. London: Cadell. 1832. 8vo. Pp. xi. 503.*

THE works allowed to be published in this volume by the late Bishop of Hereford, (we are informed by the editor) “are selected from a number of other manuscripts, which bear testimony alike to the humble and sincere piety, the deep learning, the unwearied activity, the noble and independent spirit, the elegant and truly poetical taste of their late Right Rev. Author.” We may be permitted to add, after a careful examination of these posthumous pieces, that they will fully sustain the character thus given of them by filial piety. We only regret that Bishop Huntingford’s aversion from ostentation of every kind led him to express the wish that no biographical work might appear, which had him for its object: the account of the studies and labours of such a scholar and divine could not fail to instruct, and might lead some inexperienced student into a judicious plan of sound and profitable reading. The following brief biographical memoranda, however, cannot be read without interest.

The writer of the following compositions was born at Winchester, Sept. 9th, 1748; was admitted on the foundation at Winchester College in 1762; sent to New College, Oxford, in 1768; chosen a Fellow of Winchester College in 1785; elected Warden of the same Society in 1789; consecrated Bishop of Gloucester in 1802; and translated to the See of Hereford in 1815. He died April 29th, 1832; and was buried by his own desire, in the village of Compton, near Winchester; amidst such unsolicited demonstrations of respect, regard, and affection, as must ever fill the hearts of his friends with a gratitude which no words can adequately express. A monument is raised to his memory in the church of Compton, by Westmacott; on which, after the name and date, is the following inscription, drawn up by the Author himself:—“In the early part of his priesthood, he was curate of this parish. From that time he always retained a regard for it. And now he wishes to remind its parishioners, that the salvation of their souls is to be attained only by believing what is taught,

and by doing what is commanded, in the Gospel of our Lord and Saviour Jesus Christ!"—Preface, pp. ix, x.

The first and longest piece, as it is the most important in the present volume, is the "Thoughts on the Trinity." These "Thoughts" were first published in 1804, and formed a pamphlet of 116 pages. As they have been out of print for many years, Bishop Huntingford devoted a portion of the time, which he could glean from his multifarious avocations, to the correction and enlargement of them: and in their present form they constitute an important collection of proofs in defence of that cardinal doctrine of the Bible. We scarcely know a single publication, in which so great a number of important facts and observations is compressed into so small a compass. We shall extract some passages, in confirmation of our opinion, for the benefit of such of our readers as may not have enjoyed the opportunity of perusing the Work in its first edition.

The "Thoughts on the Trinity" consist of a series of observations, each comprising a distinct sentiment, yet forming a connected chain of arguments and proofs. The plan here pursued is thus characterized by the Right Rev. Author.

Thoughts are here given in preference to DISSERTATIONS, for the sake of brevity and compression.

The several Clauses appear detached: there is, however, a gradual connexion between them. The subject is begun on such principles of abstract reasoning as might have been adopted, even if there had been no Revelation, Jewish or Christian. It is continued with reference to Heathen and Jewish opinions. It is pursued, as implied in the Baptismal Form delivered by Our Lord, and as taught by Evangelists, Apostles, Fathers. Of the question is then taken a retrospective view, which leads to the conclusion—Preface, p. vii.

Bishop Huntingford commences his undertaking with some appropriate remarks on the use of the word "Mystery," and adds:

It has often been said, "where mystery begins, religion ends." The assertion is erroneous. Nothing can be so mysterious as the existence of God. Yet, although his existence is mysterious, still to believe that God exists, is the foundation of all religion. Mystery then and religion are inseparably connected, and must inevitably proceed with each other.—Pp. 11, 12.

After some observations on the nature of God and on the mode of existence of spiritual intelligences, he deduces the inference that "if, without contradiction, unity of mental attribute may be ascribed to any human beings, it will follow, that without contradiction, unity of divine attribute might be ascribed to three Divine Intelligences." (P. 17.)

From the inability of the human mind to comprehend Deity, has arisen, even to Christians, imperfection of language, with which to discourse on that subject. For want of other terms, we use "person; subsistence; substance; consubstantial," corresponding with *Πρόσωπον*, or *Πρόσωπον*; *Ουσία*; *Ὁμοουσιος*; expressions frequent among the Christian Greek writers. By "person," we mean "one that has actual being." By "subsistence," we mean "real existence." By "substance," we mean "essential nature." By "consubstantial," we mean "having the same essential nature." By "sameness of essential nature," we mean such identity of nature, as when we say, the essential nature of a fountain and of a river is the same; the

essential nature of the sun and of a sun-beam is the same. This acceptance of *ὁμοουσιος*, "consubstantial," and this mode of illustration, are of very high antiquity and most allowed authority among Christian writers; as, in that satisfactory work, the *Defensio Fidei Nicane*, has been copiously and ably proved.—Pp. 18, 19.

Ascending from principles of abstract reasoning to the sentiments actually held by the ancient Jews and heathens, Bishop Huntingford proceeds to establish the FACT that the doctrine of a Trinity was held by many ancient nations, upon a brief but satisfactory statement of evidence. After some remarks upon the design of revelation, we meet with the following judicious observations on those terms and expressions in the Old Testament which convey the idea of a plurality of persons in the Deity.

XXVI. The laws and ordinances established among the Jews were designed to guard that people from heathen idolatry. On the recollection of this circumstance it appears extraordinary, that Moses, when he is describing the creation of the Universe, should, in order to express his conceptions of the Deity, introduce a term which implies Plurality; and, frequently connecting it with verbs and Persons singular, should use that term thirty times. Extraordinary also it is, that as in the Decalogue, when first delivered, so also on a subsequent repetition of their Laws, after a solemn address demanding their attention, he should speak of the Deity in any words which could possibly convey an idea of Plurality. Yet such an idea has been conveyed, in the very declaration which is intended to assert the Unity of Godhead.

XXVII. It will not surely be presuming too much, if we suppose Joshua and Solomon to be more deeply instructed in the Jewish Religion, than to be capable of using improper language respecting the Deity. Yet the former says, "Ye cannot serve the Lord, for he is the Holy Gods" (Josh. xxiv. 19.); and the latter gives this weighty instruction, "Remember thy Creators in the days of thy youth." (Eccles. xii. 1.) In the book of Proverbs there is also this passage; "the fear of Jehovah is the beginning of wisdom; and knowledge of the Holies is understanding." (Prov. ix. 10.)

XXVIII. When we put together these several considerations; viz. That the doctrine of a Triad is very ancient and general; that Moses applies to the Deity a term of Plurality; that Joshua and Solomon do the same; there is reason for concluding that among the Jews, as among other People, there was an idea of a Trinity: with this difference however between them and the Heathens; the Jews admitted nothing into their opinion, which could contradict Unity of Divine Nature.—Pp. 23, 24.

In reply to the trite objection that the "expression 'Trinity in the Godhead,' *Τριάς εν Θεωτητι*, does not occur in Scripture," he replies,

True. Nor does "Unity in the Godhead," *Ἐνότης εν Θεωτητι*. Nor the term "Sacrament." But the subject matter, which those expressions are designed to indicate, does occur; so that the objection has in it no substantial validity. P. 27.

On the very important argument which is founded on the baptismal commission, given by Jesus Christ to his apostles, Bishop Huntingford properly lays great stress. We are therefore induced to give his observations at length.

XXXVII. On the clause, "In the name of the Father, and of the Son, and of the Holy Ghost," we may observe, there are pointed out three distinct objects, each of which has reference to one and the same act of mind implied in the expression "into the name," i. e. into the religious service or worship: and the expression "into the name," though but once written, is in sense and force applied to each of the three objects. Considering then this parity of reference and application, considering also there is not introduced a single word by which to give us an idea that in the acceptance of either term is intended a change from substance to quality, we have the strongest grounds for maintaining that if Subsistence belongs to the first object, Sub-

sistence belongs also to the second, and to the third. And, if there be any such thing as propriety in writing, and analogy in rendering, consistently with such propriety and such analogy we cannot say, that the terms Father and Son imply each of them Subsistence, and then by an abrupt transition, unsupported by any word which can indicate mutation, pass at once from real Subsistence to attributable quality. As then to the term "Father," we annex the idea of one who hath real Subsistence; so to the term "Son," and to the term "Holy Ghost," we must respectively annex the same idea, and affirm that each has real Subsistence.

XXXVIII. If the regular, natural, and unforced construction of our Lord's final command will lead us to conclude, that the expression "Holy Spirit" implies real Subsistence; consideration of the solemn occasion when that command was given; of the importance which must necessarily be attached to it; and of the improbability that it should be so delivered as to be ambiguous, will furnish a strong reason for adhering to that conclusion.

XXXIX. The argument drawn from his final command would certainly be less forcible, if it did not appear that previously to giving that command our Lord himself had spoken of the Holy Spirit as a real Subsistence. He does however so speak. *Ὁ δε Παρακλητος, το Πνευμα το αγιον, ο πεμφει ο Πατηρ εν τω ονοματι μου, εκεινος υμας διδαζει παντα, και ιπομνησει υμας παντα α ειπον υμιν.* (St. John xiv. 26.)

In these words of the Original is to be remarked the application of *εκεινος* to *Πνευμα*; an application which Jortin most properly noticed: "*Εκεινος* shows that *Πνευμα* is a Person, not an *Attribute*, and the construction is like that which the Grammarians call *κατα το σημανομενον*." The correctness of this explanation is confirmed by the following considerations, which come immediately to the proof of Personality. In whatever sense we take *Παρακλητος*, whether as "Comforter," or "Advocate," or "Intercessor," it implies real Being: for, "teaching and reminding" are properties belonging to real Being. But the "Holy Spirit" is that *Παρακλητος*; has the properties of teaching and reminding; He has therefore real Being. In this passage it is also to be noticed, that the Father, Son, and Holy Spirit, are distinctly marked out. Again: "when He, the Spirit of truth is come, He will guide you into all truth: for, He shall not speak of Himself: but whatsoever He shall hear, that shall He speak." (St. John, xvi. 13.) In this passage, "Hearing" is ascribed to the Holy Spirit: but "Hearing" is a property belonging to real Being. The consequence is obvious. The same Spirit is to speak from another, and not from himself only: of course, by the Spirit here mentioned we cannot understand the Father, but some One who should speak what he heard delivered from the Father.—Pp. 27—29.

There are several very important observations on those passages of the New Testament, in which the appellation "Son of God" is attributed to Jesus Christ, and on the use of the word *προσκυνεω*; and in pp. 48—54, we have an excellent illustration and vindication, against the modern Socinians, of Romans ix. 5. and in pp. 67—72, of 1 Tim. iii. 16. for which we regret that we have not room.

The argument for the doctrine of the Trinity, which is furnished by christian antiquity, is stated at great length: but as this would suffer by the exhibition of detached passages, we invite our readers' attention to the following observations on the Apostles' Creed.

LXXX. According to the different points of view under which it is contemplated; the same object may be differently denominated. With respect to the unity of Divine Nature, the Apostles' Creed is Unitarian: but with respect to the persons indivisibly existing in that nature, it is Trinitarian.

That Creed asserts the Divinity of God, by the very appellation itself, and by adding the words "Father Almighty."

It asserts the Divinity of the Son by styling Him God's ONLY SON, antecedently to any declaration of his appearance on earth.

It leads us to infer the Divinity and Personality of the "Holy Ghost," from these circumstances, viz. Because it alludes to the baptismal form of words enjoined by our Lord, in which the Holy Ghost is mentioned as a person. And also, because a

contrary inference would involve tautology. For, if the Creed did not mean to describe the Holy Ghost as having personal subsistence, it must mean only an attribute of God. In that case, the Creed would in effect say,

I believe in God, the Father Almighty:

I believe in his only Son our Lord:

I believe God has an attribute, called the Holy Ghost.

But in styling God "The Father Almighty," the Creed had previously applied a denomination expressive of every conceivable perfection, every conceivable attribute; in common sense, therefore, and propriety of arranging thoughts and ideas, it could not recur to what it had before enunciated.

That the compilers of our Church Catechism thought this Creed Trinitarian, is evident from the answer given to the question, "What dost thou chiefly learn in these articles of thy belief?" The appellation of "God" is therein given severally to the Father; to the Son; to the Holy Ghost. Which answer is meant to imply belief, not in three independent and disunited Gods; but in three persons of one and the same Godhead.—Pp. 83, 84.

We regret that we have not room for the very excellent remarks on the structure and use of the explanatory defence of the catholic doctrine of the Trinity, commonly called the Athanasian Creed, given at pages 87 and 93.

The testimonies furnished by the Fathers and other ecclesiastical writers are concisely but satisfactorily stated; and a copious Appendix of references and proofs concludes this truly valuable summary of the evidence for the Scripture doctrine of the Trinity. We cannot, however, terminate our notice of this portion of Bishop Huntingford's Posthumous Works, without transcribing the following weighty paragraphs, which we recommend to our readers as a brief but sufficient antidote to the fashionable apophthegm now current among some of our modern pseudo-philosophers, viz. that "man is not responsible for his opinions."

CVI. For our religious principles, whilst they are confined to ourselves, we are responsible to God only. For the manner in which we openly declare our religious principles, and for the conduct we pursue under the influence of them, we are responsible to society also.

CVII. As the forming of right opinions depends upon a combination of many circumstances, how far it may or may not be in our own power to form right opinions, admits of a question. But about the impropriety of injuring society by any mode of propagating our opinions, there should be no question. For nothing can be more clear, than that man living in society, is bound by moral and political obligations not to injure such society either by word or deed.

The "Thoughts on the Trinity," are followed by two Charges delivered previously to the ordination of Deacons and Priests; they contain much valuable counsel to young Clergymen; and these are succeeded by seven other Charges, one of which was delivered to the Clergy of the diocese of Gloucester in 1813, and the remainder to the Clergy of the diocese of Hereford between the years 1816 and 1831.

In the first of these Charges, clerical vigilance against religious errors is strenuously recommended; and in the notes, some of the *misrepresentations* of what is called "the New Testament in an Improved Version" are properly exposed. The first Charge to the Clergy of Hereford, brings forward some new evidences for the Divinity of Christ, collected with great industry from the two first

volumes of Dr. Routh's *Reliquiæ Sacræ*, which had not long before been published. The testimonies to Christian doctrine and the Christian Ministry, which are contained in the fourth volume of the same valuable work, are presented to the consideration of the Clergy in the Charge delivered in 1819. As so large a portion of our two last volumes has been devoted to the analysis of the works of the Fathers of the Christian Church, we forbear to enrich our pages with several instructive passages from these two Charges.

The Charge delivered in 1822 contains an ingenious comparison between the Apostolical Constitutions and Canons and our own Liturgy, Articles, Canons, Customs, and Laws, with a view to show that the ecclesiastical ordinances and ritual usages of the ancient Christians are observable in the Church of England. From the many forms of prayer given in the Apostolical Constitutions, Bishop Huntingford selects three, between which and the Communion-Service of our Church there is a close resemblance. On two of these we select the following observations:—

In one, it is impossible not to discern and recognise the prototype of our communion Services in these passages: "Lift up your mind."* (Ans.) "We direct it to the Lord."—"Let us give thanks to the Lord." (Ans.) "It is meet and right."—"It is indeed meet and right, before all things to praise thee the very God."

Subsequently is made intercession for the king;† for the clergy; for the infirm; for young children; for those who are sailing and travelling; for those who hate and persecute; for those who have erred; and then is added a prayer for abundance of fruits. A clerical audience will immediately recollect, the same subjects of petition are introduced into our Litany. We follow the ancient forms in this particular also; the people unite with the minister by frequently interposing words supplicatory. It is through such participation of the laity in our divine service, that

* "SS. Patrum," &c. Coteler, vol. i. p. 399.

(Αρχιερεως) Ἀνω τον νουν.

(Παντες) Ἐχομεν προς τον Κυριον.

(Α.) Εὐχαριστιαμεν τῷ Κυρίῳ.

(Π.) Ἀξιον και δικαιον.

(Α.) Ἀξιον ὡς αληθως και δικαιον προ παντων ανυμνειν Σε τον οντως οντα Θεον.

† "SS. Patrum, &c. Coteler, vol. i. p. 403.—With the petitions offered in the Apostolical Constitutions may be compared those in our Litany, at one view.

Apost. Const.

Litany Clauses.

1. ὑπερ βασιλεως,

15, 16, 17

2. ὑπερ παντος του πρεσβυτεριου,

ὑπερ των διακονων και

παντος κληρου,

19

3. ὑπερ των εν αβρωστιας,

ὑπερ των νηπιων,

29

4. ὑπερ πλεοντων και οδοιπορουντων,

29

5. ὑπερ των μισουντων ἡμας και διωκοντων,

32

6. ὑπερ των εξω οντων και πεπλανημενων,

26

7. ὑπερ της ευκρασιας του αερος και της ευφορίας των καρπων,

33

Εἴτα τα παιδια, και τοτε πὺς ὁ λαος κατα τάξιν μετ' αἰδους και ευλαβειας ανευ θορυβου.

Ὁ διακονος κατεχετο το ποτηριον, και επιδιδους λεγετω, Αἶμα Χριστου, ποτηριον ζωης. Και ὁ πινων λεγετω, Αἰμην. Ψαλμος δε λεγεσθω τριακοστος τριτος, εν τῷ μεταλαμβανειν Παντας τους λοιπους. Και ὅταν Παντες μεταλαβωσι και Πισαι, &c. Ibid. lib. viii. c. 13. p. 405.

our whole Liturgy is calculated not only for congregational, but likewise for social worship.

To the second form of prayer proposed for observation is subjoined a liturgical direction, which on account of reasons obvious to your discernment, is highly interesting. It points out the manner of celebrating the holy eucharist. When the bishops, priests, deacons, ecclesiastics, and other persons specified, have received in both kinds, then ALL the people are to receive in BOTH KINDS. There is no reservation, no limitation of elements. ALL, without exception, are to partake of the bread and of the wine consecrated. Such justification does antiquity afford to the usage of our Church; an usage which, with confidence we may assert, obtained through the first twelve centuries of the Christian era.*—Pp. 293—295.

In his remarks on the thanksgiving in the post-communion service, “for all thy servants departed this life in thy faith and fear,” Bishop Huntingford has introduced a just eulogy on the memory of the venerable George III., then recently deceased.

In the Charge delivered in 1825, we have an able review and vindication of the Liturgy and Institutions of the Church. The benefit which *might* be derived from the sittings of the Convocation, if they were allowed to be held, is forcibly but briefly stated.

The necessity of cultivating sacred learning is enforced in the Charge delivered in 1828, more particularly with reference to the popish controversy. The following observations on the “artful equivocation” by which the advocates of Romanism endeavour to palliate the idolatry of the Romish Church, are very important and seasonable.

When the Romanists are charged with idolatry, they palliate by replying, that images are honoured only with *Δουλεια*; whereas God is worshipped with *Λατρεία*. By this distinction they would have it understood, *Δουλεια* cannot be so misconstrued as to be deemed religious veneration in the highest sense, as *Λατρεία* does; and therefore they are exculpated. This conception is erroneous. For, as an expression, which signifies the doing of an action, must imply the action itself; so *Δουλεια* must be capable of admitting any interpretation, which, without force, can be given to *Δουλεω*. Now, evidently *Δουλεω* has a devotional meaning in several passages of Scripture. According to the Septuagint Version, the Psalmist says *Δουλευσάτω Κυριω εν ευφροσυνη* (Ps. xcix. Sept.), “Serve the Lord with gladness.” To the Romans, St. Paul gives this advice; “Be fervent in spirit,” *Δουλουοντες τω Κυριω*, “serving the Lord,” (Rom. xii. 11.) To the Ephesians, the same Apostle speaks thus of himself; “I have been with you at all seasons,” *Δουλευων Κυριω* (Acts, xx. 19.). From St. Paul, the people of Thessalonica received this commendation; “Ye turned to God from idols,” *Δουλευειν Θεω ζωντι και αληθινω*, “to serve the living and true God.” (1 Thess. i. 9.) We see, then, *Δουλεω* equally as *Λατρευω* may be used for signifying an act of that worship which is directed to God. *Δουλεια* and *Λατρεία* cannot, therefore, be so dissimilar in import, as that they never should be taken one for the other. The Romanist discrimination is, consequently, a subtle refinement, an artful equivocation, inadmissible where contempt of God’s prohibition may be, and among the lower orders of people actually is, the effect of such evasion.—P. 345.

Other doctrinal errors are learnedly refuted, for which we must refer to the Charge itself.

The subject of the last Charge, delivered in 1831, and not many months before the decease of the venerable author, discusses the momentous question—“What measures, in their tendency best calculated for retarding the decay of pure and undefiled religion, should be adopted by us?”

* See Vol. ii. Ed. Fol. of Bp. Hall’s Works, p. 18. of a treatise entitled “The Old Religion.”—Also, Bingham’s “Origines Ecclesiasticæ,” vol. vi. p. 772. b. xv. ch. v.

Four of those which are most advisable are discussed and recommended, viz. 1. "That in our conversation and writings, private and public, when opportunities may arise and occasion require, we maintain the expediency and necessity of our church-establishment.—2. The enforcing of the better observance of the Sabbath.—3. Circumspection in appointment to the sacred ministry.—And, 4. The exercise of vigilance in observing publications." On each of these topics we could wish to have transcribed some of the weighty passages, and the still more solemn and weighty appeal made to the consciences of his Clergy by their Right Reverend Author. But the length of this article compels us to omit them, as well as some portions of the sermons on Rom. i. 16. Isa. xlii. 11. (a thanksgiving sermon on the restoration of peace in 1814) and on 2 Pet. iii. 18. as well as of the five devout and affectionate charges delivered to catechumens before confirmation. The volume closes with an "Address at the Consecration of a Church-yard." Our readers will, we think, be gratified by the perusal of the following edifying address to various classes of persons, who were convened on that solemn occasion.

The very spot on which you are now standing may, perhaps, before many years are gone over your heads, be the place in which some of you may have your graves. This is a striking consideration. And, indeed, we may all of us derive much instruction from contemplating each of us his own future and respective grave.

Is any one raised to high honours? Let him consider, that, if he be come to the most eminent station, yet the next step must be to the grave. Therefore, let him be humble!

Is any one enriched with abundant possessions? Let him recollect, that all his riches, lands, houses, and treasures, he must soon leave, and come down naked to the grave. Therefore let him be moderate!

Is any one endowed with much learning and knowledge? He seeth that "wise men die, and are laid in the grave." (Ps. xlix. 10—14.) Therefore let him be meek!

Is any one a slave to vices of intemperance? Let him reflect, that he is shortening the days of his life, and hastening the hour in which, as a wretched, unprepared, and hopeless sinner, he will sink himself into a mansion where there can be no more trial, no more opportunity for working out salvation, the mansion of the grave. Therefore let him be sober!

Is any man afflicted with cares and sorrows? Let him pray frequently to the God of all consolation; and let him remember, that, as the years of the longest life are soon gone, so no misery can be very far from having an end; if not before, yet certainly in the day on which the Lord shall call him to rest in the grave. Therefore let him be patient.—(Pp. 501, 502.)

The preceding analysis and extracts will enable our readers to form their own judgment on the value of this volume: and we anticipate a verdict, in unison with our own opinion, viz. that it is one of the most valuable presents which its Right Rev. Author could make or bequeath, not merely to the Clergy of his own diocese, but also to the great body of the English Clergy: and to *their* attentive study we cordially recommend its perusal. Every page attests what his biographer has recorded, that Bishop Huntingford "set God always before him;" that "in all his ways he acknowledged Him;" and earnestly implored him to "direct his paths."—Preface, p. x.

ART. III.—*Standard Works, adapted to the Use of the Protestant Episcopal Church in the United States.*—Vol. I. *Leslie on Deism; West on the Resurrection.*—Vol. II. *Sumner's Apostolical Preaching considered.*—Vol. III. *Jewell's Apology for the Church of England.*—Vol. V. *Gibson's three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with Prefaces, Biographical Memoirs, and Notes.* By W. R. WHITTINGHAM, A.M. New York. 1830—31.

THE fourth volume of this work has not, we believe, yet made its appearance. The third we noticed on a former occasion, and that notice has excited the bile of Mr. Whittingham, and created an *odium plusquam theologicum* in that gentleman's mind, which it is extremely painful to witness—painful, indeed, for two reasons—first, as exhibiting a smallness of intellect, with which we should not have ventured to charge Mr. Whittingham on any testimony less than that of his own conscience; and secondly, because we really pity an individual, whose excessive self-conceit has not only subjected him to remarks of an unpleasant nature on this side the Atlantic, but called forth an indignant remonstrance from his own countrymen, by which he has been compelled to offer, not a justification, but a lame apology, as some slight expiation of his testiness.

Mr. Whittingham is a gentleman, whom, as our readers must have observed, we have, on more than one occasion, delighted to honour; it is true, we never discovered any extraordinary talent in his writings, nor are we aware that his classical acquirements have been displayed in any ultra-resplendent shape; his theology is of that school-boy nature, too, derived from an acquaintance with our catechisms, which is certainly commendable; but to compare him with Bishop Jewell, or Bishop Kaye, would be too palpable a joke. With such small pretensions, however, he takes upon himself to rebuke the former for inaccuracy in quotations, when the learned Prelate referred only to the spirit, not the letter of the passage; and although the Bishop of Lincoln has escaped the keen satire of his ruthless pen, we observe in several of the notes to the volumes before us, evidence of a temper prone to “strain at gnats,” and a disposition addicted to cavil, to an extent rarely witnessed amongst Christian writers.

Alexander Pope, about a century since, observed,

“Praise undeserved is censure in disguise.”

Does Mr. Whittingham coincide in sentiment with the illustrious poet? If so, the secret is out. We had heard of him as a divine, if not of great promise, of honest zeal—if not of unrivalled talent, of respectable mediocrity—if not of the soundest judgment, of praiseworthy industry. We, moreover, learned he was an invalid—common humanity was interested; we viewed the amiable side of his character alone; we

praised him far, it is true, above his present merits; but we hoped our commendation would have stimulated him to greater exertions, and that he would one day be all we had pronounced him. The delusion, however, is over. The notice of Jewell, a notice, by the by, which we defy the most prejudiced of his countrymen to pronounce unfair—a notice in which the most flattering testimony was borne to his talents and perseverance, contained a remark or two in defence of a translation of the Apology, of which he had not spoken in the most favourable terms. This pierced the proverbial thin skin of the American to the quick—the impertinence of an Englishman venturing to *hint* he was not all perfection, threw him into a perfect agony—he felt the line of Pope; and his bile was discharged through the columns of the *Churchman*. *Ecce signum!*

“PARTY SPIRIT.—We perceive that Archbishop Whately and the Rev. Hugh James Rose, are sharing the honours of abuse by that bigoted high Church and Tory periodical, the *Christian Remembrancer*;—the one, because he has dared to intimate that it would be neither expedient nor just to force the Romanists of Ireland to educate their children in a manner conscientiously, though ignorantly and erroneously, disapproved of by them—the other, because guilty of the still more heinous crime of establishing a rival magazine! We rejoice that there is some prospect of having sound Church principles supported in a dignified style and Christian spirit—characteristics in which the *Remembrancer* has been too long lamentably deficient, and which the known character of Mr. Rose gives every reason to expect in his new periodical, the *British Magazine*.”—*The Churchman*, New York, May 19, 1832.

At the time Mr. Whittingham wrote this paragraph, he must have been in the situation of an inspired Pythoness—an oracle on a tripod, unable to contain himself; and we make no doubt, the *Churchman* had not issued from the press twenty-four hours before he was heartily ashamed of himself, and would have given one of his *talents* to have been able to have cancelled the article. This was, however, impossible; and the only resource he had was, amid the scarcely suppressed sneers of his own countrymen, to eat the “bitter book” he had himself indited—to eat it by compulsion too, if we may believe the following, which appeared in the same publication of the 26th of May:—

“A CARD.—The article relative to the *Christian Remembrancer* and *British Magazine*, in the last number of the *Churchman*, has given occasion to some remark, which seems to call for explanation. The general tenor of the article, and the choice of terms, have been thought alike objectionable.

“The article was written under the impulse of feeling, immediately after the perusal of a long and laboured philippic against the forthcoming *British Magazine*, which appeared in the April number of the *Remembrancer*.

“The writer felt indignant at the assault, and deemed it mere justice to give the humble suffrage of an American Churchman in behalf of one to whom the Church, both English and American, owes much, and we may hope will yet owe much more.—But in so doing, he has cast undue censure upon a publication deserving well of the Church, and in particular of Bishop Hobart and his friends.’ Of this, the writer has yet to be convinced. He has known the *Remembrancer* about seven years, and in all that time he has known it the fierce and bitter champion of the Established Church of England, with those enormous evils which Bishop Hobart represented in his well-known ‘Comparison,’ and of Tory principles in politics.”

“We much question whether the editor of the *British Magazine*

will be flattered by the insinuation that he cannot be charged, with the REMEMBRANCER, as being a *Tory and high Churchman*. "Call you this backing your friends?"

As for the charge against ourselves, we glory in it. The name of Tory is with us a hallowed title: it conveys in its euphony an idea of a man devoted to the best institutions, ecclesiastical and civil, of the country of which he is a citizen. No one who arrogates to himself the proud distinction of belonging to that class, can for a moment forget that he is bound by his generic title to resist the enemies of religion and good order, to oppose the detestable theories of the propagandists, and uphold, as far as in him lies, the interest of his Church, his monarch, and his country. We repeat, that we glory in the title; because to be "a Tory in politics" is the characteristic "of the gentleman, the scholar, the devoted Christian, and the zealous and firm supporter of evangelical truth and apostolical order."

Mr. Whittingham proceeds with his unwilling recantation in a purely Jesuitical style; with him 'tis all "words, words, words." He tells us what he did *not* mean by the "offensive" terms—not *offensive* to us, for we received the antidote and poison at the same time,—but *offensive* to his own friends, who insisted upon the antidote. What he did mean can be gathered only from the context, and that is so unfavourable to the writer, that in charity we spare him. Out of evil, however, frequently arises good; and this is the case at present. The American Church disavowed the sentiments of the *Churchman*; they were determined to shew that the spleen was all his own; that they did not coincide in his views of the merits of the CHRISTIAN REMEMBRANCER. Dr. Rudd, consequently, in the *Gospel Messenger*, indited an able defence; and Mr. Whittingham, poor man, confessed himself, recanted, and, what is of more consequence, and has given us the liveliest satisfaction, has exonerated that highly esteemed branch of the Catholic Church of Christ, "the Protestant Episcopal Church of the United States," from being represented by him either in faith or practice. "*Ecce iterum crispinus*"—

"The author of the obnoxious paragraph now avows his individual responsibility for its contents, and his wish that, with the preceding explanation, it may be considered as attributable solely to
W. R. WHITTINGHAM."

It will be seen by the foregoing exposé, that the editor of the "Standard Works" is not the *standard* by which the American Church would wish to be tried. The professed "Churchman" is not their chosen champion. Mr. Whittingham is not the David to slaughter hostile Goliaths, and save the ark of the Gospel from the hands of the spoiler. If such were the case, indeed, we should have small hopes of religion in the United States. But enough; if the reverend gentleman is annoyed by these observations, which he has forced from us, we have only to say, "Evil communications corrupt good manners." The poison

of the cobra is applied by the Bushman of the Cape as an antidote to itself.

It has been a painful task to us thus to "break a butterfly upon the wheel," in mentioning publications of such intrinsic merit as the "Standard Works." Of them, considered *per se*, our opinion has been long ago recorded; and we are truly glad to find their merits properly appreciated by our transatlantic brethren. We cannot, at the same time, compliment our friends on the external style in which, to use a technical phrase, they are got up. The paper and printing is very *mediocrè*, which we are surprised at, since the "Pulpit" is a beautiful specimen of typography, and shews that the United States can rival us, even in the mechanical portions of the art. The notes are not remarkable, except for betraying now and then a peevish irritability, which delights to pounce on a misquotation, as is the case in Bishop Sumner's work; but this is no longer surprising to us; and should the present editor continue to superintend the issue of the volumes from the press, we shall probably see a little more of this spirit. But

"Parcere subjectis et debellare superbos"

is our motto; and we most cordially wish the Church in the United States may be enriched and supported by many successive volumes, of as great intrinsic merits as those already published; for certain we are, that the intimate union which ought to exist between two such apostolical branches of the true Church of Christ, as that and our own, must be encouraged and increased by imbibing the pure and living waters of gospel truth from the same clear and pellucid fountains. Nor can the *weeds*, which may grow rankly on the *margin*, pollute the source from which their existence is derived, but by the contrast of life and death which they present to our view, they are calculated to strengthen our attachment to the *former*, and increase our desire to avoid the penalties attached to the *latter*. May the allegory be understood and appreciated as it is intended, and the Gospel be for ever the herald of peace, to allay all petty distinctions, and collect the whole scattered family of God into one abiding city.

As a *l'envoy*, we must recommend to Mr. Whittingham the practice of a little more candour. He attacks the CHRISTIAN REMEMBRANCER under false colours. He does not come manfully forward in defence of his own opinions, or in vindication of his own character, at least professedly. No, no, his motives are of a higher order; his friend, whom he has not seen, disinterested man! requires a shield to protect him against the "vituperative attack" of our periodical—and an American Quixote starts into life—not, however, with the true chivalrous courtesy of a knight of the olden time, but one of the Birmingham order. *Ohe! jam satis*. Mr. Whittingham may disguise the fact as he pleases, but the truth is, he cared no more for the *British Magazine* and Mr. Rose,

than he does for any other individual, saving his own secret self. We exposed the feet of clay beneath the specious gilding, and consequently his wrath was excited; and rather than not attack us, he defends the *abstraction of the Bible from our schools, and lauds reputed Socinianism.*

LITERARY REPORT.

A Discourse, delivered at the Sixteenth Anniversary of the Framlingham District Committee of the Society for Promoting Christian Knowledge, in the Parish Church of Framlingham, September, 17, 1852. By RICHARD BRUDENELL EXTON, Rector of Athelington, and Vicar of Creetingham, in the County of Suffolk. Woodbridge: Loder. London: Rivingtons. Pp. 32.

WE must confess that we were not a little surprised, on opening the pages of the above discourse, to find a sermon in blank verse; we entered upon its perusal with fear and trembling; dreading lest the spirit of innovation, which led to so extraordinary an attempt, should also have influenced the mind of the writer, and tinged his religious creed. We are happy to say that this is not the case; the doctrines inculcated appear to be unexceptionable, but we cannot say we approve the medium by which they are enforced. There is, it is true, much of the spirit of poetry; and we think if Mr. Exton would attempt a poem after the style of Mr. Bowles's *St. John in Patmos*, he has displayed taste and talents capable of producing a sterling work.

Redemption; the Song of the Spirit of Hiram; and other Poems. By RICHARD GOOCH, of St. John's College, Cambridge. London: Hearne. 12mo. Pp. 168. 1832.

IT is always to us a source of satisfaction to behold the progress of religious feeling among our contemporaries: for this reason, although we did not altogether admire Mr. Robert Montgomery, we awarded him our meed of praise; and with similar views we call the attention of our readers to the volume before us, which, if not conceived in the highest inspiration of poetry, has much

to recommend it. As a fair specimen of the spirit and poetic talent of the author, we submit the following sonnet, which possesses considerable merit in both respects.

A MATIN SONG.

Awake, my soul—the Lord has oped the day;
Unveild, Creation's spread before mine eyes,
The teeming earth receives the quick'ning ray,
The waters sparkle with a thousand dyes;
Painted by Nature's hand, awake and see
The flowery world unbosom and rebloom;
Preparing revels for the thrifty bee,
Breathing o'er all around a rich perfume.
The verdure smiles, the plants are bright with dew,
From feather'd choirs unnumber'd hymns arise;
The forests proudly stretch beyond the view,
The rocks and giant mountains clasp the skies;
And ocean, with a splendour wondrous bright,
Rolls to their base with a resistless might.

Sermons preached in the District Church of St. Matthew, Brixton, Surrey. By the Rev. RICHARD CATTERMOLE, B.D. of Christ's College, Cambridge. London: Fellowes. 1832. Post 8vo. Pp. xii. 289.

TEN Sermons, upon the following subjects, are contained in this volume:—
1. Religious Reflection, Matt. xxii. 42.
2. The Trinity, 1 Pet. i. 2. 3. The Beloved Disciple, John xxi. 26. 4. Christ under the Mosaic Law, 1 Cor. x. 4. 5. Conformity to the Divine Will, John v. 30. 6. Self-will in Religion, Mark viii. 11, 12. 7. Love to God, our Neighbour, and ourselves, Matt. xxii. 37—39. 8. The Atonement, Numb. xiv. 18. 9. Prayer for Daily Bread, Matt. vi. 11. 10. The Communion of Saints, 1 John i. 3. 6, 7. The Author declares that his main design in the composition of these Sermons was to make them "*practical*;" and thus explains the gen-

in which he wishes the term to be understood:—

"It can scarcely fail to occur to the reader of the present Discourses, that the writer considers it to be the duty of Christians to employ; not only the hands and the heart, but the understanding and reason also, in obedience to the will of God. To this 'reasonable service,' I conceive the first-fruits of the entire faculties to be due; and that the obligation to it cannot be effectually discharged, either by the exercise of the intellect, in religious questions, apart from the feelings, or by the culture of pious sentiment, however pure and glowing, if wholly divested of thought. In every serious and important undertaking—and, consequently, in the business of religion, in particular—sound information relative to the work which is to be done, and an earnest devotion of will to the labour, ought to unite. It is in agreement with these impressions, that I have sought to be practical;—not by excluding from consideration the peculiar doctrines of Christianity, but by endeavouring so to explain and enforce them, when brought forward, as to manifest the adaptation of the mysteries of the Gospel to the intellectual capacities of mankind, and at the same time to render those sublime truths welcome to the affections, awakening to the conscience, and fruitful in the life." Preface, Pp. vi.—viii.

We are of opinion that Mr. Cattermole has not been unsuccessful in his design; and we trust that his discourses will meet with what they deserve—an attentive perusal. The volume, however, is got up in drawing-room style, and must be paid for accordingly.

The Holy Bible, arranged in Historical and Chronological Order, in such manner that the whole may be read as one connected History in the words of the Authorized Translation. With short Notes. To which is prefixed a Table, dividing the Sacred Volume into 365 Portions for Daily Reading throughout the Year. By the Rev. GEORGE TOWNSEND, M.A. Prebendary of Durham, and Vicar of Northallerton. London: Rivingtons: 1832. No. I. 8vo. Pp. 110.

TRULY rejoiced are we at the republication of Mr. Townsend's arrangement in a form which will place it within the compass of moderate means, and the use of readers of all classes. The larger work, in four volumes, has reached the

third edition, and its value to the student is universally acknowledged; nor is it less calculated, by exhibiting the history of the Bible in an unbroken chain of connected events, to be of general advantage in the perusal of the Scripture. In order to bring the entire Old and New Testament within the compass of a single volume, Mr. Townsend has substituted for the learned commentaries, dispersed throughout the larger arrangement, a series of plain and simple annotations, adapted to the wants and capacities of those readers for whom they are especially designed. It is his main design in these notes to point out the wonderful manner in which Infinite Wisdom has manifested itself in the government of the world, in constant reference to the great objects which are continually kept in view in the Old Testament; viz. the extirpation of idolatry, and the directions of men's views, by the gradual development of the scheme of prophecy, to the future Messiah.

A Manual for the Parish Priest, being a few Hints on the Pastoral Care, to the Younger Clergy of the Church of England. From an ELDER BROTHER. Fourth Edition. London: Rivingtons; 1832. 12mo. Pp. xiv. 126.

To the testimony which has been borne to the excellence of this little work by two of the most distinguished Prelates of the Church, it would be superfluous to add a word of commendation. Suffice it to say, that its practical utility has been proved, and that the beneficial results of the pastoral care delineated in its pages are gratefully attested by him who now tends the flock over which the *Elder Brother* watched for eight and forty years.

The Duty and Interest of Educating the Children of the Poor in the Principles of the National Religion. A Sermon, preached in aid of the Sunday and Weekly Schools in the Parish of Blandford Forum. By the Rev. W. B. CLARKE, M.A. London: Rivingtons. 1833. Pp. 28.

IN this Sermon the eloquent preacher has most ably set forth the "duty" and "interest" of Christians rightly and religiously to educate the rising generation. His arguments are scriptural, powerful, and easy of comprehension—wrought up in a way to win the affections and to convince the judgment. In

recommending it to the perusal of our readers, we are confident they will be satisfied in our verdict of approval.

Reflections upon Tithes, with a Plan for a general Commutation of the same. By GEO. HENRY LAW, D.D. F.R.S. and F.A.S. Lord Bishop of Bath and Wells. Wells: Backhouse. London: Rodwell and Rivington. Pp. 27.

THE commutation which the Right Rev. Prelate proposes is for *land*. Nothing, we conceive, could be more beneficial to the Clergy, or more conducive to the objects of a Christian ministry. The landed compensation would give stability to the Church, a competent income to her ministers in many cases where now they have only a pittance, and an influence analogous to that of the landlord—a paternal relation, which might be improved to purposes of incalculable good. How far the Bishop's plan is likely to effect its object is a different question.—We may be permitted to express a regret that his Lordship did not await the report of the ecclesiastical commission.

1. *The Gospel in the Church; a Sermon delivered by appointment at the opening of the Annual Convocation of the Protestant Episcopal Church, in the Commonwealth of Massachusetts, at Christ Church, Boston.* By GEORGE WASHINGTON DOANE, Rector of Trinity Church, Boston. Boston: Stimpson and Clapp. Pp. 40.
2. *The Church and the Holy Seasons Vindicated. A Sermon, preached in Trinity Church, Utica, on the Sunday after Christmas-day, Jan. 1, 1832.* By BENJAMIN DORR, A.M. Rector of the said Church. Utica: E. A. Maynard. Pp. 32.

WE have received, through the kindness of our friends in America, such an accumulation of valuable publications, and so many documents respecting the progress of episcopacy, that were we merely to enumerate their titles, we should be compelled to devote more of our space than we can conveniently spare for that purpose. Notwithstanding one gentleman at New York has thought fit to declare that he "has yet to be convinced" of our friendly feeling, we are quite satisfied he is singular in his opinions, and refer with pleasure to the pages of the "Remembrancer" for proof positive of the deep interest we have always

shewn in the prosperity of the Episcopal Church of the United States. This interest every arrival from that country increases—for every arrival brings fresh proofs of the excellence of the ministry who preside over that church, and to whose exertions, under Providence, so much is due. This is eminently the case with respect to the two discourses before us. Mr. Doane is, if possible, superior to himself; and sustains the character of a faithful, consistent, and eloquent advocate of "the truth as it is in Jesus," in a style that would do honour to the most palmy days of the Church. And Mr. Dorr is a worthy fellow-labourer in the vineyard of the Gospel.

The Gospel an enduring System: with some Remarks on the "New Christianity" of the St. Simonians. Being the Christian Advocate's Publication for the year 1832. By HUGH JAMES ROSE, B.D. *Christian Advocate in the University of Cambridge.* London: Rivingtons. 1832. 8vo. Pp. lxxvi. 42.

IN accordance with his duty as Christian Advocate, which requires an annual reply to some specific objection against the truth of the Gospel, Mr. Rose has turned his attention in the present publication to a sect of enthusiasts, who have lately sprung up in France, under the appellation of St. Simonians. The tenets of these enthusiasts have been set forth at length in the common journals and literary periodicals both of France and England; but for a true insight into their tenets, which, however extravagant and mischievous, are deduced from principles not altogether void of reality, the treatise of Mr. Rose should be attentively examined. It is a necessary consequence, that, if Christianity is an abiding system, as its divine Founder declared it to be, the St. Simonian is but a visionary creed; and the premises are ably proved by Mr. Rose, in a Sermon to which the Christian Advocate's publication, properly so called, is prefixed.

Selections from the Old Testament: or, the Religion, Morality, and Poetry of the Hebrew Scriptures. Arranged under Heads. By SARAH AUSTIN. London: Wilson. 1833. Pp. 304.

THIS work may be called a commonplace book to the Old Testament; in which the different attributes of God, and the condition, duties, and destiny of

man are arranged under their proper heads; with texts confirmatory of the same. The plan is good; but would not the work have been improved by the addition of references to Scripture whence the passages have been taken?

A Sermon, preached in All Saints Church, Hertford, for the Benefit of the Sunday-Schools belonging to the Established Church. By the Rev. C. W. LE BAS, A.M. London: Wix. 1833. Pp. 16.

To say that a sermon has been published by Mr. Le Bas is sufficient to speak of its merits. The text of the one before us is taken from Hosea iv. 6, where the reverend author enlarges most fully upon the extent and power of human knowledge, and upon its worthlessness when unconnected with that Gospel which makes wise unto salvation. The natural eloquence of the writer is recognized throughout.

A Grammar of Modern Geography; with an Introduction to Astronomy, and the Use of the Globes. Compiled for the use of KING'S COLLEGE SCHOOL. With a Praxis. By A. ARROWSMITH. London: Arrowsmith; Fellowes. 12mo. Pp. 161. 1832.

In noticing this volume we have little more to do than to iterate our commendation of Mr. Arrowsmith's Ancient Geography, and to say that "it is the completest thing of the kind we have seen." That it may not be found too voluminous for youth, two kinds of type have been used—the larger to be *learned*, the smaller, at first, to be *read* only. It is also divided into sections. The numerous explanations of the terms employed render the book valuable; but to make it perfect we would suggest that in the next edition the words of the index be accented, and, when very difficult, written under as pronounced, after the plan adopted by Ewing. The same remark applies to the Ancient Geography. The whole is neatly printed, and at a reasonable price.

Obedience the Test of Friendship with Christ. An Appeal from a Country Clergyman to the Young Members of his Parish, on the Duty of coming to the Lord's Supper. Auburn: H. B. Ten Eyck. Pp. 16.

AN excellent exhortation to young people, wherein the duty of early communicating is enforced with sound argument, and considerable eloquence.

An Address upon the Occasion of the Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church, in the United States. Delivered in the Chapel of St. Peter's Church, June 29, 1832. By the Right Rev. THOMAS CHURCH BROWNELL, D.D. LL.D. Bishop of the Protestant Episcopal Church in the Diocese of Connecticut. New York: Printed at the Protestant Episcopal Press. Pp. 12.

WE are glad to find from this eloquent and judicious address that that admirable institution, "The General Theological Seminary," is not only in a flourishing condition, but becoming extensively useful. In addition to the usual topics upon such occasions, it contains some valuable remarks on the ministerial character, which we earnestly hope will check the introduction of schism into the Episcopal Church of America.

The Temple Destroyed; or, the Parish in Affliction. A Sermon, preached in the Court House, Auburn, Cayuga County, New York, the Sixth Sunday after Epiphany, Feb. 12, 1832, being the Sunday following the Destruction of St. Peter's Church by Fire. By J. C. RUDD, D.D. Rector of the said Church. Auburn: H. B. Ten Eyck. Pp. 16.

THIS Discourse is written in the best style of Dr. Rudd, one of the most eminent and orthodox divines of the union. The occasion, it will be observed, was one eminently calculated to call forth the sublimest eloquence, chastened by feelings of the deepest grief. The house in which he had "preached Christ crucified" was destroyed. We can only say he has performed his task well.

Questions, Critical, Philological, and Exegetical, on the Greek Testament, especially adapted to the Annotations in Dr. Bloomfield's new Edition. London: Rivingtons.

THIS work has been drawn up at the desire of some eminent persons of the Church and Universities, by Dr. Bloomfield himself; and the questions are formed with especial reference to Academic Examinations, and those for Holy Orders; though they are at the same time calculated to be highly serviceable to all who study the interpretation of the New Testament.

A SERMON
FOR THE FIRST SUNDAY IN LENT.

2 CORINTHIANS, vi. 1.

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain.

IN the latter verses of the chapter which precedes these words, the Apostle St. Paul had been enlarging on that great evidence of the love of God to his fallen creatures,—his having sent his Son into the world to make peace and reconciliation between himself and mankind. “God,” said he, “hath reconciled us to himself by Jesus Christ;” or as he farther explains his meaning, “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;” “and hath made him to be sin for us who knew no sin;” that is, made him to be a sin-offering, or sacrifice for sin, “that we might be made the righteousness of God in him;” in other words, might, for Christ’s sake, be regarded as righteous in God’s sight, and also be made, through him, practically righteous and holy by the power of God’s Holy Spirit. Then, in the words of my text, which are taken from the Epistle for the day, because God had so done, the Apostle goes on to urge upon the Corinthian converts this warning: “We then,” says he, “as working together with him,” that is with God, “beseech you also that ye receive not the grace of God in vain.”

Now, my brethren, we, ministers of the Gospel of the present day, stand in the place of the Apostles. We claim not, indeed, to be equal with them in dignity, or in spiritual gifts and powers; but we are still what St. Paul styles them in my text, “workers together with God;” and in this, our sacred character, it is as much our duty as it was theirs, from time to time, to beseech the professors of the Gospel, “not to receive the grace of God in vain.” Let me, therefore, employ the present moment in explaining the nature of this warning, and then point out to you some of the chief instances in which the grace of God may be received in vain; and may the God of grace be with us in the work, so that neither my preaching nor your hearing may be in vain!

In the first place, then, let us inquire what is to be understood by the term, “the grace of God.” And now we may observe that the word rendered grace, in the text, imports any kind of unmerited favour or kindness whatever; and hence, by the grace of God, in Scripture, is sometimes meant the general favour and goodness which the Almighty exercises towards his undeserving creatures. Thus we read, that it was by the grace or favour of God that his only-begotten Son “tasted death for all men.” (Heb. ii. 9.) Thus also we are told that we are “justified freely by God’s grace,” or favour. (Rom. iii. 24.) Sometimes, also, by the grace of God is signified that influence of the Holy Spirit of God, which he is pleased freely to implant in the minds and hearts of Christians, to enable them to believe and obey the Gospel. In this sense the Apostles speak of God’s grace being “given to them,” (Eph. iv. 7.) of its being “with them,” (1 Cor. xv. 10.) and of its

being "sufficient for them," (2 Cor. xii. 9.) But the expression appears to be employed in my text in a sense somewhat different from either of these. Here, as in many other passages of the sacred writings, it seems intended to embrace the whole scheme of the Gospel, which is every where represented in the Scriptures as a free and gracious gift—a gift springing entirely from the goodness and mercy of Almighty God, and offered to mankind for their acceptance, without money and without price. Thus St. Paul speaks generally to Titus of "the grace of God which bringeth salvation, having appeared unto all men." (Titus ii. 11.)

And viewing the phrase in this light in the words now before us, let us consider how the grace of God may be received in vain.

1. It must be evident that this will be the case, if the Gospel be not received in its full, true, and perfect character. This will be done if it be so received, as that any of its chief and most essential parts be disregarded or despised. And here the first instance of this kind that I would mention is, when the Gospel is not regarded by those who profess to receive it in its true spirit, as altogether a work of grace. Nothing can be more clear or decided than this, that the more we examine the writings of the New Testament, the more we dwell on the contents of the Gospel, the more evident it will be to us, that the plan of man's redemption takes its origin entirely in grace and favour—grace and favour undeserved by those for whose sake it was devised and revealed. This truth runs through the whole scheme, from the beginning to the end. The great revelation that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, takes its chief force and excellence from the whole having been a work of undeserved goodness on the part of a gracious God. Wherever our Lord Jesus Christ is spoken of in the Gospel as coming down upon earth, and living and dying to save us men—fallen, corrupt, sinful, and rebellious creatures that we are—he is constantly described as doing so of his own will and pleasure. He is uniformly represented as a gift bestowed freely, and bestowed where no previous obligation did, or could exist. The whole, in fact, was a manifestation of free grace, of unmerited favour, kindness, and good will.

If this be a faithful description of the Gospel of grace, surely all those must be regarded as receiving it in vain, who overlook this its distinguishing character. And yet there are those who, whilst they profess to believe in its divine origin and truth, view the Gospel as little more than a code of morals, somewhat superior to any that had before been given to the world. They think little of the gracious offer of peace and reconciliation with an offended God, through faith in the merits of a crucified Redeemer; little of the offer of the removal for Christ's sake of the guilt of all repented sin from the conscience of the sincere penitent; little of the aid of divine grace to preserve the true believer from the love and practice of sin; as well as little indeed of the comfort of joy and peace in the Holy Ghost, which is such as this world cannot give nor take away. But still these gracious doctrines are the chief, the most prominent and striking features of the Gospel. Indeed, if we could blot these out of its pages, we should destroy its very essence, and mar the beauty of the whole; nay, we should almost leave it a blank indeed. This would be to make the grace of God of none effect;

and those therefore who receive it only thus far, must unquestionably be classed amongst those who receive the grace of God in vain.

2. The next instance to which I shall refer, in which the Gospel may be received in vain, is when it does not produce a decided influence on the heart and life of those who profess to receive it. It is one great object of the grace of God which bringeth salvation, as St. Paul tells us, (2 Titus ii. 11,) to "teach us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world." The chief purpose of the Gospel undoubtedly is, that we may be saved hereafter from eternal ruin. But at the same time it is clearly designed to work in us the most beneficial effects here upon earth. It is impossible to have any acquaintance with its pages without being convinced that there is not in them any hope held out to us of salvation through the Gospel, unless it be allowed actually to produce those effects in us. Let us consider how numerous and how varied are the practical precepts which are there laid down; how important are the duties there enforced; how high and dignified the character which the Gospel requires of every believer! Let us bear in mind how constantly the sacred writers exhorted those whom they addressed to walk worthy of the vocation whereby they were called, in all righteousness and true holiness; and how solemnly they warned them of their eternal danger, if they neglected or refused to do so. In fact, it is quite clear that the revelation of the Gospel was fully designed by the Almighty to purify the heart and affections, to regulate the feelings, and to govern, on principles altogether different from those we should *naturally* follow, the whole life, conduct, and conversation of all them that believe; in short, to have a transforming, renewing, and sanctifying influence over the whole outer and inner man. To effect this purpose are so many of its gracious offers made, so many of its precious promises given. It seeks to constrain us, by gratitude and love towards God, who first loved us, to view his requirements, not merely with submission, but with delight; it offers to enable us to comply with them effectually by the power of divine grace, and encourages us in the work by the most cheering assurance of final victory and eternal reward. With these thoughts, therefore, before us, we must necessarily conclude, that whoever, after receiving the Gospel, are tempted to continue in sin or error, carelessly to remain unimproved and unprofitable, they also have received the grace of God in vain.

3. The last case of which I shall now speak, is that of those, who, having already received the Gospel of grace in its true spirit, and allowed it to exercise an influence over their affections and character, after a time have fallen away. That instances of this kind may occur, there can be no doubt, since St. Paul himself, after his great labours for the Gospel, spoke of the possibility of *his* being a castaway: and that such instances have occurred is no less certain, since the Scriptures mention the existence of such even in the early times of Christianity. There we read of those, who, "having been once enlightened, and tasted of the heavenly gift, and been made partakers of the Holy Ghost, afterwards have fallen away," (Heb. vi. 4—6.); of those, who, having "begun in the spirit have ended in the flesh," and thus "fallen from grace." (Gal. iii. 3; v. 4.) And hence the Gospel addresses its promises only

to them who continue steadfast unto the end, who remain faithful unto death, and always, even whilst they stand, take heed lest they should fall. All they, then, who, having lived like true Christians for a time, have afterwards been tempted to become unfaithful, must also be placed amongst those who have received the grace of God in vain.

With these three examples before us, let us reflect for a few moments on the meaning of this expression, "receiving the grace of God in vain."

In order to understand this the better, we should consider for what purpose men receive the Gospel at all. Why are they so continually invited, exhorted, and intreated by the sacred writers to receive it? The object of the whole, to speak in few words, is, that we may be prepared for heaven whilst we live, in order that we may be removed to heaven when we come to die. If, then, our reception of the Gospel be only such as to be *in vain*, it is the same thing as to say that it will not answer this purpose. It will not render us fit for heaven, nor bring us to its promised joys. That is, in other words, all who receive the Gospel in vain will be consigned to the misery which their sins deserve, to that misery, be it remembered, which is unceasing, unchangeable, and unspeakable, just as surely as if no gospel had ever been revealed, as surely as if Christ had never died. Such is the necessary consequence of receiving the Gospel in vain.

We cannot then wonder that the Apostle should, in my text, so earnestly beseech the Corinthians not to bring themselves into such a fatal situation.

And, O, my brethren, let me follow his example, and as a worker together with God, beseech you also that ye receive not the grace of God in vain. You profess and call yourselves Christians. By your being now in this sacred place of Christian worship, you, in fact, make your profession that you have received the Gospel. O, examine yourselves by what has been this day laid before you, as to what has been the nature of your reception of it. Try your hearts; try your feelings; examine your views; and see what is your present state. How have you received the Gospel? Have you viewed it in all its gracious character? Are your hearts full of gratitude to God for his unmerited favour in giving his Son to save your souls from death and ruin? Are you really thankful for all this unexampled goodness towards such unworthy, such rebellious creatures as we are? Do you feel and know any thing of the value of peace in reconciliation with your offended God? Do you feel any of that comfort in the Holy Ghost of which the Apostles so continually speak? Or are you careless and indifferent about these all-important questions? Remember well, if this latter be your case, your religious profession has hitherto been vain, and you have as yet received the grace of God in vain.

Consider again; are you sure that you have allowed this gracious Gospel to have a due and proper influence on your life and character? This is one of the best, the safest, and the surest evidences of a right reception of the Gospel which you can possess. Are you then governed in all you do by holy sentiments and heavenly principles? Or, on the contrary, are you governed in any thing by selfish motives? in any thing by Satan's allurements and deceits? in any thing by the evil principles of this wicked world? Are you living in the indulgence

of ungodly lusts? in the gratification of sinful, malicious passions? in the exercise of any habit of evil feeling, evil speaking, or acting? Consider in time, lest here, again, your profession of faith be in vain.

Neither let those here present, who, at any former period, have heartily and sincerely embraced the Gospel, fail to consider whether they have not since that period let some carelessness or even some sin gain a dominion over them. There may have been a season when you hailed with pleasure the offers and promises of the Gospel, when you renounced all sin, accepted with joy Christ as your Saviour, and yielded your heart and all that you had to the guidance of the Spirit of divine grace. And yet, since then, you may have allowed some worldly or even some vicious disposition to grow up almost unseen and unnoticed in your heart. O, beware of this, lest, after all, you should, in the end, find that you have only believed in vain.

My brethren, in the name of that God, whose minister I am, let me beseech you all to listen to my warning voice. Remember what *will* be, what *must* be, your fate, if this should prove in the end to be your case. Call to mind *whose* grace and goodness you will have presumed to despise. Think who it is you will have offended, nay, insulted. He is the Lord God Almighty, the Governor Supreme, and Judge of all the world. Consider what *his* wrath must be, and how often, how long, and how grievously you have exposed yourself to his indignation, by having disregarded his grace and disobeyed his law. Think then, once more, seriously, what must be your end in the day of judgment, if you should then be found to have wasted your day of grace. Surely in that dread hour he will cast you from him, and send you away into those regions of death where there is no grace or mercy to be found, no peace or reconciliation to be gained, but, amongst a thousand other torments, an unceasing and unprofitable remembrance of what, through grace, you might have been, added to the bitter experience of what, through despising grace, you then will be, yes, and *must* be for evermore.

O, let us permit these thoughts to sink deeply into all our hearts, and bring us so sincerely, rightly, and fully to receive the grace of God, that it may not be thus in vain.

Let us, therefore, whilst our day of grace remains, receive Christ as our gracious Saviour and Deliverer from sin, and guilt, and ruin; let us trust with confidence in his precious promises; under divine aid let us strive to obey his holy word and commandments; and, by the power of divine grace, let us seek to continue faithful, steadfast, and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour will not *then* be in vain in the Lord.

D. I. E.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXIX.

FATHERS OF THE THIRD CENTURY.

TERTULLIAN.—(continued.)

Quid Tertulliano eruditius, quid acutius?—*Jerom. Epist. ad Magn. 84.*

OF all the writings of Tertullian there is only one of which the date can be accurately ascertained; and though the Montanist opinions advanced in some of them indicate a production subsequent to his lapse into heresy, there are several which may, or may not, have preceded, or followed, that event. Many of the subjects on which he has written do not necessarily involve any question in dispute between himself and his opponents; and, with the exception of certain casual references, by which the relative order of a few treatises may be ascertained, the various chronological arrangements which have been offered rest entirely on doubtful conjecture. The first book against *Marcion* is stated by the author himself (c. 15.) to have been written in the fifteenth year of the reign of Severus (A. D. 209.); and that he was at that time a Montanist, there is decisive evidence throughout.* In the sketch of his life, some plausible reasons have been given for the date assigned to the *Apology*, and the Treatise *de Pallio*; and, with respect to the general classification of his extant works, that of Bishop Kaye does not, perhaps, deviate very widely from the truth. With the trifling transposition of the two treatises above-mentioned, from the fourth class into the third, its order will be adopted, the *Apology* excepted, in the analytical examination of the writings of this Father.

I. Works probably written before his secession:—

De Pœnitentia.	Ad Martyres.
De Oratione.	De Patientia.
De Baptismo.	Adversus Judæos.
Ad Uxorem, Libri II.	De Præscriptione Hæreticorum.

II. Works *certainly* written after his secession:—

Adv. Marcion. Libri V.	De Virginitas velandis.
De Anima.	De Exhortatione Castitatis.
De Carne Christi.	De Fuga in Persecutione.
De Resurrectione Carnis.	De Monogamia.
Adversus Praxeam.	De Jejuniis.
Scorpiace.	De Pudicitia.
De Corona Militis.	

III. Works *probably* written after his secession:—

The Apology.	De Spectaculis
De Pallio.	De Idololatria.
Adversus Valentinianos.	De cultu Fœminarum, Libri II.
Ad Scapulam.	

IV. Works respecting which nothing certain can be pronounced:—

Ad Nationes, Libri II.
De Testimonio Animæ.
Adversus Hermogenem.

* Adv. Marc. I. 29. *Sed nubendi jam modus ponitur, quem quidem apud nos Spiritus Ratiq, Paraceto auctore, defendit, unum in Fide matrimonium præscribens.*

Tertullian's masterpiece, leaving all his other compositions at an immeasurable distance, is the *Apology*: and a copious analysis of it will therefore precede the more hasty sketches which it will be sufficient to give of the other Treatises in the foregoing catalogue. In some respects it bears a strong resemblance to those of Justin; but it is written in a tone of unrepressed indignation, and exhibits greater boldness than the persuasive eloquence of his martyred predecessor. Its main object is to expose the injustice of condemning Christians without inquiry, and to refute the calumnies which were industriously circulated respecting them by their enemies. While the confession of the most notorious offenders was not deemed sufficient to convict them, and the forms of law were duly observed in bringing them to trial; it is well known that the Christian, in merely acknowledging the name, was doomed to instant punishment. After some remarks on the gross iniquity of these proceedings, rendered yet more gross by the fact that their accusers were ignorant even of the name which they wantonly persecuted;* Tertullian dwells at some length upon the inconsistency of Trajan, in his letter to Pliny, wherein he ordered the punishment of Christians, while he forbade any search to be made for them. *O sententiam necessitate confusam! negat inquirendos, ut innocentes; e mandat puniendos, ut nocentes: parcit, et sævit; dissimulat, et animadvertit. Quid temet ipsum censura circumvenis? si damnas, cur non et inquiris? Si non inquiris, cur non et absolvis?* But so great was the hatred in which Christianity was held, that a belief in it was a sufficient cause for the repudiation of a wife, or a son's disinheritance (Apol. §§. 1—3.).

It might truly be urged against the Christians, and Tertullian does not deny the charge (§. 4—6.), that they were guilty of a violation of the law, which had been enacted against the introduction of any new deity without the approbation of the senate: but not content with upbraiding them with the abandonment of the gods of their ancestors, their accusers denounced them as atheists, infanticides, incestuous; and heaped upon them a variety of opprobrious terms, as unmeaning as they were unjust. Destitute of proof as these expressions were, and refuted by the acknowledged morality of the Christians, nevertheless the detestation, in which "the sect" were held, rendered even virtue odious in the sight of their enemies (§§. 7—9.); whereas renouncing the worship of gods, who were, in reality, no gods, but men deified for their follies and crimes, ought rather to indicate their hatred of wickedness (§§. 10, 11.). In further vindication of their departure from the national religion, Tertullian exposes the absurdities of the Pagan system in language equally energetic and sarcastic; ironically recommends the consecration of Lucullus, who brought cherries from Pontus, as a worthy companion of the god who shewed the use of the vine; ridicules the worship of images, and other heathen rites and superstitions; contrasts the crimes imputed to Christians with those attributed to their own gods, shewing the inconsistency of punishing the one and immortalizing the other; and confutes out of his own mouth the monstrous errors circulated by Tacitus (Hist. V. 4.) respecting the *Onolatria* of the Jews, which was not only readily believed, but

* They were called *Chrestiani*, not *Christiani*. See Apol. §. 3.

transferred to the Christians (§§. 12—16.). He then adverts (§. 17.) to the great doctrine of a superintending Providence as maintained by Christians, and established by the works of creation, and the conscious testimony of the soul. *Vultis et ex operibus ipsius tot ac talibus, quibus continemur, quibus sustinemur, quibus oblectamur, etiam quibus exterremur? Vultis ex ipsius animæ testimonio comprobemus? quæ, licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis deis exancillata, cum tamen respiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, et sanitate sua politur, Deum nominat; hoc solo nomine, quia proprio Dei veri. Deus magnus, Deus bonus, et, quod Deus dederit, omnium vox est.* Judicem quoque contestatur illum, Deus videt, et Deo commendo, et Deus mihi reddet. O testimonium animæ naturaliter Christianæ! Denique pronuncians hæc, non ad Capitolium, sed ad cælum, respicit: novit enim sedem Dei vivi; ab illo et inde descendit.*

Ascribing these impressions to the principles of true religion, derived from the patriarchs downwards and preserved in the Jewish Scriptures, the author proceeds to establish the genuineness and antiquity of these Scriptures, and their claims to be received as a divine revelation (§§. 18—20.). He then adverts to the superior blessings of the Christian dispensation, and the promise of salvation through the *Logos*, whose divinity he thus unequivocally declares (§. 21.):—*Hunc ex Deo prolatum didicimus, et prolatione generatum, et idcirco filium Dei et Deum dictum ex unitate substantiæ.* Claiming the right of private judgment in religious concerns, and affirming that the God of the Christians is the only true God, he represents the shrines of the heathen deities as the abodes of evil spirits, laying in wait for men's souls; and points out the iniquity of referring those calamities, which from time to time befel the empire, to the vengeance of the gods against the impiety of Christians in seceding from their worship (§§. 22—28.). The imputations of disloyalty and disaffection to the person of the emperor, are then shown to be totally without foundation. True it is that they refused to sacrifice to the gods in his behalf, from the conviction that they were senseless stocks and stones (§§. 29, 30.); but they did not cease to put up their daily petitions for his safety to that God, by whom kings reign. *Qui ergo putaveris (§. 31.) nihil nos de salute Cæsarum curare, inspicere Dei voces, literas nostras, quas neque ipsi supprimimus, et plerique casus ad extraneos transferunt. Scitote ex illis præceptum esse nobis, ad redundantiam benignitatis, etiam pro inimicis Deum orare, et persecutoribus nostris bona precari. Qui magis inimici et persecutores Christianorum, quam de quorum majestate convenimur in crimen? sed etiam nominatim et manifeste, Orate, inquit, pro regibus, et pro principibus, et potestatibus, ut omnia tranquilla sint vobis. Cum enim concutitur imperium, concussis etiam cæteris membris ejus, utique et nos, licet extranei a turbis, in aliquo casu invenimur.* Tertullian proceeds to enlarge upon the dutiful obedience which the Christians uniformly yielded to the imperial governments; and complains of the misconstruction which was studiously put upon the caution with which they avoided

* In the Treatise *De Testimonio Animæ*, this argument is pursued at considerable length.

all participation in idolatrous rites. This it was, and not disloyalty, which kept them apart from the riot and debauchery of the public games (§§. 32—39.); and yet, for their peaceful conduct, they were thrown to wild beasts, and the popular cry of *Christianos ad Leonem* (§. 40.) mingled with the festive shouts of the multitude.

From their refusal to join in the celebration of the public games, another charge was levelled against the Christians: they were denounced as unprofitable citizens, because they would not contribute towards defraying the expenses incurred thereby. Admitting their unwillingness to foster vice and immorality, by the encouragement of mimes, and pimps, and sorcerers, Tertullian nevertheless denies any neglect of the duty of good and useful citizens. They laboured in their several callings like other men; they sustained their portion of the burden of the state; and they endeavoured to practise every social virtue upon the principle of Christian obedience (§§. 41—44.). It was this principle, founded upon a belief in the doctrine of the resurrection and a future state, which raised the standard of Christian morality above that of any human system of philosophy (§. 45.); for though the heathen sages were wont to inculcate innocence, justice, patience, sobriety, and charity, their insufficient sanctions produced no change for the better in the lives of their followers (§. 46.). That they were not behind the heathen in constancy and fortitude, is proved by their readiness to undergo every species of torture, and suffer the most cruel deaths, rather than apostatize from the faith; yet what would be extolled as heroism in a *Mutius*, an *Empedocles*, and a *Regulus*, was reviled as desperation and madness in a martyred Christian (§§. 47, 48.). The conclusion of the Apology (§§. 49, 50.) is worthy of transcription, not merely as a burst of the most impassioned eloquence, but as affording an evidence of the rapid propagation of the Gospel, though the powers of hell were marshalled in array against it:—

“Zeno Eleates consultus a Dionysio, *Quidnam philosophia præstaret? cum respondisset, Contemptum mortis!* flagellis tyranni subjectus sententiam suam ad mortem usque signabat. Certe Laconum flagella, sub oculis etiam hortantium propinquorum acerbata, tantum honoris conferunt, quantum sanguinis fuderint. O gloriam licitam, quia humanam! cui nec præsumptio perdita, nec persuasio desperata reputatur, in contemptu mortis et atrocitatis omnimodæ; cui tantum pro patria, pro imperio, pro amicitia pati permissum est, quantum pro Deo non licet. Et tamen illis omnibus et statuas defunditis, et imagines inscribitis, et titulos inciditis in æternitatem; quantum de monumentis potestis, scilicet præstatis et ipsi quodammodo mortuis resurrectionem: hanc qui veram a Deo sperat, si pro Deo patitur, insanus est. Sed hoc agite, boni præsides; meliores multo apud populum, si illis Christianos immolaveritis: cruciate, torquete, damnate, atterite nos. Probatio est enim innocentie nostræ iniquitas vestra: ideo nos hæc pati Deus patitur. Nam et proxime ad *leonem* damnando Christianum, potius quam ad *leonem*, confessi estis pudicitie labem apud nos atrociorum omni poena et omni morte reputari. Nec quicquam tamen proficit exquisitor quæque crudelitas vestra: illecebra est magis sectæ. Plures efficimur, quoties metimur a vobis: semen est sanguis Christianorum. Multi apud vos ad tolerantiam doloris et mortis hortantur, ut Cicero in.

Tusculanis, ut Seneca in Fortuitis, ut Diogenes, ut Pyrrhon, ut Callinicus; nec tamen tantos inveniunt verba discipulos, quantos Christiani factis docendo. Illa ipsa obstinatio, quam exprobratis, magistra est. Quis enim non contemplatione ejus concutitur, ad requirendum quid intus in re sit? Quis non; ubi requisivit, accedit? ubi accessit, pati exoptat, ut Dei totam gratiam redimat, ut omnem veniam ab eo compensatione sanguinis sui expediat? Omnia enim huic operi delicta donantur. Inde est, quod ibidem sententiis vestris gratias agimus. Ut est æmulatio divinæ rei et humanæ, cum damnamur a vobis, a Deo absolvimur.

CHURCH REFORM.—LETTER II.

MR. EDITOR.—Before I proceed to a consideration of the principles upon which the “Church Reformation Society,” with Lord Henley at its head, *professes* to be constituted, it will be convenient to notice, as I proposed in my first letter, the objects which it has in view. The three first of these objects are closely connected with each other, and will furnish abundant matter for the present communication. They are—

“1. To attain the gradual abolition of plurality of benefices with cure of souls.

“2. To put an end to the non-residence of all classes of the Clergy.

“3. By the abolition of all sinecure offices, and by some graduated scale of assessment on larger benefices, to remedy the inadequate remuneration of many of the Clergy, to supply the deficiency of glebe houses, and the want of churches and ministerial instruction in populous districts.”

1. If the system of pluralities is an anomaly in the constitution of the Church of England, it is an anomaly which has been forced upon us by circumstances over which she had no control. Lay impropriation has so impoverished a large proportion of benefices, as to render them totally inadequate to the decent maintenance of the incumbent; and there are several in the Welsh dioceses, in which Goldsmith’s ideal portrait of the village clergyman, “passing rich with forty pounds a-year,” may still find a veritable resemblance. In order to remedy an evil of infinitely greater magnitude, it is absolutely necessary, in such cases as these, to tolerate pluralities; and this necessity had gradually led to an extended sanction of the system, which is unquestionably open to abuse. Nor will it be denied, that in a variety of instances abuses have and do exist; and joyfully should I concur in the eradication of every real abuse with which the Church, either in this, or any other respect, is justly chargeable. Were it practicable, by *just and upright* measures, to supply every living in the kingdom, which is unequal to the support of a resident minister, with the means of attaining so desirable an end, pluralities, on the simple principle of avoiding offence, might be safely and wisely abolished. Except on this principle, however, it is difficult to fathom the advantage which would be likely to accrue from the discontinuance of a system, which, apart from abuses, is so far from being “criminal” and “accursed,” that it is,

and must be, productive of manifest good. The only sin which attaches to the appointment of a curate, on the part of an incumbent, arises from the supposed violation of the intention of the original tithe donor, who expected the duties to be performed, in consideration of a sufficient remuneration, by the rector in his own person; and the "curse" denounced against the sin can only fall upon those, who, by robbery and violence, rendered the union of two or more cases necessary for individual support. If the ministerial functions are not discharged properly and conscientiously by the curate, the sin is his own, not the rector's; and he is, at all events, amenable to his diocesan; and if they are, and the Gospel is preached as ably and effectually by the legal substitute, there is no neglect of souls, and no sin before God. In a worldly point of view, on the other hand, there is little loss, if there be not great gain; for the money which would be spent in the parish, or given in alms, by a poor rector, would not greatly exceed the expenditure of a poor curate: whereas it sometimes happens, that the curate is a man of private means, who is able to do more in aid of his parishioners than the rector himself. I do not here speak in defence of wealthy pluralists, who hold two or more livings, and reside upon neither or none of them; though I believe such cases to be extremely rare, if indeed any of the latter class exist at all. Neither would I join in the hideous outcry against them; *to their own Master they stand or fall*. Many have been the good, and able, and pious pastors, and many the sound and sober divines, which, but for pluralities, would have been lost to the Church, failing of ordination for want of a title.

2. The non-residence of the Clergy is, for the most part, so closely connected with pluralities, that the abolition of the one would tend greatly to the diminution of the other. There are some cases, indeed, in which, to enforce residence, would be an act not only of great oppression, but of serious injury to the public at large. I allude especially to the masters of public schools, whose residence on their preferment would be incompatible with their scholastic duties, at the same time that the resignation of either the one or the other would, in numberless instances, be attended with serious evils. It is not every one that is qualified for undertaking these responsible offices; and when an institution is directed by able and efficient teachers, it is not desirable that they should quit their posts; and, at the same time, it would be equally cruel and unjust, that the patronage expressly intended for the reward of their laborious exertions, should be wrested from their hands; and that the retirement in which they hope to close their days should be closed against them by an alien. Waving, however, the injustice of these and similar cases, whence will arise the supply of "fit and able persons" to serve in the sacred ministry of the Church, if licenses of non-residences, are to be altogether withheld? A rector who is resident will not require a curate, except in the larger and more populous districts; and it will certainly be allowed that, however overgrown the clerical profession may be at present, it will not be advisable to extirpate the holy order of deacons from the triple form of the apostolical Church. If, however, we are to have no curates, and since it is absolutely necessary that an incumbent should be a priest, the diaconal order will be *de facto* annihilated. I acknowledge that the argument is somewhat

strained, as curacies there still must be, however small the number; and in proportion to the decrease will be the advance of an evil which will not fail to be severely felt:—I mean the want of *initiation*, if I may use the term, into the sacred office. A non-resident rector is still responsible for the due discharge of the pastoral duties among his absent flock; and his advice and authority are of infinite service to newly-ordained curates. The instruction which the latter thus receives, and the experience which he gains, form a solid foundation for his subsequent ministry; and this will be wholly wanting to an incumbent, raised at once, as it were *per saltum*, into the priesthood, in order to induction into a living to which he has been presented. I feel assured that these beneficial probations will never be counterbalanced by the abolition of pluralities and non-residence; though I cannot but admit that a modification of the system, so as to prevent its *abuse*, would be highly desirable. It may be remarked, *en passant*, that residence, when the health of the incumbent is at stake, could not possibly be enforced.

3. Whatever benefits may be shewn practically to result from non-residence, I would not be understood to advocate the system of *pluralities*, to the unreasonable extent which it has sometimes reached. There are many cases in which it would be impossible to defend the pluralist, even if his own conscience does not woefully smite him. Unless, indeed, some modification of the system can be devised, which shall prevent abuse, I should gladly advocate its total annihilation, *if it can be justly performed*; and, at all events, it would be desirable that every living should be capable of supporting a minister. Let us not, however, “*do evil that good may come.*” There is no *legitimate* plan now in existence, by which sinecure offices can be abolished, and an assessment levied upon any Church property soever. It may be thought very fine to plunder cathedrals, and to pilfer from rich benefices; but plunder is plunder after all, and spoliation is spoliation; and if vested rights may be transferred from one channel into another, *without the consent* of the possessors or their trustees, public faith is a *bagatelle*. Nor indeed ought ecclesiastical sinecures to be abolished. In the Church, as well as in the state, men of distinguished merit ought to be rewarded; and what the Civil List is in the one, Stalls and Canonries are in the other. Even with the modification of Church property, the Convocation only *can* interfere, just as the Civil List may be enlarged or abridged by the legislature. With respect to an assessment of livings, it would be arbitrary and unjust; since there can be no more reason for taking 20*l.* from one Clergyman and giving it to another, than for taking 20*l.* from a rich layman and giving it to his poorer neighbour; and to a proposed enforcement of real tenths, it would be an aggravation of the sacrilegious exactions of Henry VIII. It would be far more consonant with every principle of equity, that the lay impropriations should be restored to those benefices from which they were derived; for however hard such restriction would be upon the present possessors, and although the individuals who suffer by the spoliation would be the last to demand it, it would be but right after all. But without violence of ill-will on either side, much might be done to effect the purpose in question. The Chapter of Durham have set a noble

example ; that of Westminster has been also moving : let other corporations *do* likewise. Let individual patrons and impropiators emulate the zeal of the pious and public-spirited Bishop of Gloucester ; and let the wealthy, on all hands, lend a helping hand to wipe away reproach from the sanctuary, and to thwart the project of those who "have evil will at Zion."

AN ANTI-DEMOLITIONIST.

LAST WORDS OF THE DYING.

WIGAND, who was a great instrument in promoting the Reformation upon the Continent, after filling the professor's chair in several of the German universities, was elected to the divinity professorship of Regis montanum, in Berussia, and consecrated Bishop of that see, 1587. The condition of the Church in Poland, however, preyed so much upon his mind, that he did not long enjoy the dignity, dying in the very year of his elevation, aged 64. His profession of faith is embodied in his epitath, the composition of which was one of the last acts of his useful and pious life.

"In Christo vixi, morior, vivoque Wigandus ;
Do sordes morti ; cætera, Christe, tibi."

"In Christ I liv'd and dy'd, through him I live again ;
What's bad to death I give ; my soul with Christ shall reign."

SOHNUS GEORGE, whom his biographer declares to have been "eminent for piety, humility, gravity, prudence, patience, and industry," was chosen in 1588 one of the ecclesiastical senators, for the government of the Church in Heidelberg. "In the year 1589," adds the same writer, "he fell sick, for which, and his change, he had been carefully fitting himself beforehand ; and therefore bore it with much patience, and with fervent prayer, often repeating, 'O Christ, thou art my Redeemer, and I know that thou hast redeemed me ; I wholly depend upon thy providence and mercy ; from the very bottom of my heart, I commend my spirit into thy hands ;' and so he slept in the Lord, Anno Christi 1589, and of his age 38."

GERARDUS, surnamed HYPERIUS.—The commentaries of this acute divine upon the Holy Scriptures, combined with his energetic preaching, and amiable manners, had no inconsiderable influence in establishing the ecclesiastical discipline of the Reformed Church in his native country, Flanders. In the midst of his pious labours he was snatched from the guardianship of his flock in 1564, at the age of 53. Having received the communion, he instructed his children how they should conduct themselves towards God, towards their mother, and towards mankind in general ; and laying his hand on the head of his youngest son, he gave his parting blessing with these words,—*"Keep the commandments of the Lord, my son, and he will provide for thee."*

ORYNÆUS, pastor of the Reformed Church of Basle, concluded his honourable and useful life at the age of 77, A. D. 1617. A little before his death, he earnestly besought God to provide his flock with an able and faithful pastor to succeed him, concluding his prayer with, "O happy day, when I may depart out of this troublesome and sinful world, and go to heaven to those blessed souls before departed !"

THE UNDECEIVING OF THE PEOPLE IN THE POINT OF
TITHES. BY PETER HEYLYN, D.D.—A.D. 1648.*

AMONGST those popular deceits which have been sent abroad of late to abuse the people, there is not any one which hath been cherished with more endearments, than a persuasion put into them of not paying tithes; partly because it carrieth no small shew of profit with it, but principally, as it seems a conduible means to make the Clergy more obnoxious to them, and to stand more at their devotion than they have done formerly. Upon these hopes, it hath been the endeavours of some leading men to represent it to the rest as a public grievance, that the Clergy, being but an handful of men in comparison of all the rest of the kingdom, should go away with the tenth (or as some say, the sixth part) of the fruits of the earth; and that the minister, sitting still in his contemplations, should live upon the sweat of other men's brows, and taking pains amongst the people but one day in seven, should have the tenth part of their estates allotted to them for their maintenance. And it is no marvel if some few, on these mis-persuasions, have importuned the high court of Parliament from time to time with troublesome and clamorous petitions to redress this wrong, and put them up also in the name of whole counties (although the generality of those counties had no hand therein) to add the greater credit and authority to them. In which design, although they have prevailed no further on the two Houses of Parliament, than to be sent away with this general promise, 'That in due time their petitions should be taken into consideration;' and that it was the pleasure of the several and respective houses, that in the mean season they should 'take care that tithes be duly paid according to law;' yet they which have espoused the quarrel will not so be satisfied. For when it pleased the Lords and Commons to set out an ordinance, bearing date November 8, 1644, 'for the true payment of tithes and other duties, according to the laws and customs of this realm;' there came out presently a pamphlet entituled, 'The Dis-mounting of the Ordinance for Tithes,' followed and backed by many a scandalous paper of the self-same strain. And when it seemed good to the said Lords and Commons, on the precipitancy of some of the Clergy under sequestration, to set out their additional ordinance of the 9th of August, 1647, it was encountered presently with a scurrilous pamphlet, entituled, 'A Preparation for a Day of Thanksgiving to the Parliament for their late Ordinance for Tithes, newly mounted and well charged with treble Damages, for the People's not giving the tenth part of their Estates to the Clergy or Impropiators.' And this, according to the style of those petitions, is said to be the result of the Parliament's friends in Hertfordshire; though I am verily persuaded that few, if any, of the gentry and men of quality in the county were acquainted with it. But be it the result of few or many of the Parliament's friends (though I conceive they are but back-friends to the Parliament, who set so slight a value on their constitutions), the title doth afford two things worthy consideration:—

* The republication of this excellent tract will, we are certain, meet with the approbation of our readers, if only for its applicability to the present times.

First, that the maintenance of the Clergy here by law established, is said to be by giving to them the tenth part of every man's estate. And secondly, that the blow goes higher than before it did, and aims not only at the divesting of the Church of her ancient patrimony, but at the depriving of the gentry of their impropriations, which many of them hold by lease, many by inheritance, all by as good a title as the law can make them.

I know there hath been great pains taken by some learned men to state the institution and right of tithes, and several judicious tractates have been writ about it; which, notwithstanding, have not found such entertainment as they did deserve; partly, because being written in an argumentative way, they were above the reach of the vulgar reader; but principally, because written by men engaged in the cause, and such as might be biassed with their own interest in it. For my part, I am free from all those engagements which may incline me to write any thing for my private ends, being one that payeth tithes and such other duties as the laws and ordinances do enjoin. And though I sit far off from the fountain of business, and cannot possibly see at so great a distance what might best satisfy the doubts and clamours of unquiet men, yet I shall venture to say somewhat in a modest way towards the undeceiving of the people in this point of tithes, whose judgments have been captivated by those mis-persuasions which cunningly have been communicated and infused into them. And I shall do it in a way (if I guess aright) which hath not yet been travelled in this present point, such as I hope will satisfy all them of the adverse party, except those who are resolved before-hand that they will not be satisfied. For whereas the whole controversy turneth on these three hinges; first, that the maintenance allowed to the Clergy is too great for their calling, especially considering the small number of them. Secondly, that it is made up out of the tenth part of each man's estate: and thirdly, that the changing of this way by the payment of tithes into that of stipends, would be more grateful to the country, and more easy to the Clergy.

I shall accordingly reduce this small discourse unto these three heads.

First, I will shew that never any Clergy in the Church of God hath been, or is maintained with less charge to the subject, than the Established Clergy of the Church of England.

Secondly, that there is no man in the realm of England who payeth any thing of his own towards the maintenance of his parish minister, but his easter-offering.

And thirdly, that the changing of tithes into stipends would bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended.

These propositions being proved, (which I doubt not of) I hope I shall receive no check for my undertaking, considering that I do it of a good intent, to free the Parliament from the trouble of the like petitions; and that the common people being disabused, may quietly and cheerfully discharge their duties according to the laws established, and live together with that unity and godly love which ought to be between a minister and his congregation. This is the sum of my design, which, if I can effect, it is all I aim at: and with this

declaration of my mind and meaning, I trust this short discourse of mine will be, if not applauded, yet at least excused.

First, then, I am to prove this point:—

*That never any Clergy in the Church of God hath been, or is maintained with less charge to the subject than the Established Clergy of the Church of England.**

For proof of this, we must behold the Church of God as it stood under the law in the land of Canaan, and as it now stands under the Gospel in the most flourishing parts of Christendom. Under the law the tribe of Levi was possessed of forty-eight cities, and the territories round about them, extending every way for the space of 2000 cubits, which, in so small a country, was a greater proportion than the rents received by the Clergy of all the Bishopric and Chapter-lands in the realm of England. Then had they besides tithes (whereof more anon), the firstborn of mankind, and all unclean beasts, which were redeemed at the rate of five shekels apiece, amounting in our money to 12s. 6d., and of the firstlings of clean beasts, their blood being sprinkled on the altar, and the fat offered for a burnt-offering, the flesh remained unto the priests. Of which, see Numb. xviii. 15—18. They had also the first-fruits of wine, oil, and wool, Deut. xviii. 4. yea, and of all things else which the earth brought forth for the use of man; the first-fruits of the dough, Numb. xv. 20, 21, the meat-offerings, the sin-offerings, the trespass-offerings, the shake-offerings, the heave-offerings, and the shew-bread: as also of all eucharistical sacrifices, the breast and the shoulder; of others, the shoulder and the two cheeks, and the maw: and of the whole burnt-offering, they received the skin. Then add, that all the males of the tribes of Israel were to appear thrice yearly before the Lord, and none of them came empty-handed: and that if any had detained any thing in part or in whole, which was due by law, he was to bring a ram for an offering, to make good that which was detained, and to add a fifth part to it in the way of recompence.

Besides, these duties were brought in to the priests and Levites without charge or trouble. And if any, for their own ease, desired not to pay in kind, but to redeem the same for a sum of money, the estimation of the due was to be made by the priest, and a fifth part added, as before, for full satisfaction.

In a word, such, and so many allowances had the priests and Levites, that setting by the tithes of their corn and cattle, and of all manner of increase, their maintenance had *far exceeded* that of the English Clergy; and adding unto these the tithes of all creatures titheable, it doth *more than double it*. For in the payment of their tithes, by the Lord's appointment, there was not only a *full tenth* of all kinds of increase, but such an imposition laid on all kinds of grain as came to *more than a sixth part of the crop itself*; insomuch that, of 6000 bushels, 1121 accrued unto the priests and Levites, 4779 remaining only to the husbandman.

For first, out of 6000 bushels (and so accordingly in all after that proportion) a sixtieth part at least (and that they termed the *therumah* of the evil eye, or the niggard's first-fruits) was to be set apart for the first-fruits of the threshing-floor, which was one hundred in the total. Out of the residue, being 5900 bushels, the first tithe payable to the

Levites, which lived dispersed and intermingled in the rest of the tribes, came to 590 bushels; and of the residue, being 5310 bushels, 531 were paid for the second tithe unto the priests, which ministered before the Lord in his holy temple; yet so, that such as would decline the trouble of carrying it in kind unto Jerusalem, might pay the price thereof in money, according to the estimate which the priests made of it. To which a fifth part being added (as in other cases), did so improve this tithe to the priests' advantage; as that which being paid in kind was but ten in the hundred, being thus altered into money, made no less than twelve.

Now lay these several sums together, and of 6000 bushels, as before was said, there will accrue 1121 to the priest and Levite, and but 4779 to the lord or tenant. By which account the priests and Levites, in the tithing of 6000 bushels, received twice as much, within a little, as is possessed or claimed by the English Clergy, even where the tithes are best paid, without any exemptions, which are so frequent in this kingdom.

But then, perhaps, it will be said, that the Levites made up one of the twelve tribes of Israel, and having no inheritance amongst the rest but the tithes and offerings, besides the forty-eight cities before mentioned, were to be settled in way of maintenance correspondent unto that proportion. But it is not so (say they) in the case of the English Clergy, who are so far from being one of twelve or thirteen at most, that they are hardly one for an hundred; or, as the author of a late pamphlet doth infer, not one for five hundred: who, on the supposition that there are 500 men and women in a country parish, the lands whereof are worth 2000*l.* per annum, and that the minister goeth away with 400*l.* a year of the said 2000*l.*, concludeth that he hath as much for his own particular as any six score of the parish, supposing them to be all poor or all rich alike; and then cries out against it as the greatest cheat and robbery that was ever practised.

But the answer unto this is easy; I would there were no greater difficulties to perplex the Church.

First, for the tribe of Levi, it is plain and evident, that though it pass commonly by the name of a tribe, yet was it none of the twelve tribes of Israel, the house of Joseph being sub-divided into two whole tribes, those namely of Ephraim and Manasses, which made up the twelve. And secondly, it is as evident, that it fell so short of the proportion of the other tribes, as not to make a sixtieth part of the house of Jacob. For in the general muster which was made of the other tribes, of men of twenty years and upwards, such only as were fit for arms and such public services, the number of them came unto 635,500 fighting men; to which, if we should add all those which were under twenty years, and unfit for service, the number would at least be doubled. But the Levites being all reckoned from a month old and above, their number was but 22,000 in all (of which see Numb. i. 46, and iii. 39), which came not to so many by 273 as the only first-born of the other tribes: and, therefore, when the Lord took the Levites for the first-born of Israel, the odd 273 were redeemed according to the law at five shekels a man, and the money, which amounted to 1365 shekels, was given to Aaron and his sons, Numb. vii. 47, 48.

Which ground, so laid according to the holy Scriptures, let us next take a view of the English Clergy, and allowing but one for every parish, there must be 9725, according to the number of the parish churches; or say 10,000 in the total, the residue being made up of curates officiating in the chapels of ease throughout the kingdom; and reckoning in all their male children, from a month old and upwards, the number must be more than trebled. For although many of the dignified and beneficed Clergy do lead single lives, yet that defect is liberally supplied by such married curates as do officiate under them in their several churches.

And then, as to the disproportion which is said to be between the Clergy and the rest of the people, one to five hundred at the least, the computation is ill grounded, the collection worse. For first, the computation ought not to be made between the minister and all the rest of the parish, men, women, and children, masters and dames, men-servants and maid-servants, and the stranger which is within the gates; *but between him and such whose estates are titheable*, and they, in most parishes, are the smallest number. For setting by all children which live under their parents, servants, apprentices, artificers, day-labourers, and poor indigent people,—none of all which have any interest in the titheable lands,—the number of the residue will be found so small, that probably the minister may make one of the ten, and so possess no more than his own share comes to. And then how miserably weak is the collection which is made from thence, that this one man should have as much as any six score of the rest of the parish, (supposing that the parish did contain more than 500 persons) or that his having of so much were a cheat and robbery!

And as for that objection, which I find much stood on, that the Levites had no other inheritance but the tithes and offerings, Numb. xviii. 23, whereas the English Clergy are permitted to purchase lands, and to inherit such as descend unto them; the answer is so easy, it will make itself. For let the tithes enjoyed by the English Clergy descend from them to their posterity, from one generation to another, as did the tithes and offerings of the tribe of Levi; and I persuade myself that none of them will be busied about purchasing lands, or be an eye-sore to the people in having more to live on than their tithes and offerings. Till that be done, excuse them if they do provide for their wives and children, according to the laws both of God and nature. And so much for the parallel in point of maintenance, between the Clergy of this Church and the tribe of Levi.

Proceed we next unto the ministers of the gospel at the first plantation, during the lives of the Apostles, and the times next following; and we shall find, that though they did not actually receive tithes of the people, yet they still kept on foot their right; and in the mean time, till they could enjoy them in a peaceable way, were so provided for of all kinds of necessities, that there was nothing wanting to their comfort.

First, that they kept on-foot their right, and thought that tithes belonged as properly to the evangelical priesthood as unto the legal, seems evident unto me by St. Paul's discourse, who proves Melchisedech's priesthood by these two arguments: first, that he blessed

Abraham, and, secondly, that he tithed him, or received tithes of him. For though in our English translation it be only said, that he 'received tithes of Abraham,' which might imply that Abraham gave them as a gift, or a free-will offering, and that Melchisedech received them in no other sense: yet in the Greek it is *δεδικάτωσε τὸν Ἀβραάμ*, which in plain English is, 'that he tithed Abraham, and took them of him as his due,' Heb. vii. 6.

If then our Saviour be a priest after the order of Melchisedech, as no doubt he is, he must have power to tithe the people as well as to bless them, or else he comes not home to the type or figure; which power of tithing of the people, or receiving tithes of them, since he exerciseth not in person, it seems to me to follow upon very good consequence, that he hath devolved this part of his power on those whom he hath called and authorized to bless the people.

Certain I am, the Fathers of the primitive times, though they enjoyed not tithes in specie, by reason that the Church was then unsettled, and as it were in motion to the land of rest (in which condition those of Israel paid no tithes to Levi), yet they still kept their claim unto them, as appears clearly out of Origen, and some other ancients. And of this truth, I think no question need be made amongst knowing men. The only question will be this, Whether the maintenance which they had till the tithes were paid, were not as chargeable to the people as the tithes now are (supposing that the tithes were the subjects' own)? For my part, I conceive it was the people of these pious times not thinking any thing too much to bestow on God, for the encouragement of his ministers, and the reward of his prophets. They had not else 'sold off' their lands and houses, and brought the prices of the things which were sold, and laid them at the Apostles' feet,' as we know they did, Acts iv. 34, 35, but that they meant that the Apostles should supply their own wants out of those oblations, as well as the necessities of their poorer brethren. I trow, the selling of all, and trusting it to the dispensing of their teachers, was matter of more charge to such as had lands and houses, than paying the tenth part of their house-rent, or the tithe of their lands. And when this custom was laid by (as possibly it might end with the Apostles themselves), the offerings which succeeded in the place thereof, and are required or enjoined by the Apostolical Canons, were so great and manifold, that there was nothing necessary to the life of man, as honey, milk, fowl, flesh, grapes, corn, oil, frankincense, fruits of the season, yea, strong drink and sweet-meats, which was not liberally offered on the altars, or oblation-tables; insomuch as the author of the book called the 'Holy Table, name, and thing,' &c., according to his scornful manner, saith of them, that they were rather pantries, larders, or store-houses, than so many consecrated altars. And though he makes those Canons but as so many pot-guns, yet as great critics as himself esteem otherwise of them, as his antagonist in that quarter proves sufficiently. And as for that particular Canon which requires these offerings, it is but an exemplification or particularizing of that which is more generally prescribed by St. Paul, Gal. vi. 6, where he enjoineth him that is taught to communicate to him that teacheth him, *in omnibus bonis*, in all his goods, as the Rhemists read it very rightly, and not in all good things, as our late translation.

Now this injunction reacheth to all sorts of people, to the poor as well as to the rich, as it appears plainly by a passage in St. Cyprian's works, where he upbraids a wealthy widow for coming empty-handed, and without her offering to the altar of God, and eating that part of the sacrifice which the poor had offered. To the improvement of the maintenance of him that teacheth, not only the rich men were to offer out of their abundance, but the poor woman also was to bring her mite. They had not else come home to St. Paul's commandment, which reacheth unto all sorts of people without any exception; to every one according to that measure of fortune which God hath given him; which clearly sheweth, that though the payment of tithes fall heavier upon landed men than possibly it might do in the primitive times, before the Church was in a condition to demand her rights, yet, speaking generally of the people of a church or parish, the charge was greater to them then than it hath been since; the greatest number of the people being freed from tithes, (because they have no lands from whence tithes are payable) who could not be discharged from the communication of their goods and substance without a manifest neglect of St. Paul's injunction.

More than this yet. Besides what was communicated in a private way, for the encouragement and support of him that taught, which we may well conceive to be no small matter; the public offerings of the people were of so great consequence, as did not only serve to maintain the Bishop, according to his place and calling, and to provide also for the priests or ministers which served under him, but also to relieve the poor, and repair their churches. And therefore certainly the faithful of those times were generally at more charge to maintain their ministry than the subject is with us in England,* the greatest part of which, by far, pay no tithes at all to the parish minister, and no man any thing at all towards the maintenance of the Bishop, as in former days.

Follow we our design through several countries, and we shall find the Clergy of most parts in Christendom, either more plentifully endowed, or else maintained with greater charge unto the subject, than the Clergy of the Church of England. In France, the author of the Cabinet computes the tithes and temporal revenues of the Clergy, besides provisions of all sorts, to eighty millions of crowns; but his account is disallowed by all knowing men. Bodin reporteth from the mouth of Monsieur d'Alemant, one of the presidents of accounts in Paris, that they amount to 12,300,000 of their livres, which is 1,230,000*l.* of our English money; and he himself conceives that they possess seven parts of twelve of the whole revenues of that kingdom. The book inscribed '*Comment d'Estat*' gives a lower estimate; and reckoning that there are in France 200 millions of arpens (which is a measure somewhat bigger than our acre), assigneth forty-seven millions, which is near a fourth part of the whole, to the Gallican Clergy. But which of these soever it be we think fit to stand to, it is resolved by them all, that the *baisse-maine*, which consists of offerings, churchings, burials, diriges, and such other casualties, amounteth to as much per annum as their standing rents: upon which ground, Sir Edwin Sandys computeth their

* Beda in Hist. Eccles. L.

revenue at six millions yearly. In Italy, besides the temporal estate of the Popes of Rome, the Clergy are conceived to have, in some places, a third part of the whole, but in most a moiety. In Spain, the certain rents of the archbishoprick of Toledo, are said to be no less than 300,000 crowns per annum, which is far more than all the bishops, deans, and prebendaries, do possess in England. In Germany, the Bishops, for the most part, are powerful princes; and the Canons of some Churches of so fair an *intrado*, and of such estimation amongst the people, that the emperors have thought it no disparagement to them to have a Canon's place in some of their Churches. And as for the parochial Clergy in these three last countries, especially in Spain and Italy, where the people are more superstitious than they be in Germany, there is no question but that the vails and casualties are as beneficial to them as the *baisse-main* is to the French.

But here perhaps it will be said, that this is nothing unto us of the realm of England, who have shook off the superstitions of the Church of Rome, and that our pains is spent but to little purpose, unless we can make good our thesis in the Churches Protestant. We must therefore cast about again.

And first, beginning with France, as before we did, we shall find that those of the reformed party there, not only pay their tithes to the beneficiary, who is presented by the patron to the cure or title, or to the church or monastery to which the tithes are settled by appropriations, but over and above do raise a yearly maintenance for those that minister amongst them. Just as the Irish Papists pay their tithes and duties unto the Protestant incumbent, and yet maintain their own priests too by their gifts and offerings; or as the people in some places with us in England do pay their tithes unto the parson or vicar whom the law sets over them, and raise a contribution also for their lecturer, whom they set over themselves. In other countries, where the supreme governors are Reformed or protestant, the case is somewhat better with the common people, although not generally so easy as with us in England. For there the tithes are taken up by the prince or state, and yearly pensions assigned out of them to maintain the ministers, which for the most part are so small, and so far short of a competency (though by that name they love to call it), that the subject, having paid his tithes to the prince or state, is fain to add something out of his purse towards the mending of the stipend.

Besides, there being for the most part in every church two distinct sorts of ministers, that is to say, a pastor who hath cure of souls, and performs all ministerial offices in his congregation, and a doctor (like our English lecturers, which took hint from hence) who only meddleth with the word: the pastor only hath his stipend from the public treasury, the doctor being maintained wholly (as I am credibly informed) at the charge of the people; and that not only by the bounty or benevolence of landed men, but in the way of contribution, from which no sort of people, of what rank soever (but such as live on alms, or the poor man's box) is to be exempted. But this is only in the churches of Calvin's platform, those of the Lutheran party in Denmark, Swethland, and High Germany, having their tithes and glebe as they had before; and so much more in offerings than with us in England, by how much they

come nearer to the Church of Rome, both in their practice and opinions (especially in the point of the holy sacrament), than the English do.

And as for our dear brethren of the Kirk of Scotland, who cannot be so soon forgotten by a true born Englishman, the tithes being settled for the most part on religious houses, came in their fall unto the crown, and out of them a third was granted to maintain their minister; but also ill paid while the tithes remained in the crown, and worse than alienated to the use of private gentlemen, that the greatest part of the burden for support of the ministry lay in the way of contribution on the backs of the people; and as one ill example doth beget another, such lords and gentlemen as had right to present to churches, following the steps of those who held the tithes from the crown, soon made lay-fées of all the tithes of their own demesnes, and left the presentee such a sorry pittance as made him burthensome to his neighbours for his better maintenance. How it stands with them now since these late alterations, those who have took the national covenant, and I presume are well acquainted with the discipline and estate of the Scottish Kirk (which they have bound themselves to defend and keep), are better able to resolve us. And so much for the proof of the first proposition, namely, *That never any Clergy in the Church of God hath been, or is maintained, with less charge to the subject than the Established Clergy of the Church of England.* (To be continued.)

COLLECTANEA.

TOLERATION AT JERUSALEM.—In the month of February, 1832, Ibrahim Pacha, the governor of Idgidda, addressed the following firman to the Mollah, the Sheikh, and the other magistrates of Jerusalem:—"Jerusalem contains temples and monuments which Christians and Jews come from distant countries to visit. But these numerous pilgrims have to complain of the enormous duties levied upon them on the road. Being desirous of putting an end to so crying an abuse, we order all the Mussulmans of the pashaliks of the Saide, and of the districts of Jerusalem, Tripoli, &c., to suppress all duties or imposts of that nature, on all the roads, and at all the stations, without exception. We also order, that the priests who live in the buildings belonging to the churches where the Gospel is read, and who officiate according to the ceremonies of their religion, be no longer compelled to pay the arbitrary contributions which have hitherto been imposed upon them."

CHURCH ESTABLISHMENT OF SPAIN, *according to the best authorities.* Archbishops, 8. Bishops, taking into account the Patriarch of the Indies, and the Bishops *in partibus*, 62. Rectors, Curates, and Clergymen, 47,909. Chapters, 187. Parishes, 19,186. Convents and Monasteries, 3,120. Monks, Friars, and Nuns, 92,600.

LIFE.—Life is a fountain fed by a thousand streams that perish if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents ever ready to crush the mouldering tenements that we inhabit.

LAW REPORT.

No. X. — CONSENT OF INCUMBENT NECESSARY FOR THE CONSECRATION OF A CHAPEL.

ARCHES COURT OF CANTERBURY, EASTER TERM, 1811.

CARR v. MARSH.*

THE Reverend Robert James Carr, Vicar of Brighthelmstone, in the county of Sussex, cited the Reverend William Marsh for publicly preaching and administering the Holy Sacrament, and performing other ecclesiastical duties and divine offices in a certain building not consecrated, or in any manner whatever dedicated to divine worship according to the rites and ceremonies of the Church of England, without a sufficient license or authority. The Reverend William Marsh appeared under protest, denied the jurisdiction of the Court—and, after reciting the 52 Geo. III. c. 155, alleged that the building mentioned in the proceedings was a chapel built by subscription for the purposes of public worship, according to the rites and ceremonies of the Church of England, at the particular instance of the Reverend Robert Carr himself, and under the sanction of the Bishop of Chichester, within whose diocese the parish of Brighthelmstone is situated—that, according to the tenour of the deed of trust relative to the government of the said chapel to which the Reverend Robert Carr was also himself a party, the appointment of the minister, to officiate in the said chapel, became vested in certain persons, who, upon the recommendation of the Bishop of Chichester, appointed the Reverend William Marsh to the chapel, with the consent and approbation of the Reverend Robert Carr—that, upon this appointment, the Bishop of Chichester authorised the said William Marsh to commence the performance of divine service in the chapel, without the usual and formal license—he further alleged, that due notice of the intended opening of the chapel was given to the Bishop of Chichester as required by the act of parliament; and the Reverend William Marsh officiated as minister therein, on the 25th of July, 1813. And, finally,

that the Reverend William Marsh would have been by law entitled so to officiate, even had there been no authority, in that behalf, given to him by the Bishop of Chichester. That inasmuch as the Reverend Robert Carr had given his consent to the building and opening of the chapel, and the appointment of the said Reverend William Marsh as minister of it—it is not by law competent to him to promote the office of the judge in the present suit—nor, as the said William Marsh has duly complied with the provisions of the statute aforesaid and commenced the performance of divine service in the chapel, with the knowledge and approbation of the Bishop of Chichester, and has never since received any intimation or direction from the said Lord Bishop to discontinue the same—is it competent for any person now to promote the office of the judge in this behalf?

On the behalf of the Reverend R. Carr, it was alleged that the statute of the 52 Geo. III. c. 155. was irrelevant—and that the citation was preceded by, and issued in, pursuance of letters of request under the hand and seal of the commissary general and official principal of the Lord Bishop of Chichester, which were duly presented and accepted; and, consequently, that the jurisdiction was well founded.

Burnaby and Jemur, for the Rev. Mr. Marsh.

The act of 52 Geo. III. must be considered as extending to the Church of England; and, as general, to all Protestants. The act of William III. goes as far as the latter act, with respect to Protestant dissenters; therefore, if the latter did not include the Church of England, it would be nugatory and mere surplusage.

In one of the most populous districts of the country a subscription has been entered into for the purpose of building

* A bishop cannot consecrate a chapel, or authorize a person to preach in it without the consent of the incumbent of the parish. The office of the judge allowed to be promoted, not upon the merits of a case, but from the nature of the suit.

a chapel for the accommodation of the poorer classes of society—this was done with the knowledge of the incumbent, (Mr. Carr,) and under the sanction of the bishop, a deed of trust was executed—Mr. Marsh was recommended to perform the service of the chapel. The incumbent himself was a subscriber and principal mover in the business. Mr. Marsh received the appointment from the trustees. In March, 1813, Mr. Carr suggested that some doubts having arisen as to Mr. Marsh's religious tenets, it was necessary that he should satisfy the bishop on this head; Mr. Carr then suddenly objected to the opening of the chapel on the evening before it was to have been opened, without expressing any reason for his conduct.

Under these circumstances we contend that it is not competent to any one now to promote the office of the judge against Mr. Marsh, he having acted under the sanction, and with the approbation, of the bishop, and that sanction never having been withdrawn. The office of the judge cannot be promoted without the approbation of the judge himself. From Ayliffe,* Clarke,† and Oughton,‡ it appears that there must be an asking of the ordinary. How can the bishop proceed, *ex officio nro*, against Mr. Marsh, when he has already sanctioned the act which he is brought forward to impugn? The bishop ought to be a party to this suit. The bishop may authorise a person to preach any where.

Per Curiam.

Can a bishop consecrate a chapel, or authorise a person to preach in it, without the consent of the incumbent? I should like to hear some authority for that position. The building of the chapel may be a most meritorious act, and the incumbent may be in the wrong, but still he has a legal right.

Argument resumed.

The circumstances of this case seem to form an exception to this doctrine.

Another ground for this Court not interfering is, that an application has been made to the Court of Chancery to compel Mr. Carr to the performance of that obligation by which he is conceived to be strictly bound.

Swabey contra.

Mr. Carr has the cure of souls exclusively within his parish. No clergyman can preach in any place, either consecrated or unconsecrated, without the license of the bishop—the license of the

diocesan is essential to a chapel of this description—it is idle to set up a constructive license,—a license must be in writing, and such a one as will bear the test of a court of justice. 48th and 77th canons are clear to this point. The license to which the law looks must be *in writing*, and under the hand and seal of the bishop. The conduct of Mr. Marsh appears to be in defiance of the incumbent, and of the ecclesiastical law; the facts stated may be relevant or not to the merits of the case—but they are wholly irrelevant to the present question, which is simply that of jurisdiction.

JUDGMENT.—Sir John Nicholl.—This is a cause of office promoted by the Reverend Robert Carr, against the Reverend William Marsh, for performing divine offices in a place not consecrated according to the rites of the Church of England, and without any authority from the bishop.

An appearance has been given under protest for Mr. Marsh, denying the jurisdiction of the Court,—and the sole question, properly before me now is, whether the Court has any jurisdiction?

The cause comes by letters of request from the Commissary General and Official Principal of Chichester—Chichester is within the province of Canterbury; as to the place, therefore, there can be no doubt that the jurisdiction is founded. As to the nature of the offence set forth in the citation, surely, under the general ecclesiastical law, unless it has been recently altered, it must be an offence under the ecclesiastical jurisdiction—a minister of the Church of England is amenable to this Court if he performs divine offices in a place not consecrated without the leave of his diocesan.

There is jurisdiction then over the place and person unless the law is altered—it is contended that it is altered by the act of 1812—this statute however, in my judgment, does not, in the slightest degree, apply to the case—notwithstanding the word “Protestant” stands without “dissenter” in one clause—still taking the preamble and the context together, and especially considering the proviso in s. 3. I am clearly of opinion that it was not intended to alter the laws and discipline of the Church of England, but confined to dissenters. The place here is not a place to be certified under the toleration acts—but a chapel for worship according to the Church of England. If the act would bear the construction con-

* Ayliffe's *Pareton*, p. 398.

† Clarke's *Praxis*, p. 132.

‡ Oughton, tit. 150.

tended for, it would be a complete alteration of the fundamental laws of the Church of England.

It is said there is a discretion in this case—and that the Court should not allow the office of judge to be promoted in such a cause—but the cause must be tried before we arrive at this conclusion—otherwise we enter upon the merits of it prematurely. — Application is always made to the judge before a citation issues in a cause in which his office is promoted: but that is not for the purpose of considering the merits of the case; but from the nature of the suit.—Whether it be of ecclesiastical consuance, or the fitness of the person to be made responsible for costs to the other party.

There are several instances of suits of this sort originating with the vicar—indeed, he is not only a competent, but the most proper person to promote them; there can be no doubt as to his responsibility for costs; and besides as vicar his rights and duties are most affected—if he had consented to all the transactions which have occurred, and even to the appointment of the party proceeded against—still, if he officiates without the license of the diocesan, by which I understand only a license in writing, I do not apprehend that would be any bar to proceedings of this description, or any ground to stop proceedings here in the first instance. If Mr. Carr has acted improperly, it may be a ground of consideration hereafter for costs; but it is none with respect to a protest.

It has been objected that a suit is pending in the Court of Chancery; but the Ecclesiastical Court cannot be called upon to stop its proceedings on a question of discipline against a minister of the Church of England, because proceedings have been instituted elsewhere respecting his civil rights.

The history set forth in the act is irrelevant to the question of jurisdiction—the Court must be careful to support its practice—to keep that which is matter of protest separate from that which is matter of defence. If it could be alleged that the transaction had taken the most formal shape,—that there had been a regular deed,—that the chapel had been regularly consecrated,—that Mr. Marsh had been appointed by the vicar,—and regularly licensed by the bishop—in short, if the most complete defence could have been made out, still that would not bear upon the protest.

The utmost now stated is something of constructive and implied assent given by the vicar, and approved by the diocesan.

The point, therefore, which the Court has to decide seems so plain and clear, that it is difficult to account for the irregular course which has been taken—if I could imagine that this was done merely to gain time, and to keep the chapel open, I should not hesitate to condemn the party in costs as prayed—but seeing the highly respectable names signed, and the laudable purpose for which the chapel was intended, viz. that of giving instruction to the poor according to the rites of the established Church, I will not allow myself to suspect that the parties have resorted to this protest for the unworthy purpose of keeping the chapel open longer than they otherwise could have done in defiance of the law. But if the whole object disclosed in the affidavit, and the act (as has been suggested) is only to obtain some opinion from the Court as to the general merits of the question—though it would be irregular; yet to put an end to litigation—to restore harmony in the parish—and between parties who have gone hand in hand to a certain degree—for so laudable an object I would not, on mere form, decline to intimate my present impression.

I apprehend that by law no persons can procure divine service to be administered without the consent of the incumbent, and the license of the bishop (to which, in some instances, must be added the consent of the patron)—and that the person officiating without such consent is subject to ecclesiastical censures. And, seeing how the law protects the rights of the incumbent and the ordinary, I think the party in this case would do well to take the advice of his counsel whether this or any other minister can, without the leave of the incumbent, be justified in officiating within his parish, and whether the Court will not be bound to inflict punishment for such an offence if proved. The Court has no discretion to consider whether the vicar has unhandsomely withheld leave—whether he has or not I do not mean to say, or in any way to intimate.

Under such advice the matter might be settled, and the very desirable object in view might go on to the satisfaction of all parties.

I shall overrule the protest.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—BATH AND WELLS.

AFTER a few observations on the importance of religious knowledge, the following cheering account of the increase in the sale of religious books is given:—

	1831-2	1830-1	<i>Excess this year.</i>
Bibles . . .	878	808	70
Testaments .	780	682	98
Prayer Books	2661	2356	305
Bound Books	2747	2951	*
Tracts, &c.	23,832	19,335	4497
	30,898	26,132	

From the above statement it will be seen how greatly the sale of books from the Depository at Bath has increased during the past year. From the nature of the demands making in various quarters of the Archdeaconry, there is every prospect of a still larger issue in the year ensuing. The plan adopted at the reunion of the Deaneries last year is beginning to take effect. The knowledge that this Society exists and is dispersing abroad the gospel of our salvation throughout every part of the British empire, is thus communicated to numbers who have been hitherto ignorant of the fact.

The corresponding Secretaries have all recommended the interests of the Society from the pulpits within their several districts; and from their local depôts have sold, in some instances, books to a large amount. The Rev. Mr. Thompson, of Wrington, and the Rev. Mr. Rawes, of Chew Magna, have been particularly active and successful. The employment of a travelling agent has been productive of considerable advantage. A large debt due from the late Bedminster District to the Parent Board for books and subscriptions, as well as to the District fund, have, by these means, been entirely liquidated; and a considerable accession of funds obtained by the produce of parochial collections, and permanent annual subscribers, as the account will shew.

A resolution was passed at the annual meeting of this District, recommending that a monument should be erected to the memory of the late Dr. Bell, from a fund to be raised by the subscription of not more than one penny each, by the

children of the National Daily and Sunday Schools throughout the kingdom.

Two public District Meetings have been held, during the past year, at Wrington and Long Ashton; the effects of which have been beneficial to the general interests of the Society.

The returns of children of the poor receiving religious instruction in the principles and under the auspices of the Church in these Deaneries, according to amended queries directed by the Lord Bishop of the Diocese, have been very accurately answered by the parochial Clergy; and a very satisfactory statement of the progress of Christian Education accompanies this Report, shewing an increase of 909 children above the return of last year.

The Rev. W. D. Willis, M.A. Sec.

S. P. C. K.—PETERBOROUGH.

At a quarterly meeting holden at the Palace on Tuesday the first of January, 1833, the Very Reverend Dr. Turtton, Dean of Peterborough, in the Chair: the Treasurer's and Secretary's accounts were laid before the Committee; from which it appeared that the receipts for the year ending with the first of January, 1833, amounted to 135*l.* 17*s.* 8*d.* which, with the balance of 34*l.* 11*s.* 9*d.* in the Treasurer's hands on the third of January, 1832, make a sum total of 170*l.* 9*s.* 5*d.*

It appeared also from the Treasurer's and Secretary's accounts, that the disbursements for the year ending with the 1st of January, 1833, amounted to 125*l.* 15*s.* 8*d.*, leaving a balance of 44*l.* 18*s.* 9*d.* in the hands of the Treasurer.

From the Secretary's Report we learn, that during the same year, 217 Bibles, 232 Testaments, 447 Prayer Books and Psalters, 403 other bound Books, and 1,729 unbound Books and Tracts on the Society's list, were distributed by the Committee.

NATIONAL SOCIETY.

At a meeting of the Committee at the Church Building Society's Office, his Grace the President in the chair: the following grants were voted for erecting and enlarging school-rooms. Overhaddon, Derbyshire, 25*l.*; Kimpton,

* The apparent decrease in bound books is accounted for by the change in their forms and sizes, many now being published as unbound, which before were reckoned as bound volumes.

Leicestershire, 20*l.*; Doddington, Northamptonshire, 30*l.*; and South Hackney, St. John's, 100*l.*

S. P. G.—STORRINGTON.

THE above Committee have published in their Report for the last year, an excellent analysis of the state and proceedings of the Parent Society in the different stations to which its benevolent and Christian attention is directed; by which the subscribers to the Storrington Committee may see at one view the vast and beneficial effects of pious liberality. And, notwithstanding the diminution of the Subscribers to the Storrington Committee through death, we yet have the pleasure of stating, that 30*l.* 13*s.* 6*d.* have been transmitted to the Parent Society during the last year, which, together with the sums forwarded during thirteen years, makes the total of 417*l.* 0*s.* 3*d.* May the active exertions of the Committee be rewarded with a large increase of Subscribers!

Secretaries.

The Rev. W. Woodward.

The Rev. G. Wells.

The Rev. W. Vaux.

S. P. G.—LICHEFIELD.

AT the tenth annual Meeting, holden in the Consistory Court of the Cathedral, on Saturday, the 13th of January, 1833, the Hon. and Rt. Rev. the Lord Bishop of the Diocese, President, in the chair:

The Secretary reported an addition of SEVEN names to the list of the Committee during the last year (exclusive of EIGHT at the present meeting), two thirds of the whole number being annual subscribers of one guinea each. It appeared from the treasurer's accounts, which were laid before the Committee, that a balance, amounting to 9*l.* 19*s.* had been remitted to the Parent Institution during the year 1832. The Committee observe with much pleasure, that this ancient and venerable Society, which only requires to be known that its merits may be duly appreciated, is rising in favour and estimation with the public in general, and especially with the Laity; a circumstance the more gratifying and desirable, because it is understood that the annual parliamentary grant of 15,532*l.*, which the Society has received for twenty years in aid of its expenses in the North

American Colonies, will be gradually diminished and withdrawn.

SPENCER MADAN, Sec.

S. P. G.—BATH.

THE annual meeting of the Bath District branch of this ancient and venerable Association was held the 24th ult. at the Rooms, when the Lord Bishop of the Diocese presided, being supported by a large body of the district clergy, and a considerable number of the most respectable gentry of the city. Previous to the meeting, divine service had taken place at the Abbey Church, which was attended by an unprecedentedly full congregation, and a sermon, remarkable for its fervent piety, its eloquence, and its appropriate matter, preached by the Rev. E. Wilson, Curate of St. Michael's, from 2 Cor. x. 15, 16. At the conclusion of the service, his Lordship, attended by the clergy and gentry, repaired to the Rooms, where the proceedings of the day were, according to custom, opened by prayer, invoking the blessing of Almighty God upon the King, as head of the Church, and Her Missionaries in every portion of the globe.

The Rev. G. A. Baker, the Diocesan Secretary, read the Report, which was of great length, and drawn up with great judgment. The Report detailed the financial statement, by which it appeared that on the general account there was a balance of nearly 200*l.* due to the Treasurer, but that in the Bath District, the subscriptions here and at Frome, Wells, &c., had been somewhat on the advance. This interesting and elaborate Report was listened to with profound attention and silence, only interrupted by applause.

It is gratifying to state that the collection made at the church doors in aid of the Society's funds was greater on this occasion than ever was remembered, and that a considerable addition thereto was made at the Rooms.

Thanks were given to the two Miss Covenys, who, with a liberality highly creditable to themselves, and to the profession, cheerfully volunteered their services to the organist to sing an anthem during the service. The anthem selected was Kent's exquisite composition, "Hear my prayer," which these young ladies executed in such a style of sweetness, pathos, and devotional feeling, as wrought most powerfully upon the sympathies of every hearer.

POLITICAL RETROSPECT.

REVENUE.—The annual and quarterly accounts have been laid before the public to the 5th of January, 1833; from which it appears that there is on the former an increase of 506,169*l.*, and on the latter, a decrease of 29,473*l.*

The year which terminated on the 5th of January, 1832, presented a decrease of revenue on the preceding one, of 3,984,175*l.*; and on a similar comparison of revenue of 1831, with that of the year preceding it, there was a decrease of 640,450*l.*; consequently the revenue of the last year is less than that of 1830, by more than four millions sterling.

The Government having shewn this increase of revenue above that of the preceding year, have also announced that the Commissioners for liquidating the National Debt will recommence their operations, which had been suspended during the last year, because of the failure of revenue in the year 1831. This increase is 467,391*l.*, of which, one fourth part is to be applied to the redemption of the public debt as follows: 100,000*l.* to the purchase of Exchequer Bills; 11,848*l.* to the purchase of Stocks; and 4,999*l.* to repay to the Bank certain advances made by that body to pay off dissentients to the reduction of the four per cents.

THE PARLIAMENT.—The elections of members to serve in the Reformed House of Commons have now terminated, and leave us in no doubt as to the politics of that body. Whigs, ultra-Whigs, and Radicals, form the great proportion of them; and if the measures to be adopted by that house are at all in accordance with the declarations of the successful candidates out of the house, we can have no hesitation as to what these will be. In the new-created boroughs generally, but particularly so in the metropolitan ones, and wherever the extension of the privilege of voting has opened that right to a large body of ignorant, and therefore easily misled men, the only popular cries have been, "No Corn Laws," "Reform of the Church," "No Tithes," "Triennial Parliaments," and "Vote by Ballot;" and the candidates who have adopted these, have been the ones chosen. In the elections of Scotch Peers to sit in the Upper House, the choice has fallen upon noblemen of sound political principles without any exception.

In many of our manufactures, and especially in that of silk, there is greater

activity than usually prevails at this season of the year.

Ireland continues in the same disturbed state. At the late sessions of Cashel, more than ten thousand notices of tithe claims were entered in the name of the Attorney-General.

FRANCE.—The general state of France has been more settled than for many preceding months. The capture of the Duchess de Berri, the attention of all parties to the war of Belgium, and more than all these, the meeting of the Chambers in Paris, have contributed much to this. Between the last a clash has arisen, which may lead to very important results. The Chamber of Deputies have annulled a measure proposed by the administration, which would have lessened the democratic influence felt in the present elections; and have passed a decree abolishing the public observance of the anniversary of the decapitation of Louis XVI., and have sent it up to the Peers, with an imperious demand that it shall be adopted without alteration.

THE NETHERLANDS.—The King of the Netherlands has refused to ratify the capitulation of the citadel of Antwerp, and has closed the navigation of the Scheldt. He has since transmitted a proposal for the arrangement of the differences as follows:—

"The free navigation of the Scheldt, subject to a moderate duty; the free passage of the Rhine and Meuse, according to the tariff of Mentz. The payment of 8,400,000 florins, by Belgium, as her share of the interest of the debt, with farther provisions for its final liquidation. The reduction of the Belgian army, the evacuation of the forts of the Scheldt, and a reference of the question concerning Luxembourg, to the Five Powers and the Confederation.

PENINSULA.—The affairs of Spain have approached to a crisis which must speedily be decisive. The apostolical administration, by which Ferdinand was so long governed, during his first illness, when he was incapable of knowing what he did, prevailed on him to sign an edict establishing the Salic law as the rule of the Spanish succession;—this made Don Carlos heir of the Spanish monarchy, to the exclusion of the Infanta, who is heir according to the laws of Spain. The unexpected recovery of Ferdinand defeated this plan, threw him into the hands of the liberal party, occasioned

the regency of the Queen, the revocation of the above-named edict, and the intended assembly of the Cortes, to confirm the Infanta's right of succession. The apostolicals, surprised at the King's unexpected recovery, and the decision of the Regent's measures, were unprepared to act. A delay therefore followed; but that space has been diligently employed to concentrate and augment their means of opposition; among these were the attachment of the royal guard and a corp of volunteers in Madrid.

On the second day of the new year, a body of rioters assembled in the capital shouting "Don Carlos for ever! Down with female government! Down with the negroes!" and proceeded to great acts of violence; but being attacked by a military force, under the direction of the civil authorities, they were dispersed and order restored. The suspected regiments did not move on this occasion, nor were they called out. The charges against them are considered to be so well-founded that they are expected to be disbanded.

The same evening a body of at least fifteen hundred men appeared before the gates of Toledo, and demanded, in the name of Don Carlos, the surrender of the place; this was refused. They then attempted to carry it by storm, but were repulsed; the commander having sent to Madrid for reinforcements, which were sent with all speed. On their arrival, the apostolicals retired to the mountains, and no fresh attempt had been made at the date of the last advices.

In Portugal, no material alteration of affairs has taken place. Dom Pedro has appointed Marshal Solignac, a French officer of acknowledged talent, commander-in-chief of his army; and has so fortified the right banks of the river, as to secure his communication with the sea from any interruption from the forces opposed to him.

TURKEY.—The army of the Grand Vizier, said to amount to sixty thousand men, is advancing to meet that of Ibrahim, who has fallen back towards Mount Taurus to concentrate his forces, and have the defiles of that mountain in his rear as a retreat in case of necessity. A correspondence of Ibrahim's in Constantinople has been discovered.

AMERICA.—On the 4th of December last, the President of the United States opened the Sessions of the Representatives with his message. It commences with a notification of the effects of the

cholera, and a very appropriate expression of gratitude to the Almighty, that its ravages have been so much less violent there than in other countries; reports the shipping of the Union to have increased, during the past year, by 80,000 tons, and the imports and exports by forty millions of dollars (nine millions sterling); speaks of the harmony which subsists between the United and all foreign States, and the successful issue of all the negotiations pending at the close of the last session; of the flourishing state of the finances; and the probability that the remains of the public debt, now hardly exceeding seven millions of dollars, will be entirely paid off in the course of the present year; and of the reduction of the customs, to take place in March next. He then adverts to the opposition manifested by the southern states, and South Carolina in particular, to the tariff adopted in their last session; and expresses his hope, that the moderation and firmness of the government, and the influence of the existing laws, will be found sufficient to enforce obedience. The remainder of the message refers to subjects important to the citizens of the States, but less interesting to others. The whole is written in a modest, but firm and imposing style; and, as a State paper, is one of the best ever issued on that side of the Atlantic.

The opposition to which the President adverts is not new in principle, but has taken occasion from this tariff to shew itself more openly and violently than on any former occasion. For many years past there has been a feeling that the interests of the northern and southern states are opposed to each other, and therefore that a separation is desirable. This, during the last American war, had arisen to such a height, that if that war had continued another year, it would probably have been attempted. Peace suppressed the feeling for a time; it has still been rankling there; and this tariff, the terms of which are evidently more favourable to the northern than the southern states, has blown the embers into a flame. Whilst it is unpopular in all the latter, South Carolina has openly declared her determination to resist; and the legislature of that State have passed three bills, authorizing the governor to call out the naval and military force of the State, and enroll volunteers, and repel any attempts that may be made by the government of the United States to enforce obedience.

CALENDARIUM ECCLESIASTICUM.—FEBRUARY, 1823.

LESSONS, &c	SUBJECT	AUTHORS to be CONSULTED
SEPTUAGESIMASUNDAY.		
<i>Morning</i> .—Gen. i.	Creation	{ Bp. Van Mildert. I. 143. Christian Remem. XIV. 96. Dr. Waterland. IX. 349. Abp. Tillotson. I. 143.
Mark iii.	Sin against the Holy Ghost	{ G. Burnet. I. 55. Bp. Beveridge. II. 280. T. Rennell. 440. Pastoralia. 264. Bp. Van Mildert, II. 130.
Collect	Prayer for Acceptance of Petitions, & Deliverance from the Punish. of Sin	
Epistle, 1 Cor. ix. 24—27	Christian Race	
Gospel, Matt. xx. 1—16	Labourers in the Vineyard	
Appropriate singing Psalms {	XIX. 1, 2, 3, 1, c.m. <i>St. Ann's</i> . CXIX. 30, 31, 32, c.m. <i>Devizes</i> .	
<i>Evening</i> .—Gen. ii.	Institution of the Sabbath	{ Bp. Seabury. I. 163. Bp. Horsley on Mark ii. 27. Dr. I. Barrow. II. 285. Bp. Blomfield. 356.
1 Cor. xv.	Death of Christ	
Appropriate singing Psalms {	XCII. 1, 2, 1, c.m. <i>Irish</i> . CXXXIX. 10, 11, 12, 13, L.M. <i>Surrey</i> .	
SEXAGESIMA SUNDAY.		
<i>Morning</i> .—Gen. iii.	The Fall of Man	{ J. Mede. 220, &c. Abp. W. King on Gen ii 16, 17 Bp. Seabury. I. 108 P. Newcome. II. 477
Mark x.	Infant Baptism	{ Bp. Mant on 1 Pet. v. 5 E. Waple on James iv. 10. Conybeare I. 309. Dr. S. Clarke X. 67. S. Wheatly. I. 268.
Collect	Humility a Ground of Protection	
Epistle, 2 Cor. xi. 19—31	Example of St. Paul	
Gospel, Luke viii. 4—15	Parable of the Sower	
Appropriate singing Psalms {	XC. 1, 2, 3, c.m. <i>Abridge</i> . CXXXI. 1, 2, 3, c.m. <i>Bath</i> .	
<i>Evening</i> .—Gen. vi.	Noah's Ark	{ Wells' Geog. Pt. I. C. 2 Stackhouse Hist Bible I 111 Bp. Taylor on Luke xii. 12, 43.
2 Cor. vi.	Faithfulness in the Ministry	
Appropriate singing Psalms {	VII. 10, 11, 14, c.m. <i>St. Stephen's</i> . LXVI. 1, 2, 3, c.m. <i>St. George's</i> .	
QUINQUAGESIMA SUND.		
<i>Morning</i> .—Gen. ix. to ver. 20	Noah	{ Stackhouse Hist Bible, I 84 Bp. Hackett. 780, 789. Dr. G. Hicks. II. 57 Dr. A. Littleton. I
Luke i. to ver. 39	Annunciation	{ Bp. Van Mildert II. 343 Dr. J. Conant. IV. 159, 233. H. Grove IV. 295 Bp. Seabury. II. 81. Christian Remem. XII. 291
Collect	Charity	
Epistle, 1 Cor. xii. 1—13	Charity	
Gospel, Luke xviii. 31—43	Blind Bartimeus	
Appropriate singing Psalms {	CIV. 3, 5, 6, (8), L.M. <i>Acton</i> . CXLV. 11, 12, 13, 16, c.m. <i>Windsor</i> .	
<i>Evening</i> .—Gen. xii.	Faith and Conduct of Abraham	{ Bp. Seabury. II. 1. Bp. Jebb. Dr. S. Clarke on Gen. xv. 6 Bp. Atterbury. I. 311. Dr. M. Hole. V. 206.
2 Cor. xiii.	Self-examination	
Appropriate singing Psalms {	CXXV. 1, 2, 3, 4, c.m. <i>St. David's</i> . CV. 4, 5, 6, 7, c.m. <i>Cambridge New</i> .	
1 SUNDAY in LENT.		
<i>Morn</i> .—Gen. xix. to ver. 30 {	Cities of the Plain destroyed, and Call of Abraham	{ Bp. Horne. Disc. XIII. Dr. R. Burrowes. 62. F. Bragge. I. 183. Dr. G. Stanhope. III. 481. S. Charnock. II. 718. on Rom. viii. 13. Xtn. Rem. 91. T. Dale, 1. Bp. Van Mildert. II. 63. W. Kirby. 7 Serms. grounded upon Bp. Andrews'.
Luke vii.	Widow's Son of Nain	
Collect	Prayer for Abstinence	
Epistle, 2 Cor. vi. 1—10	On a due Reception of the Gospel	
Gospel, Matt. iv. 1—11	Temptation of Christ	
Appropriate singing Psalms {	VI. 1, 2, 3, 4, c.m. <i>Crowle</i> . LI. 1, 2, 7, 8, s.m. <i>Mount Ephraim</i> .	
<i>Evening</i> .—Gen. xxii.	Offering of Isaac	{ Abp. Tillotson on Heb. xi. Conybeare do. do. II. 243. Dr. Fiddes. 313. P. Skelton. III. 439.
Ephesians i.	Predestination and Adoption	
Appropriate singing Psalms {	XI. 5, 6, 7, L.M. <i>St. Olave's</i> . XXV. 4, 5, 6, 7, s.m. <i>St. Bride's</i> .	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.—The Rev. G. W. Doane, several of whose valuable publications in behalf of the Church we have introduced to the notice of our readers, was consecrated Bishop of the Protestant Episcopal Church in the diocese of New Jersey, on the 31st of October, 1832, by the Right Rev. Dr. William White, the presiding Bishop of that Church, with the assistance of several of the Bishops who had attended the triennial General Convention at New York. On the same day the following Clergymen were also consecrated Bishops: viz. the Rev. J. H. Hopkins, D.D. (assistant to Mr. Doane at Boston), to the newly-formed Diocese of Vermont; the Rev. B. B. Smith, D.D. to the Diocese of Kentucky; and the Rev. C. P. McIlvaine, D.D. to the diocese of Ohio, in the room of Bishop Chase, whose resignation of that diocese was, after mature deliberation, accepted by the House of Bishops; a canon being enacted to prohibit all future resignations of the Episcopate.

CONSECRATION OF THE GENERAL CEMETERY.—This ceremony took place on the 24th ult. at the grounds at Kensall Green. The beautiful chapel, for a design of which a premium of 100 guineas has been given by the Company, has not been erected; and until some building was there it is understood that the Bishop of London objected to the consecration. A temporary one has accordingly been run up, and the ceremony was on Thursday performed. The Bishop of London, attended by four of the Directors, some of the officers of the Society, and a few other individuals, walked round part of the grounds at twelve o'clock, and then read the form of consecration in the chapel. The whole of the grounds inclosed within the walls were consecrated, and a space of fifteen acres on the other side of the canal is left for those who are not of the Church of England. Some of the vaults are nearly ready for their intended purposes.

REV. CANON BOWLES.—We are happy to learn that the Rev. Canon Bowles, of Salisbury Cathedral, with that liberality for which he is remarkable, has forwarded a draft towards the relief of the distresses of poor Banim, the author of "Tales of the O'Hara Family," and numerous other works of acknowledged ability.

DR. HUGHES.—We are sorry to record the decease of the Rev. Thomas Hughes, D.D., Canon Residentiary of St. Paul's Cathedral, which took place at the Residentiary House, Amen Corner, on Sunday Morning, January 6. In him the Church has lost a pious and learned divine, society an excellent member, and the poor a benefactor. In early life Dr. Hughes was tutor to their Royal Highnesses the Dukes of Cumberland and Sussex.

DURHAM UNIVERSITY.—The Warden of Durham University has received a donation of 1,000*l.* from the Lord Bishop of Durham for the University chest, which is placed to the account of William Chaytor, Esq. the Treasurer. The Warden has also received 200*l.* from the Rev. W. N. Darnell, Rector of Stanhope, for the same purpose.

VOTES UNDER THE REFORM BILL.—At the courts of Messrs. Halcomb, Bere, and Sewell, the Revising Barristers, held at Wimborne, Dorsetshire, objections were taken to the votes of the Clerks and Singing Men belonging to Wimborne church, whose salaries were payable out of the tithes of lands, in the parish of Wimborne, &c., and who were regularly appointed by the corporation or governors of the church, under the charter granted by Queen Elizabeth; and it was contended on the part of the objectors that these persons were removable at the will and pleasure of the Governors; but after much investigation it appeared they were irremovable as long as they conducted themselves well in their several offices, and that their appointments must be considered as conditional appointments for life, which conferred a freehold interest, and their votes were accordingly allowed.—Objections were also taken to the votes of several Almsmen at Wimborne Saint Giles, belonging to an alms-house founded by Sir Anthony Ashley, in the year 1624, for the maintenance of eleven persons, each of whom had separate apartments and a small garden, of the yearly value of upwards of 40*s.* besides an annual stipend issuing out of an estate in the parish of Gussage All Saints; and it appearing that these persons were irremovable as long as they behaved well, they were likewise deemed Freeholders for their respective lives, and their votes were also allowed, as well as the vote of the clerk of the parish of Wimborne St. Giles, who was appointed to read prayers in the alms-house, had apartments in the house, and received a yearly salary from the estate of Gussage All Saints.

ORDINATIONS.—1832.

<i>Oxford</i>	<i>December 23.</i>	<i>Winchester</i>	<i>December 23.</i>
<i>Worcester</i>	<i>December 21.</i>	<i>Gloucester</i>	<i>December 23.</i>
<i>Chester</i>			

January 6.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Baugh, Folliott	B.A.	All Souls'	Oxf.	Worcester
Bockett, Benjamin Bradney	*	Magdalen Hall	Oxf.	Oxford
Calvert, Thomas	B.A.	Queen's	Oxf.	Oxford
Clayton, John Henry	B.A.	Worcester	Oxf.	Chester
Cornish, Charles Lewis		Exeter	Oxf.	Oxford
Davis, Benjamin	B.A.	Queen's	Oxf.	Worcester
Dewhurst, John Heyliger	B.A.	Worcester	Oxf.	Chester
Fenton, William		Queen's	Oxf.	Chester
Fortescue, William Fraine	B.A.	New	Oxf.	Oxford
Gepp, George Edward	B.A.	Wadham	Oxf.	Oxford
Giles, John Allen	M.A.	Corpus Christi	Oxf.	Oxford
Glover, Frederick Augustus	B.A.	St. Peter's	Camb.	Winchester
Goodenough, Robert William	M.A.	Christ Church	Oxf.	Oxford
Guille, Edward	B.A.	St. John's	Camb.	Winchester
Hall, John Robert	M.A.	Christ Church	Oxf.	Oxford
Halton, Thomas		Brasenose	Oxf.	Chester
Harrison, Benjamin	B.A.	Christ Church	Oxf.	Oxford
Hodson, George	B.A.	Magdalen Hall	Oxf.	Worcester
Izon, William Ketland	B.A.	Pembroke	Camb.	Worcester
Jenner, Charles Herbert	B.A.	Trinity Hall	Camb.	Worcester
Jude, James	B.A.	Queen's	Oxf.	Winchester
Mangles, Albert	M.A.	Merton	Oxf.	Winchester
Manning, Henry Edward	B.A.	Merton	Oxf.	Oxford
Neale, Charles	B.A.	Queen's	Oxf.	Gloucester
Nicholson, William	M.A.	Trinity	Oxf.	Oxford
Oldham, John Roberts	B.A.	Oriel	Oxf.	Worcester
Richards, William Steward	B.A.	Jesus	Oxf.	Oxford
Richardson, William	B.A.	Wadham	Oxf.	Chester
Roë, Charles	B.A.	Trinity	Oxf.	Worcester
Spofforth, Robert	B.A.	Lincoln	Oxf.	Chester
Stoddart, William Wellwood	B.A.	St. John's	Oxf.	Oxford
Stubbs, Jonathan Kirk	B.A.	Worcester	Oxf.	Oxford
Thornycroft, J.		Brasenose	Oxf.	Chester
Vawdrey, Daniel		Brasenose	Oxf.	Oxford
Vores, Thomas	M.A.	Wadham	Oxf.	Oxford
Walker, Richard	B.A.	New	Oxf.	Oxford
Wightwick, Henry	B.A.	Pembroke	Oxf.	Oxford
Williams, Thomas Lewis (<i>let. dim.</i>)	B.A.	University	Oxf.	Winchester
Wither, William H. W. Bigg	S.C.L.	New	Oxf.	Oxford
Woodcock, Charles	B.A.	Christ Church	Oxf.	Oxford

PRIESTS.

Aldham, Harcourt,	B.A.	Worcester	Oxf.	Worcester
Ashe, Edward	M.A.	Balliol	Oxf.	Gloucester
Bennett, Alexander Morden	B.A.	Worcester	Oxf.	Gloucester
Blencowe, Edward	M.A.	Oriel	Oxf.	Gloucester
Boulton, William Henry	B.A.	Trinity	Oxf.	Chester
Carter, John	B.A.	St. John's	Oxf.	Oxford
Clifford, John Bryant	B.A.	Catharine Hall	Camb.	Winchester
Cureton, William	B.A.	Christ Church	Oxf.	Oxford
Davey, George	B.A.	Catharine Hall	Camb.	Worcester
Davis, Thomas	B.A.	Queen's	Oxf.	Worcester
Davies, Stephen	B.A.	Trinity	Camb.	Winchester
Denison, George Anthony	M.A.	Oriel	Oxf.	Oxford
Digweed, John James	B.A.	Pembroke	Oxf.	Winchester
Dobson, John	B.A.	Queen's	Oxf.	Chester
Ethelstone, Hart	B.A.	Brasenose	Oxf.	Chester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Etty, Simeon James	M.A.	New	Oxf.	Oxford
Fessey, George Frederick	B.A.	Lincoln	Oxf.	Worcester
Gillman, James	S.C.L.	St. John's	Oxf.	Oxford
Hawkins, Ernest	M.A.	Exeter	Oxf.	Oxford
Henry, Chas. Edward	B.A.	Oriel	Oxf.	Gloucester
Hewlett, Alfred		Magdalen Hall	Oxf.	Chester
Hodgson, John	B.A.	Queen's	Oxf.	Winchester
Isaac, William Lister	B.A.	Trinity	Camb.	Worcester
Jacob, George Andrew	M.A.	Worcester	Oxf.	Worcester
Jackson, David	M.A.	Queen's	Oxf.	Oxford
Knatchbull, Henry Edward (<i>let.din.</i>)	B.A.	Wadham	Oxf.	Winchester
Lightfoot, John Prideaux	M.A.	Exeter	Oxf.	Oxford
Mangin, Alexander Reuben		St. Alban's Hall	Oxf.	Oxford
Mahon, George William	M.A.	Pembroke	Oxf.	Oxford
Mitchell, Richard	M.A.	Lincoln	Oxf.	Oxford
Morgan, Richard	M.A.	Jesus	Oxf.	Oxford
Mozley, Thomas	M.A.	Oriel	Oxf.	Oxford
Riddle, Joseph Esmond	M.A.	St. Edmund Hall	Oxf.	Gloucester
Robson, Thomas William	B.A.	University	Oxf.	Chester
Swainson, James II.	B.A.	Brasenose	Oxf.	Chester
Townshend, Bennett V.	B.A.	Brasenose	Oxf.	Chester
Whitaker, Thomas	B.A.	Worcester	Oxf.	Worcester
Williams Isaac	M.A.	Trinity	Oxf.	Oxford

Deacons, 40.—Priests, 38.—Total, 78.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Adlington, J.	Chapl. to Worcester County Gaol.
Anderson, Jas. Stuart Murray	Chapl. in Ord. to Her Majesty at Brighton.
Bennett, William J. E.	Chapl. to the Workhouse, St. Marylebone, London.
Bowes, T. F. F.	Supernum. Deputy Clerk of the Closet to His Majesty.
Gibson, C. Meads	Chapl. to Lord Kinsale.
McCrewehther, John.	Deputy Clerk of the Closet to His Majesty.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Airy, William	Bredfield, St. Claire, R.	Suffolk	Norwich	Rev. Robt. Danvers
Andrewes, W.	{ Lillingston Dayrell, R. and Stowe, V. }	Bucks	Lincoln	{ Richd. Dayrell, Esq. Duke of Buckingham }
Ayling, W.	Barlavington, R.	Sussex	Chichester	Earl of Egremont
Batchelor, Thomas J.	Armeringhall, C.	Norfolk	Norwich	D. & C. of Norwich
Bennett, E. Leigh	Lechlade V.	Gloster	Gloster	Mr. Morton
Birch, Samuel, D.D.	Little Marlow, V.	Bucks	Lincoln	S. Birch, Esq.
Broughton, T. D.	Bletchley, R.	Bucks	Lincoln	Sir J. D. Broughton
Buckland, Jos. R. D.D.	Peasemars, V.	Sussex	Chichester	Sidney Coll. Camb.
Calhoun, T. Gunston	Goreing, V.	Sussex	Chichester	W. Richardson, Esq.
Codd, Charles	Letheringsett, R.	Norfolk	Norwich	Mrs. Burrell, &c.
Coddington, Henry {	{ Ware, V. with Thundrich, V. }	Herts	London	Trin. Coll. Camb.
Cooper, Augustus	Syleham, V.	Suffolk	Norwich	J. L. Press, Esq.
Fenton, John	Ousby, R.	Cumb.	Carlisle	Bp. of Carlisle
Fry, W.	Egdean, R.	Sussex	Chichester	Earl of Egremont
Gould, Charles Baring	Lewtreichad, R.	Devon	Exeter	Wm. B. Gould, Esq.
Griffith, J.	{ Coedana, C. with Llanerchymedd, C. }	Anglesea	Bangor	Bp. of Bangor
Gunning, J.	Wigan, R.	Lancas.	Chester	Earl of Bradford
Hawker, Jacob	Stratton, V.	Cornwall	Exeter	King as P. of Wales
Hodgson, C.	Barton-le-Street, R.	N. York	York	March. of Hertford
Hodgson, John	Bumpstead Helion, V.	Essex	London	Trin. Coll. Camb.
Hopkinson, John	Alwalton, R.	Hunts	Lincoln	D. & C. of Peterboro
Jones, D. E.	{ Stamford, St. Joh. Bapt. with St. Clement, R. }	Lincoln	Lincoln	{ Corp. of Stamford 2 turns, and Marq. of Exeter 1 turn }

Name.	Preferment.	County.	Diocese.	Patron.
Jones, John . . .	{ Preb. in Coll. Ch. of Brecon & Abergwilly, V. }	Carmar.	St. David's	{ Bp. of St. David's
Knatchbull, Hen. E.	Northelmham, V.	Norfolk	Norwich	Hon. Geo. J. Milles
Kingdon, John . .	North Petherwin, V.	Devon	Exeter	Duke of Bedford
Linton, Thomas . .	Warrington, V.	Northam.	Peterboro	Earl of Westm.
Manley, O. . . .	Plymstock, P. C.	Devon.	Exeter	D. & Cns. of Windsor
Marsh, William . .	{ Hereford, St. Peter, V. & ——— St. Owen, R. }	Hereford	{ P. of D. of Heref.	
Mozley, Thomas . .	Moreton Pinckney, C.	Northam.	Peterboro	Oriel Coll. Oxf.
Neck, A.	Kingskerwell, C.	Devon	Exeter	V. of Marychurch
Parker, Chas. Fred.	Little Finborough, V.	Suffolk	Norwich	King's Coll. Camb.
Porter, Charles . .	Stamf. Baron, St. Martin, V.	Northam.	Peterboro	Marq. of Exeter
Pye, William . . .	Sappersden, R.	Gloster	Gloster	Earl Bathurst
Queckett, William .	Goscebradon, R.	Somerset	B. & W.	The King, by lapse
Rathbone, D. . . .	Ashworth, C.	Lancas.	Chester	W. Egerton, Esq.
Reed, J. B. . . .	Felpham, V.	Sussex	Chichester	R. of Felpham
Ripley, Luke . . .	{ Alnham, R. & Ilderton, R. }	Northumb.	Durham	Duke of Northumb.
Seagram, John . . .	Albourne, V.	Wilts	Salisbury	Bp. of Salisbury
Shrubbs, Henry . .	Stratford Toney, R.	Wilts	Salisbury	Corp. Chr. Coll. Oxf.
Smith, Courtenay .	Barlow, P. C.			
Tate, James	Can. Res. of the Cath. Ch. of St. Paul			The King
Temple, J.	Plemstall, C.	Chester	Chester	Earl of Bradford
Walker, James . . .	Radington, R.	Somerset	B. & W.	
Waller, Charles . .	Waldringfield, R.	Suffolk	Norwich	Rev. Win. Edge.
Winter, Chas. Walter	Little Bittering, R.	Norfolk	Norwich	James Dover, Esq.
Wightman, George .	Clare, V.	Suffolk	Norwich	Chanc. of D. of Lanc.
Williams, Dr. . . .	{ Bucklebury, V. with Charlton, C. }	Beiks	Salisbury	{ W. H. H. Hartley, Esq.
Williams, J.	Eglwyslan, V.	Glamorg.	Llandaff	Arch. & C. of Llandaff
Wilson, Robt. Otway	Poole, St. Paul, C.	Dorset	Bristol	Trustees
Wymer, Edward . .	Ingham, C.	Norfolk	Norwich	Bp. of Norwich

CLERGYMEN DECEASED.

Atlay, Richard . . .	{ Stamford, St. John, Bp. with St. Clem. R. }	Lincoln	Lincoln	{ Corp. of Stamford, 2 turns, and Marq. of Exeter 1 turn
	{ and Stamford Baron, St. Martin, V. and Mast. of Free Grammar School, Stamford			
Barnard, C. Drake .	{ Barnethy-le-Wold, V. Bigby, R. and Risby, V. with Roxby, V. }	Lincoln	Lincoln	{ Bp. of Lincoln R. C. Elwes, Esq.
	Priest in Ord. to his Majesty			Bishop of London
Beckwith, Edw. Jas.	Minor Can. in Cath. Ch. of St. Paul			{ Min. Cans. elect 2 persons, and D. & C. appoint one
	{ London, St. Alban, & ——— St. Olave R. and Tillingham V.	Middx.	London	{ D. & C. of S. Paul's and Eton Coll. alt.
Biggs, Thos. Hesketh	Whitbourne, R.	Essex.		D. & C. of St. Paul's
	Burnham Overy, V.	Hereford	Hereford	Bp. of Hereford
Candler, Philip . .	{ Little Hautboys, R. with Lammas, C. and Letheringsett, R. }	Norfolk.	Norwich.	{ Lord Chancellor Rev. P. Candler.
Chapman, Leonard .	Wysall, V.	Notts	York	Mrs. Burrell, &c.
Elford, William . .	{ Lewtrenchard, R. North Petherwin, V. }	Devon	Exeter	{ Earl of Gosford W. B. Gould, Esq.
Haddesley, C. W. .	Holton-le-Clay, V.	Lincoln	Lincoln	{ Duke of Bedford Lord Chancellor
Hickin, William . .	Audley, V.	Stafford	Lich. & C.	C. C. Tollet, Esq.
Hughes, Sir R. . .	Walkhampton, V.	Devon	Exeter	Sir M. Lopez, Bart.

Name.	Preferment.	County.	Diocese.	Patron.
	Can. Res. of Cath. Ch. of St. Paul and Uffington, V. with Balking, C. and Woolston, C.	Beiks	Salisbury	The King
Hughes, Thos. D.D.	Warc, V. with Thundrich, V.	Herts	London	Trinity Coll. Camb.
Lagden, H. A.	Crosby on Eden, V. and Ousby, R.	Cumb.	Carlisle	Bp. of Carlisle
Lowry, Thos. D.D.	Burton Agnes, V. Wappenham, R.	E. York	York	Rev. T. A. Mills
Mills, T. A.	Preb. in Cath. Ch. of Winchester	Northamp.	Peterboro	Bp. of Lincoln.
Portington, Henry	Fell. and Vice Prov. of Eton Coll.	Surry	Winch.	Eton Coll.
Richards, Charles	and Worplesden, R. Lyddiard St. Lawrence, R. and Thurbaer, P.C. with Stoke St. Mary, P. C.	Somerset	Bath & W.	Rt. Hon. W. Arbuthnot
Rober's, William	Loddon, V. and Melbourne, V.	Norfolk	Norwich	Bp. of Ely
Russell, Charles	Minor Can. of Cath. Ch. of Worcester and Worcester, St. Martin, R. and Chapln. of St. Oswald's Hospital	Camb.	Ely	D. and C. of Ely
Seymour, T. C. W.	Chart, near Sutton, V. and Woodnesborough, V.	Worc.	Worc.	D. & C. of Worcester
Smith, Digby	Gidley, R. Mendham, V. and Syleham V.	Kent	Cant.	D. & C. of Worcester
Smith, John	Battlefield, P. C. and Uffington, P. C. and Chelsfield, R. with Farnborough, C.	Devon	Exeter.	Henry Rattray, Esq.
Southmead, William		Suffolk	Norwich	Mrs. Whitaker
Whitaker, Thomas		Salop	Lich. & C.	John Corbet, Esq.
Williams, Edward		Kent	Rochester	All Souls' Coll. Oxf.
Wilson, Isaac	Caistor, V.	Lincoln	Lincoln	Preb. of Caistor in Cath. Ch. of Lincoln

OXFORD.

ELECTIONS.

In convocation, the Rev. William Harding, M.A. Fellow of Wadham College, has been nominated a Master of the Schools, in the room of the Rev. Mr. Harrington, of Exeter.

The following gentlemen have been made Actual Students of Christ Church:—Mr. Thomas Edward Morris, Mr. Edward John Randolph, Mr. Arthur Ralph Barnes, and Mr. Thomas William Ware. The following Commoners of Christ Church were, at the same time, elected Students:—Mr. John Edward Bright, Mr. Edward Thornton, and Mr. George Benjamin Maule, (two first classes, Michaelmas Term, 1832.)

George William Huntingford has been admitted Scholar of New College.

MARRIED.

At Leverton, by the Rev. William Morley, the Rev. Stephen Preston, B.D. Fellow of Lincoln College, to Harriet, youngest daughter of the late Bennett Thomas Dobbs, Esq. of Scremby, in the county of Lincoln.

DEGREES CONFERRED.

MASTERS OF ARTS.

T. Johnson Ormerod, Fell. of Brasenose Coll.

William H. Vanderstegen, Brasenose Coll.
Thomas Henry Wipham, Trinity Coll.
William Buntin Dynham, Magdalen Hall.
Henry Selby Hele, Magdalen Hall.
Joseph Walker, Fellow of Brasenose Coll.
Rev. Ben. Harrison, Student of Ch. Ch.
G. H. Sacheverell Johnson, Taberdar of Queen's Coll.
William Leach, Queen's Coll.
John Rogers, Balliol Coll.
Rev H. Hollingworth Pearson, Lincoln Coll.
Richard Luney, Magdalen Hall.

BACHELORS OF ARTS.

Joseph Walker, Brasenose Coll., incorporated from Trinity Coll. Cambridge.
John Carey, Exeter Coll., incorporated from Trinity Coll. Cambridge.
George Wareing Ormerod, Brasenose Coll.
Benjamin Bradney Bockett, Magdalen Hall.
Frederick A. S. Fane, New Inn Hall.
Matthew H. Marsh, Student of Ch. Ch.
Ralph Barnes, Student of Ch. Ch.
Stephen Fox Strangways, Stud. of Ch. Ch.
Mayow Wynell Mayow, Student of Ch. Ch.
Hon. James Bruce, Student of Ch. Ch.
George Benjamin Maule, Ch. Ch.
John S. Brewer, Queen's Coll.
Edward Henry Abney, Exeter Coll.
William Laxton, Trinity Coll.

CAMBRIDGE.

ELECTIONS.

The Rev. James Amiraux Jeremie, M.A. Fellow of Trinity College, has been chosen to the office of Christian Advocate, in the room of the Rev. Hugh James Rose, resigned.

The Rev. Henry John Rose, B.D. Fellow of St. John's College, has been elected Hulsean Lecturer, vacant by the resignation of the Rev. J. J. Blunt, B.D.

HULSEAN PRIZE SUBJECT.—A premium exceeding 100*l.* will be given this year for the best dissertation on the following subject:—*“What were the opinions of the ancient philosophers of Greece and Rome, respecting the nature and attributes of the Deity: and how far did they differ from the revealed word of God?”*

The subject of the Seatonian prize-poem, for the present year is, *“St. Paul at Philippi.”*

The following will be the subjects of Examination in the last week of the Lent Term, 1834 :

1. The Gospel of St. Matthew.
2. Paley's Evidences of Christianity.
3. Plato's Apology of Socrates.
4. Horatius de Arte Poetica.

MARRIED.

At Godmanchester, by the Lord Bishop of Bristol, the Rev. R. Williamson, M.A. Fellow of Trinity College, and Head Master of Westminster School, to Anne Gray, daughter of his Lordship.

BACHELORS' COMMENCEMENT, *January 18, 1833.*

Those gentlemen whose names are preceded by an asterisk have one or more terms to keep, previous to being admitted to their degrees, although they passed then examination in the following order of arrangement

MODERATORS.

Henry Philpot, M.A. Cath. | John Hymers, M.A. St. John's

EXAMINERS.

Francis Martin, M.A. Trin. | Robert Murphy, M.A. Caius

WRANGLERS.

Ellice,	Caius	Fowler,	Trin.	Inman,	} Joh.	Paley,	Joh.
Bowstead,	Pemb.	Gowring,	Trin.	Quirk,	} Joh.	Dimock,	Joh.
Platt,	Caius	Brown,	Trin.	Bamfield,	Clare	Baker, J. H.	Joh.
Kemplay,	Trin.	Boteler,	Trin.	Fisher,	Jesus	Caton,	Trin.
Phelps,	Trin.	Hankinson,	Trin.	Howlett,	Joh.	Haworth,	Chr.
Found,	Joh.	Nicholson,	Chr.	Eachem,	} Trin.	Lawrence,	Trin.
Cantmel,	Emm.	Radcliffe,	Joh.	Fawcett,	} agd.	Manners,	Corpus
Jerrard,	Caius	Thompson,	Joh.	Wright,	Trin.	Wilkinson,	Jesus
Baber,	Joh.			Heathcote,	Joh.		

SENIOR OPTIMES.

Chambers,	Joh.	Bunbury,	} Trin.	Kempe,	Clare.	Brewitt,	} Pet.
Loder,	Trin.	Massey,	} Joh.	Speck,	Joh.	Wilson,	} Joh.
Gwilt,	Caius	Fellowes,	Joh.	Langdon,	Joh.	Brown,	Emm.
Stoddart,	Jesus	Raikes,	Corpus	Walford,	Trin.	Bullen,	Pet.
Wilson,	Corpus	Sanders,	Joh.	Huxtable,	Trin.	Cantrell,	Emm.
Travers,	Chr.	*Power,	Cath.	Hildyard,	Chr.	Barnes,	} Trin.
Hedges,	Qu.	Evans,	} Qu.	Jones,	Qu.	Myers,	} Clare
Begbie,	} Pemb.	Wood,	} Joh.	Ward,	Corpus	Taylor,	Joh.
Vawdrey,	} Qu.	Tate,	Emm.	Jacob,	Emm.	Roots,	Jesus
Bishop,	Jesus	Peat,	Pet.	Marshall,	Trin.	*Weston,	Trin.
Andras,	Joh.	Barker, W.G.	Joh.	Greensill,	Corpus	Bathurst,	Joh.
Heywood,	Trin.	*Percy,	Joh.	Smith,	Pet.		

JUNIOR OPTIMES.

Lydekker,	Trin.	Stockdale,	Trin.	Nelson,	Pet.	Noble,	Joh.
Rose,	Clare	Price,	Qu.	Bury,	Joh.	Lowe,	Trin. I
Marsden,	Cath.	Dusautoy,	Joh.	Couchman,	} Clare	*Francis,	} Joh.
Sharp,	Magd.	Williams,	Magd.	Whitaker,	} Qu.	Tuck,	} Corp.
Sale,	Joh.	Wix,	Pet.	Wigram,	Pet.	Barton,	Joh.
North,	Trin.	Elliot,	Pemb.	Snow,	Joh.	Jackson,	Cath.

*Bucknill, Trin.	Hamerton, Trin.	Pine, Trin.	Wood, Trin.
	Heathcote, Trin.	Tuck, Jesus	

* * * * *

Agrotat—Jones, Cath.

Laffer, Chr.	Drayton, Trin.	Casse, Jesus	Heusch, Joh.
Cardew, Joh.	Stead, Caius	Knox, Trin.	Bromhead, Trin.
Grylls, Trin.	Cazalet, Trin.	Tindal, Trin.	Lec, Trin.
Hopkins, Mag.	*Pemberton, Sid.	*Corfield, Chr.	Hammersley, Trin.
Howard, Joh.	Kimpton, Trin.	Lamb, Trin.	Ripley, Joh.
Childs, Trin.	*Cookson, Joh.	Nicholson, Em.	Palmer, C. Joh.
Campbell, Trin.	*Tucker, Pet.	Priest, Corp.	Abdy, Joh.
Bateman, Chr.	Poore, Qu.	Wimberley, Joh.	Gieves, Trin.
Carter, Joh.	Jones, Cath.	Jones, Em.	Alford, Lord Magd.
*Bowyer, Caius	*Clarke, Trin.	Malcolm, Joh.	Palmer, H. Joh.
Lockwood, Joh.	Philpott, Joh.	*Montgomery Corp.	Garden, Trin.
Blyth, Chr.	*Montefth, Trin.	Durban, Qu.	Holmes, Magd.
Kidd, Emm.	Sharpe, Joh.	Hine, Corp.	Grigson, Corpus
*Martin, Sid.	Brookfield, Trin.	*Cartwright, Qu.	Macdonald, Trin.
Leighton, Joh.	*Bateman, Joh.	Lexley, Cath.	*Palin, Trin.
Humble, Emm.	Sculthorpe, Joh.	R.ynolds, Qu.	Thomson, Jesus
Smith, Trin.	Garden, Pet.	Bateman, Corp.	Sloane, Trin.
*Irwin, Qu.	Reeve, Trin.	Owen, Joh.	Caley, Joh.
Hubbard, Trin.	Meadows, Corp.	*Owen, Qu.	Leys, Qu.
Maddock, Cath.	Rashdall, Corp.	Braune, Sid.	*Onslow, Trin.
Murray, Sidney	Williams, Emm.	Barlow, Jesus	*Jones, F.J.W. Joh.
Calthrop, Joh.	Ventris, Joh.	Pearce, Qu.	Worsley, Magd.
Jenkyns, Clare	Allen, Trin.	Delap, Trin.	Wright, Trin.
Foster, Corpus	*Bat'hellor, Trin.	Platten, Caius	
Metcalf, Joh.	Kent, Clare	*Pugh, Cath.	
Downes, Chr.	Price, Qu.	*Andrews, Trin.	Bennett, Corpus
Staveley, Cath.	Greenslade, Trin.	Hurt, Jesus	Bush, Pemb.
Turner, Joh.	*Baillie, Trin.	*Beavor, Pem.	*Gregory, Trin.
Simpson, Joh.	Hall, Joh.	Bich, Joh.	*Hughes, Joh.
Lindsay, Ld. Trin.	Honby, Joh.	English, Trin.	Knipe, Qu.
Carlyon, Clare	Booty, Trin.	Mariott, Sid.	Mackinnon, Joh.
*Mitton, Jesus	*Yorke, Qu.	Stawell, Pet.	Mellersh, Joh.
Rolle, Caius	King, Hon.P. Trin.	Tonlinson, Joh.	Pauker, Joh.
*Roberts, Cath.	*Skelton, Pet.	Scurfield, Joh.	Wood, Trin.

Agrotat—Keeling, Joh.

Henry George Hand, Esq., and Robert Gordon Latham, Esq., Fellows of King's College, have been admitted to the degree of Bachelor of Arts.

COMBINATION PAPER, 1833.

PRIOR COMB.	
Jan. 6.	Mr. Gu. Crawley, Mag.
13.	Mr. Clark, Regin.
20.	Mr. Calthrop, Corp.
27.	Mr. Palmer, Jes.
Feb. 3.	Coll. Regal.
10.	Coll. Trin.
17.	Coll. Joh.
24.	Mr. Baines, Chr.
Mar. 3.	Mr. Simons, Regin.
10.	Mr. Burton, Clar.
17.	Mr. Crick, Jes.

24.	Coll. Regal.
31.	Coll. Trin.
Apr. 7.	FEST. PASCH.
14.	Mr. Berry, Pet.
21.	Mr. Chinnery, Reg.
28.	Mr. Dallin, Corp.
Mai. 5.	Mr. Bawtrej, Jes.
12.	Coll. Regal.
19.	Coll. Trin.
26.	FEST. PENTIC.
Jun. 2.	Mr. Gage, Magd.
9.	Mr. Bagnall, Regin.

Jun. 16. Mr. Alpe, Corp.	Jun. 2. Mr. Berry, Pet.
23. Mr. Carver, Jes.	9. Mr. Jeremie, Trin.
30. COMMÉM. BENEFACT.	11. FEST. S. BARNAB. Mr. Sutton, Clar.
Jul. 7. Coll. Regal.	16. Mr. Arlett, Pemb.
14. Coll. Trin.	23. Mr. Bowstead, Corp.
21. Coll. Joh.	24. FEST. S. JOH. BAP. Mr. Hoole, Trin.
28. Mr. Crosland, Mag.	29. FEST. S. PET. Mr. Gul. G. Car- righan, Joh.
FOSTER COMB.	30. COMMÉM. BENEFACT.
Jan. 1. FLST. CIRCUM. Mr. Iliff, Trin.	Jul. 7. Mr. Gul. Turner, Pemb.
6. FEST. EPIPH. Mr. Howinan, Corp.	14. Mr. Gage, Magd.
13. Mr. Grey, Joh.	21. Mr. Tennant, Trin.
20. Mr. Collins, Joh.	25. FEST. S. JAC. Mr. Crosland, Magd.
25. CONVER. S. PAUL. Mr. Bateman, Joh.	28. Mr. Hall, Magd.
27. Mr. Blake, Pemb.	
Feb. 2. FEST. PURIF. Mr. Evans, Regal.	
3. Mr. Waring, Magd.	
10. Mr. Jac. Chapman, Regal.	
12. Mr. Dale, Corp.	
20. DIES CINCERUM. CONCIO AD CLERUM.	
24. FEST. S. MATTH. Mr. Brett, Corp.	
Mar. 3. Mr. Lendon, Trin.	
10. Mr. Maturin, Regal.	
17. Mr. Walters, Trin.	
24. Mr. Hewitt, Trin.	
25. FEST. ANNUNC. Mr. Clowes, Regin.	
31. Mr. Moultrie, Trin.	
Apr. 5. PASSIO DOMINI. Mr. Barringer, Joh.	
7. FEST. PASCH. Coll. Joh.	
8. Fer. 1 ^{ma} . Mr. Childers, Trin.	
9. Fer. 2 ^{da} . Mr. Punnett, Clar.	
14. Mr. N. Calvert, Joh.	
21. Mr. Norman, Pet.	
25. FEST. S. MARC. Mr. Jen. Jones, Joh.	
28. Mr. S. Paynter, Trin.	
Mai. 1. FEST. SS. PHIL. ET JAC. Mr. Sewell, Sid.	
5. Mr. Taylor, Cath.	
12. Mr. Whitehurst, Pet.	
16. FEST. ASCEN. Mr. Montgomery, Pet.	
19. Mr. Fearon, Emman.	
26. FEST. PENTEC. Coll. Joh.	
27. Fer. 1 ^{ma} . Mr. Gul. Crawley, Magd.	
28. Fer. 2 ^{da} . Mr. Baines, Chr.	
	<i>Resp. in Theolog.</i>
	Mr. G. A. Browne, Trin.
	Mr. Blakeney, Joh.
	Mr. Gimmingham, Cai.
	Mr. Day, Cai.
	Mr. Dodd, Magd.
	Mr. Malcolm, Trin.
	Mr. Reynolds, Trin.
	Mr. Hudson, Trin.
	<i>Oppon.</i>
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Bellass, Chr.
	{ Mr. Fisher, Cath.
	{ Mr. Punnett, Clar.
	{ Mr. Perry, Jes.
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Scott, Pet.
	{ Mr. Nussey, Cath.
	{ Mr. Backhouse, Clar.
	{ Mr. Studd, Cai.
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Heywood, Chr.
	{ Mr. Birch, Cath.
	{ Mr. Sewell, Sid.
	{ Mr. Clayton, Cai.
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	<i>Resp. in Jur. Civ.</i>
	Mr. Godfrey, Joh.
	<i>Resp. in Medic.</i>
	Mr. Cory, Cai.
	<i>Oppon.</i>
	{ Mr. Chabot, Joh.
	{ Mr. Dugmore, Cai.
	<i>Oppon.</i>
	{ Mr. Wollaston, Cai.
	{ Mr. Thorp, Cai.

NOTICES TO CORRESPONDENTS.

E. E. and J. T. H. have our best thanks. X. has been received.

We are indebted to our friends at Lichfield and Bath.

The living writer, alluded to in our last volume, p. 749, line 10, we thought to have been Mrs. Sargent, but which we find to be Mr. Scobell; consequently, in line 11, for *her* read *his*; line 12, for *she* read *he*.

Page 753, line 10 from the bottom, for *from* read *form*.

We will thank our readers to transpose lines 15 and 16, p. 30, in our last number.

Page 39, line 16, for *then* attach, read *there*. Page 42, line 9, for *sanctuary* read *scrutiny*.

THE
CHRISTIAN REMEMBRANCER.

MARCH, 1833.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Principles of Church Reform.* By THOMAS ARNOLD, D.D. Head Master of Rugby School and late Fellow of Oriel College, Oxford. London: Fellowes. Pp. 88.
2. *Some Considerations on Church Reform, and on the Principles of Church Legislation.* By the Rev. F. C. MASSINGBERD, M.A. of Magdalen College, Oxford, and Rector of Ormsby, Lincolnshire. London: Rivingtons. Pp. 141.
3. *Reasons for a Session of Convocation, and Means of obtaining it.* By the Rev. F. C. MASSINGBERD, M.A. of Magdalen College, Oxford, and Rector of Ormsby, Lincolnshire. London: Rivingtons. Pp. 42.
4. *Reform without Reconstruction, being an Inquiry into the Advantages of a safe and practicable Arrangement for removing, to a great extent, Inequalities in the Temporalities of the Established Church, without Legislative Interference: accompanied with a Plan for the Compression of the Liturgy and Ritual of the Church of England.* By UVEDALE PRICE, M.A. of Christ Church, Oxford. London: Roake and Varty. Pp. 42.
5. *Church Reform on Christian Principles, considered in a Letter to the Lord Bishop of London.* By HASTINGS ROBINSON, B.D. F.A.S. Rector of Great Warley, Essex. London: Seeley and Sons. Pp. 28.
6. *Remarks on Lord Henley and Dr. Burton on Church Reform, in a Letter to a Member of Parliament.* By the Rev. ARCHDEACON BERENS. London: Roake and Varty. Pp. 24.
7. *The Outline of an efficient Plan of Church Reform, in a long Letter addressed to Lord Henley.* By ONE OF THE PRIESTHOOD. London: Roake and Varty. Pp. 48.
8. *Hints for Church Reform, addressed to the People of England.* By A COUNTRY GENTLEMAN. London: Seeley and Sons. Pp. 45.
9. *Remarks on the Prospective and Past Benefits of Cathedral Institutions, in the Promotion of Sound Religious Knowledge, occasioned by Lord Henley's Plan for their Abolition.* By EDWARD BOUVERIE PUSEY, B.D. Regius Professor of Hebrew, Canon of Christ Church,

- Late Fellow of Oriel College, Oxford.* London: Roake and Varty. Oxford: Parker. Pp. 135.
10. *The Church Defended, in her Principle, Constitution, and Effects: Two Discourses, recently preached at St. George's, Birmingham, and published at the request of many of the Congregation. With Notes. By the Rev. JOHN GARBETT, M.A. Rector of that Parish.* London: Hatchard and Son; Simpkin and Marshall; and Hamilton, Adams, and Co. Birmingham: Beilby, Knott, and Beilby. Pp. 46.
11. *Notes Historical and Legal on the Endowments of the Church of England.* By WILLIAM CLAYTON WALTERS, ESQ. M.A. Barrister at Law, and Fellow of Jesus College, Cambridge. London: Fellowes. Pp. 61.

HAD Voltaire or Rabélais lived in our times, they would have found a rich storehouse of broad caricature ready made to their hands in the pamphlets which are every day issuing from the press on the subject of Church Reform. Many a sage apophthegm which must shortly be swept to the dust of antiquity by the indiscriminating besom of Time, would then have been immortalized in the amber of *Candide*, *Zadig*, or *Pantagruel*. Thus "A Country Gentleman" seriously thinks it time for the legislature to pay church organists by a tax on pianos, and supersede church rates by a duty on looking-glasses "*above shaving size!*"* (nothing but rusticity can surely palliate so ungallant a proposal) and that, instead of being taken to their parish church, children should be amused with pretty pictures at a Sunday school.† An M. A. of Oxford thinks the introduction of the decalogue into a christian liturgy "a singular and most uncalled for interpolation"!‡—and a late Fellow of Oriel College, and master of a leading grammar school, thinks—what does he *not* think?—But we must give *him* a special consideration, or our readers will never believe that one whose name bears so imposing an adjunct could ever have penned such enormous folly. In fact "Church Reform" seems to be a fatal rock, on which the best trimmed vessels have no better chance than the clumsiest craft—no sooner is the pen at work on this fatal subject, than a general infatuation seems to creep over it, from which only some few favoured spirits can assert exemption. Ignorance of the plainest principles of equity, the most obvious facts of history, the most evident deductions of law and reason, are every where apparent; defiance of experience, haughty disdain of elder wisdom, flippant disregard of holy associations and pure predilections, all these abound in the pamphlets on this question, even

* P. 36.

† P. 30.

‡ Price, p. 13. With curibus simpliciter, Mr. Price objects to the use of the commandments in the Liturgy, because *such was not the practice before the Reformation!* We have not the same reasons for the suppression of the second, at least, as existed then. The same argument would equally apply against reading the Scripture lessons.

where written by sincere and estimable members of our Church. Every man thinks himself competent to write on a subject, the very name of which should at once deter from dogmatism even those who are strongest in piety, in learning, in judgment, in reflection.

Navem agere ignarus navis timet; abrotonum agro
Non audet, nisi qui didicit, dare; quod medicorum est
Promittunt inedici; tractant fabrilis fabri:
Scribimus indocti doctique ——— passim.

One *argument*, indeed is much insisted on in the pamphlets of friends and foes; (all which have a wonderful family likeness, like the daughters of Doris*) even the members of the Church themselves, it is triumphantly said, admit that there are abuses in it which require to be reformed. To be sure they do! and what is the mighty consequence to be drawn from this concession? Why, that the members of the Church of England are *Protestants*; and by that appellation profess themselves disbelievers the pretensions of any Church to be infallible and immaculate. The members of the Church of England are, in this particular, only on a level with every christian communion which holds no allegiance to the Vatican. And if there be some abuses in the Church, their number, considering the long compulsory inaction of the Convocation, is wonderfully small, and their magnitude wonderfully unimportant. No marvel if some dust should have settled on the venerable fabrick, when no lawful hand has touched it for nearly a century; still the relief must be bold, and the tints vivid, where the accumulation has not materially deranged the proportions of the one, or obscured the brilliancy of the other. It is a palpable instance of the infelicity with which the Church Reform question has been treated, that, while every kind of defect, real, exaggerated, or fictitious, is handled, (and not in the gentlest manner) that greatest of all abuses, the parent of all others, and the fatal cause of the prostration of church discipline amongst us,—THE ABSENCE OF A CONVOCATION, is scarcely alluded to. Mr. Massingberd, indeed, makes the restoration of Convocation the ground of all reforms, and in the same proportion his suggestions are entitled to consideration. But until Convocation is granted, we cannot sufficiently condemn all projects (especially on the part of Clergymen) for correcting and improving the Liturgy of the Church. In these Mr. Massingberd has, we regret to say, involved himself. We speak not thus, of course, because we think our Liturgy, sublimely and nobly beautiful as it is, absolutely perfect; we are Protestants; and we could probably lay a finger on various passages which might, in our opinion, be improved: but the question we would ask is, *cui bono*? So long as there is no Convocation to revise the Liturgy, the publication of the most judicious suggestions on the subject can only create a mischievous irritation, and dissatisfy men with what is good

* Ov. Metam. II. 11 seqq.

because it is not better. A man may object to pluralities, non-residence, disproportion of preferments, and the present mode of remunerating the Clergy, and yet be a dutiful son of the Church ; but when he begins to cavil at her Liturgy, his attachment to her communion may more readily be assailed, as is no secret to her wily enemies. The Convocation, indeed, once restored to its legitimate functions, let every project advanced on the subject by learned, orthodox, and pious men, especially if propounded in a spirit of christian lowliness, be respectfully heard, and deliberately considered.

The same distorted, extravagant, and perverse views on a question of such immense moment as Church Reform, which have leavened all classes from the "country gentleman" to the aristocrat, are visible in a more solemn and authoritative document : and if we might smile at some of the well-meant absurdities of the pamphleteers, decorum and reflection compel us here to be serious, when we find them gravely commended to the adoption of the highest legislative authorities, for reduction to practice, in a speech from THOSE LIPS WHICH HAVE SWORN, WITH EVERY CIRCUMSTANCE OF AWFUL POMP, TO MAINTAIN INVIOULATE THE RIGHTS OF THE ENGLISH BISHOPS AND INFERIOR CLERGY. The Parliament of England are instructed to consider "whether the revenues of the Church will not admit of a more *equitable* distribution !" thus adopting the monstrous error of Lord Henley, that there are, in strictness of speech, *revenues of the Church* ; instead of each ecclesiastical establishment being as truly distinct from others, and from the Church at large, as the several colleges of an university. The execrable rapacity which transferred eighteen fellowships from St. John's College, Cambridge, to Henry VIII.'s new foundation of Trinity, may now be called a "just and equitable distribution." A just and equitable ROBBERY ! a recommendation to consider whether Churches may be equitably robbed ! and this too, without consulting the Church upon the subject ! without one conference with the parties directly interested !—Why, it is what ministers would not dare to recommend on a common inclosure bill ! There are dissenting endowments in various parts of the kingdom, of very different value ; in the place where these observations are written, there is one, very well endowed, for a Presbyterian minister ; while there is not a Presbyterian in the parish. In the north of England, there are, however, many persons of this communion but slenderly accommodated with spiritual instruction. What would be said if an act of parliament, without any consultation of the authorities of White-cross Street, should at once transfer a moiety of the rich endowment to the erection or enlargement of a meeting-house in some indigent district ? Yet this gross injustice only differs in the extent from that recommended by ministers ; and there the balance is a thousand-fold against them. The Church is then insultingly told that "it is *needless*" to remind parliament that her

interests must not be compromised in this wholesale iniquity. Robbery without compromise of interest ! It is *needless* indeed to remind William Cobbett, Daniel O'Connell, Joseph Hume, &c. &c. a *PLEGDED majority* of her enemies, of their delight, or duty, or both. Of course *they* will take sufficient care "ne quid" ecclesia "detrimenti capiat." These are the guardians to whom she is to be transferred from the suspicious tutelage of her Convocation ! Infidels, Papists, Dissenters, Quakers ! and, no doubt, shortly, Jews ! and to complete the terrible, the ruinous folly, the same language which denounces resistance to the death against all who advocate the Repeal of the Irish Union, separates the consideration of the ecclesiastical question, although the indivisibility of the united Church is an integral portion of that very measure !

When such is the spirit displayed by those whose obligations are the most solemn that man can incur to foster and protect all that they are hastening to dismember and destroy, such a theory even as Dr. Arnold's is not to be treated with that contemptuous ridicule which, in better and wiser times, would have gulfed him beyond all self-extrication. It is perfectly capable of adoption by a government which could perpetrate what is called the King's Speech : and, as the Doctor is a man of learning, and certainly not without what is better, wisdom (for his pamphlet has lucid, very lucid, intervals occasionally)* it is almost impossible to repress the suspicion that the outrageous nonsense of which the bulk of it consists would never have been put forth unless resting on some more substantial support than native rationality. Had Dr. Arnold intended to sell himself and his Church to the ministry, his conduct is explicable : on any other hypothesis it is wholly at variance not merely with wisdom and learning, but with common sense, and with even that knowledge of human nature with which the boys at Rugby could supply their pedagogue. Of sordid self interest, or of immeasurable folly the Doctor is self-convicted. We sincerely hope that the latter is the worse charge that can be made good against him ; but it would be the height of imprudence, in these times, to disregard their signs, and to be unprepared even for the serious project, backed by all the power of an unprincipled government, of displacing our fold for an Arnoldian sty.

That schism is the disease which has debilitated the church in England, and brought her to lay her body as the ground, and as the street, to them that go over, we are agreed with Dr. Arnold. The principle once denied that *no practice whatsoever, not affecting salvation or the essence of a church, may justifiably be made the basis of dissent*, the bond of christian unity is dissolved. It is a principle of disease which infects

* We allude with pleasure to the first fourteen pages. The subject of the Bishops' seats in the upper House is also treated with great clearness and good sense, and disembroiled of much of the confusion which ignorance and malevolence had gathered about it. The remarks on the religious state of America, and its bearing on the question of Church establishments, are also deserving much commendation.

all who admit it, and its effects are regularly perceptible, though not perhaps at first, yet always when the "sickening" time comes. It is quite as injurious to the subsistence of one community as it is to that of another. The Church is not more affected by it than other denominations. Its regular tendency is to *utter dissolution*, and the legitimate effect of its general prevalence is the insulation of every soul, till a congregation even of "two or three" would be an impossibility. And as anarchy generally settles into despotism, so does departure from apostolical order commonly lead through fanaticism to popery. Thus far then we go along with Dr. Arnold's opinion; but about the remedy we differ *toto cælo*. Knowledge, reason, reflection, the Scriptures, study, prayer, are the cathartics we recommend. The Doctor's nostrum is, let all agree to call the disease health, and fancy it so to be; and if men can once persuade themselves to be of this opinion, of what consequence is it whether they are well or no? In brief, Dr. Arnold recommends that a National Church be founded, embracing *every shade and variety of opinion* among all who *profess* Christianity!

When we speak of the Head-master of Rugby's *learning*, we mean classical and polite, not professional. With every Dawesian canon, Bentleian emendation, Porsonian discovery, and with the most subtle comments of succeeding criticks on all, we doubt not he is profoundly conversant. Küster, Hoogveen and Bos are written on the tablets of his heart; and he can calculate in fractions of a farthing the exchange upon a darick at Athens, and compute to the 100th part of a barleycorn the length of a parasang. To this, no doubt, an acquaintance with the *elegant* literature of our own country is abundantly superadded. But as regards knowledge of the constitution of the English Church, or that of the Church at all, he is very differently circumstanced. Thus he talks of "a *superstition* of what men fancy to be the divine right of Episcopacy,"* which convicts him either of ignorance of his professed belief, or of downright dishonesty. Happily, however, he relieves himself from the latter imputation by successfully incurring the former; telling us, after he has laid out his platform, "experience has shewn that Episcopalians will be satisfied if the mere name of a bishop is preserved—for *nothing can be more different* IN ALL ESSENTIAL POINTS *than our Episcopacy and that of the primitive Church*."† Now Episcopalians certainly will never "be satisfied" with names for things; they will not take Dr. Arnold's tattered shillings for sovereigns. And it is of the very essence of episcopalianism to believe that *nothing can be more IDENTICAL IN ALL ESSENTIAL POINTS than our Episcopacy and that of the primitive Church*. It would have been amusing if the Doctor had undertaken to indicate "*all the essential points*" in which they differ;—it

would have made good sport to see his generalizations writhing under the constriction of definition and matter of fact. Does Dr. Arnold hold, with the Presbyterians, that *Presbyter* and *Bishop* were identical officers, as they were convertible names? or is this great "difference in *all essential points*," after all, reducible to the vulgar objection—that the early bishops were poor, and the modern rich? As if riches or poverty had any thing whatsoever to do with the office, or that there was one syllable in Scripture which drew any distinction on this subject between bishops and other men; or which would vitiate the rich bishop's episcopacy, while it left inviolate the rich layman's Christianity. It seems hard to press the Doctor with his conclusions—but of this let him be assured, though he may rub his eyes at awaking to the intelligence, he is *no Episcopalian*. And, what kind of a churchman he is, may be inferred from the appellation with which he honours the Church to which he outwardly belongs—"OUR DETESTABLE SECTARIAN SYSTEM."

That a man who can write thus of his own communion and the subjects of his own profession should be capable of recommending such a system as that which we are about to notice, is not surprising. Come we then at once to the project.

Since disunion is something so contrary to the spirit of Christianity, and difference of opinion a thing so inevitable to human nature, might it not be possible to escape the former without the folly of attempting to get rid of the latter; to constitute a Church thoroughly national, thoroughly united, thoroughly Christian, which should allow great varieties of opinion, and of ceremonies, and forms of worship, according to the various knowledge, and habits, and tempers of its members, while it truly held one common faith, and trusted in one common Saviour, and worshipped one common God?

The problem then is, to unite in one Church different opinions and different rites and ceremonies; and first, let us consider the case of a difference of religious opinions.

Before such an union is considered impracticable, or injurious to the cause of Christianity, might we not remember what, and how many, those points are, on which all Christians are agreed?—Pp. 28, 29.

Into this "Church," "thoroughly *Christian*, holding one *common* faith, trusting one *common Saviour*, worshipping one common God," are to be admitted *Quakers, Papists, Arians, and Humanitarians!* An ark indeed! where Noah and his family must sojourn with the beasts, clean and unclean. Let us now examine the Arnoldian creed of universal comprehension.

We all believe in one God, a spiritual and all-perfect Being, who made us, and all things; who governs all things by his Providence; who loves goodness, and abhors wickedness.

We all believe that Jesus Christ, his Son, came into the world for our salvation; that he died, and rose again from the dead, to prove that his true servants shall not die eternally, but shall rise as he is risen, and enjoy an eternal life with him and with his Father.

We all believe that the volume of the Old and New Testaments contains the revelation of God's will to man; that no other revelation than what is there recorded has been ever given to mankind before or since; that it is a standard of faith and a rule of practice; so that we all acknowledge its authority, although we may often understand its meaning differently.

We all have, with very few exceptions, the same notions of right and wrong ; or, at any rate, the differences on these points do not exist between Christians of different sects, but between sincere Christians of all sects, and those who are little better than mere Christians in name. We all hold that natural faults are not therefore excusable, but are earnestly to be struggled against; that pride and sensuality are amongst the worst sins ; that self-denial, humility, devotion, and charity, are amongst the highest virtues. We all believe that our first great duty is to love God ; our second, to love our neighbour.—Pp. 29, 30.

1. WE ALL BELIEVE IN ONE GOD. Yes. But how different are the beings* to whom the various sects whom Dr. Arnold would combine ascribe the name ! With the *Catholic*,* it means a being who is in one sense one, and another three ; with the *Unitarian*, as he is called, it is a being who is one in person as in essence. "Goodness" and "wickedness" are equally debateable matters. Sometimes they change places in the opinion of sects. With us, the Inquisition is atrocious ; with the papists it is "Holy." The memory of "the St. Bartholomew" is with us accursed ; with them it is glorious. The God of the Protestants abhors these abominations ; the divinity of the Papists regards them with complacency and approval. So much for the first article of comprehension.

2. WE ALL BELIEVE THAT JESUS CHRIST CAME INTO THE WORLD FOR OUR SALVATION. Yes. But we believe it so differently, that it is a mere juggle to pretend that we are agreed, even on this fundamental point of Christianity. What is the Quaker's notion on the subject, we cannot say. Certainly those of the Protestant, Romanist and "Unitarian" wholly disagree.

3. WE ALL BELIEVE THAT THE VOLUME OF THE OLD AND NEW TESTAMENTS CONTAINS THE REVELATION OF GOD'S WILL TO MAN. What is that volume?—We say, the Hebrew, Chaldee, and Greek Originals. The Papists say, the Latin Vulgate, with the Apocryphal additions and Papal emendations. The Socinians say, the Originals, after being carefully pruned of every thing Christian, and the remainder translated according to the notions of language which haunt the brain of Mr. Belsham. Glorious agreement ! And as to "a standard of faith and rule of practice," what Papist ever made the Bible, even his own Latin Bible, or Rhemish, or Doway, a "standard of faith?" The moment he did so, he would have abandoned the fundamental principle of Popery, and become a virtual Protestant.

4. WE HAVE ALL THE SAME NOTIONS OF RIGHT AND WRONG. How glaringly false this position is we have already seen. "To love God," with the Papist, is to exterminate heretics ; "to love our neighbour," to burn him for his soul's salvation.

* It is melancholy that it should be necessary, in these days, to accompany this word with the assertion that we do not mean by it a member of the *particular* Church of Rome.

Quakers, Papists, Arians and Humanitarians are to be severally fished into this vivarium by the following baits. The repeal of the thirty-seventh and thirty-ninth Articles, with a sensibility to "that high conception of Christian perfection," which "ought not to be spoken of without respect," even where it manifests itself by the rotundity and ultra-sober hue of the external garment, the convexity and breadth of the immoveable hat, and the religious adherence to a correct phraseology, in "Christian" contempt of the tyrant

"Usus,

Quem penes arbitrium est, et jus, et norma loquendi."

The Pope is not to be called Antichrist,* but, we suppose, "his Holiness;" "his claim to infallibility" is not "the blasphemous fruit of ambition and avarice,"† but "the fond effort of the human mind to believe in the reality of the support which its weakness so needed."‡ The "really Christians"§ are to be selected from those who deny the divinity of Him whose name they have the effrontery to assume, and the name is to be allowed them.

Such is the plan seriously recommended by a member of the Church of England, to be adopted, by legislative enactment, in the place of "OUR DEFENTABLE SECTARIAN SYSTEM." While we are writing this, the schemes of ministers are divulged; and although, at present, they only affect a portion of our Church, and therein only its temporals, they teem with folly and atrocity sufficient to render nothing incredible of the quarter whence they emanate. It would be guilt scarcely less than that of their projectors to dissemble that they are not a *constructive*, but a *literal and direct violation of MAGNA CHARTA AND OF THE CORONATION OATH*:|| and the minister of the crown who could dare to recommend them in the name of his sovereign, deserves impeachment for high treason, which we hope there is yet spirit enough in the Upper House to originate: if not, *actum est de Republicâ*. Lord Althorp, in proposing them, shamelessly declares that they are all that Government means to recommend *at present*, but that Parliament is perfectly compe-

* P. 31. We would suggest, as a further improvement, the obliteration of 2 Thess. ii. and Rev. xiii. xvii. xviii. as, while those irritating chapters remain in our Bibles, there will be small chance of liberal conciliatory comprehension, or an abandonment of Protestant prejudice. It would be well also to obliterate a few pages of history with the same benevolent views.

† Ibid.

‡ Ibid.

§ P. 36.

|| We give the words of these inflexible authorities. The former says, "*Ecclesia Anglicana sit libera, et habeat omnia sua jura et suas libertates illæsas.*" The Coronation Oath is, "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the *Protestant Reformed Religion established by law*? And will you preserve unto the *Bishops and Clergy of this realm, and to the Churches committed to their charge, all such privileges as by law do or shall appertain to them or any of them*?"—The bill proposed by ministers *annihilates* nearly half the Bishoprics of Ireland, by way of preserving the privileges of the Bishops; and abolishes all sinecure dignities, by way of preserving those of the Churches.

tent to assign Church property to what uses it pleases. If Parliament is competent, the King is not, provided oaths be of any value. Mr. O'Connell declares his delight, not with the concession, which he deems contemptible, but with the principle which it involves, the overthrow of all order and Protestantism, and thinks that perhaps it is not the worse for being partially ruinous, men's intellects (in England) not having yet *marched* far enough to countenance a total abandonment of Protestant institutions. Mr. Ruthven says the concession will not satisfy the Papists (he does not tell us what will), but, as an initial measure, he will support it.* Initial, indeed! The violation of corporate property is *already* openly threatened;—but Mr. Robinson can say better what we were about to say:—

I proceed to mention another fertile source of popular outcry, the "*Revenues of the Bishops.*" All the misrepresentations that malice can invent, or credulity receive, have been exhausted upon this subject. But the inquiry now in progress will speedily undeceive the public mind by an authoritative declaration of the truth. It will then be established beyond dispute, that, when their necessary outgoings are taken into the account, the average income of the Hierarchy is not more than adequate to their expenditure.† *And if it were, who possesses the right of interference, either to alienate their revenues altogether, or to enrich one See at the expense of another?* IF THE PRINCIPLE BE ONCE ADMITTED WITH REGARD TO THE SPIRITUAL LORDS, WE SEE NOT HOW IT CAN BE DENIED IN ITS APPLICATION TO THE TEMPORAL LORDS. *If Durham, for example, is to enrich Llandaff, we see not why HATFIELD OR WOBURN SHOULD REFUSE A PORTION OF ITS EXUBERANCE TO A LESS OPULENT NEIGHBOUR.*—P. 9.

* We give the *ipsissima verba* of each of these heroes, as reported in the newspapers. Lord Althorp.—"The plan which I have now detailed to the House is what His Majesty's ministers feel themselves *justified* (!) in proposing *at present*; without meaning to preclude Parliament from considering the future disposal of Church property to other purposes than those of the Church. Whenever the purposes of the Church are *fully satisfied* [we suppose, in the opinion of Messrs. O'Connell, Hume, &c.] Parliament may, if it think fit, proceed to the consideration of the *manner in which the surplus ought to be applied.* *The question will be PERFECTLY OPEN.*"

Mr. O'Connell.—"I think it my duty to express my sense of the noble Lord's proposition, which the whole empire will hail with unalloyed satisfaction. It is true IT DOES NOT GO SO FAR AS I MYSELF COULD WISH, *but it is perhaps better on that account, as it recommends itself the more to the House and the country.* It is not *immediately* on the measure itself that I rejoice, but *on the principle which it acknowledges, THE POWER WHICH IT RECOGNISES IN PARLIAMENT TO ALLOCATE CHURCH PROPERTY.* Another thing in which I rejoice is, *ALL CORPORATE PROPERTY MAY BE BROUGHT WITHIN ITS PRINCIPLE.*"

Mr. Ruthven.—"I consider the chief nature of the present measure merely this: it is the *preface and prelude* to a more complete reform of the Church of Ireland; as a preface and prelude it *may* do some good; *but the people of Ireland would not consider it final, and would not be satisfied without MORE.*"

This is the language of a party who declared in 1829, that the Romanists would be contented with the Parliamentary privilege; of men who have solemnly sworn that they would not use that privilege to the detriment of the Established Church.

† How correctly Mr. Robinson prophesied is evident from Lord Althorp's own account. He admits that the exaggeration is enormous. The following is his Lordship's statement of Church property in Ireland:—

Twenty-two Bishops	£130,000 net per annum.
Deans and Chapters	2,200
1,400 Benefices	under 600,000

Total . . under £732,200!

Nor is the ministerial plan a violation only of the Coronation Oath, and of the very principle of property:—it is an unequivocal infraction of the Imperial Union,—that Union which that enlightened friend of the Church, Mr. Stanley, declares he will maintain “to the death.” The fifth article of that act says, “The Churches of England and Ireland as now by law established shall be united into one Protestant Episcopal Church, to be called the United Church of England and Ireland; and the doctrine, worship, discipline, and government of the said United Church shall be and shall remain in full force for ever, as the same are now by law established for the Church of England; and the CONTINUANCE AND PRESERVATION of the said United Church as the Established Church of England and Ireland shall be deemed and taken to be AN ESSENTIAL AND FUNDAMENTAL PART OF THE UNION.”

Such is the ministerial sop for the Popish Cerberus;* and not a little must it have astonished all our Church reformers, regular and empirical, to find that tithes, pluralities, non-residence, all these crying grievances which have graced the howl of every democrat and malcontent within the memory of man, are not once alluded to! The whole is MERE SPOILIATION. One particular of the project may perhaps be considered under the article of non-residence; but, in reality, it is referable to the general head. Where a minister resides not for three years, commissioners are to have power to suspend his appointment, and apply proceeds to something called *a general fund*! This, in a country where every resident Clergyman must be prepared with the spirit of a martyr, is a direct and splendid bribe for murder—a bribe to the conscience as well as the pocket—the bribe of the virtual EXISTENCE of an Irish Church. In addition to all this it is avowed that about £3,000,000 are to be taken, by direct plunder, from the Church, and *applied to other purposes*: Fame whispers, the enrichment of the Popish Hierarchy! The grasping Bishops, it appears, have let their property on such easy terms that the Government can squeeze out of their tenants, by the application of high pressure machinery, three millions of money. Perhaps it will be deemed advisable to extend the system to tithes, and then, from the difference between the actual and received values of this species of property, a very handsome addition may be made to the secret-service purse.

Against this iniquitous measure it is to be hoped and expected that the whole body of the Clergy and laity of the Church will remonstrate;—

* “For as the Pope, that keeps the gate
Of heaven, wears three crowns of state,
So he that keeps the gate of hell,
Proud Cerberus, wears three crowns as well.”

Hudibras, P. III. c. III. v. 661.

not with the House of Commons ; but with the King and the Peers ; reminding them distinctly of their oaths and duties ; and thus proving themselves, as a Christian Clergy ought, the manly opponents of all that is wrong and hurtful, wherever found ; and the true and constitutional friends of a throne which never can be established by iniquity, and which never did stand beneath the earthquake which engulfed the altar. The Universities and Sion College will, we suppose, take the lead.

The sudden appearance of the Church-plunder scheme has somewhat diverted us from criticism on the particular works before us. Indeed, whatever their merits, they can scarcely be expected to exercise any influence for good on hearts which seek not the benefit of the Church or of religion, but are completely under the sole dominion of Mammon. It is no time for those who are real PROTESTANT CHRISTIANS (whether churchmen or otherwise) to debate about what would be better ; let them unite their best exertions to save PROTESTANT CHRISTIANITY. Let them "be watchful, and strengthen the things which remain, that are ready to die."* For though the promise to the Church is boundless *in time*, it is not not so *in place* : and if our people be apathetic, the candlestick may be removed, and "the abomination that maketh desolate" succeed.

All that we read and all that we behold forces upon us with an irresistible pressure of conviction the certainty of the alternative, THE CON-VOCATION OR EXTINCTION. Mr. Massingberd has put this subject in a very convincing light, (if indeed any churchman could want conviction on the subject *now*) in both the works at the head of this article.

The question assumes a new and intense accession of interest when, *for the first time*, the Parliament has ceased to be composed of Churchmen. This assertion will, I am well aware, be triumphantly met by the answer, that the exclusive laws were not passed till a comparatively late period. Granted ; and for the best of all reasons, because it was not till then that the existence of schism in the national Church was recognized by the law. The nation threw off the dominion of Rome, and with the aid of Parliament reformed the Church ; but it stands to reason, and is borne out by the fact, that no defection from the Church was then, or, according to the notions at that time received, could be, recognized. Accordingly, Papist and Anabaptist became almost convertible terms, not only in common parlance, but in the acceptance of the law, with heretic and traitor. It would be a palpable contradiction to enact, that persons without the pale of the law should be excluded from the supreme legislature ; because they are already excluded by the law itself. Nor is it consistent with common sense, or even possible, that the government of any country can presume the existence of that which its own fundamental principles disavow. To tolerate, is to permit the existence of any thing ; therefore, whatever the law does not tolerate, it does not know to exist. So that if any actual Papists sat then in Parliament, they sat by connivance ; just as it is conceivable, by way of example, that a member might now sit who was guilty of high treason ; yet the law never would provide against the admission of traitors. But when popery and non-conformity happily came to be tolerated, the case was altered. The law now recognized the existence of Papists and Non-conformists within the realm ; and now, therefore, they were also excluded from that Parliament which was to legislate for Church and State. There were no exclusive laws in the reign of Elizabeth ; yet Hooker, writing at that time, defends the union of the Church and State, on the ground that the two

* Rev. iii. 2.

bodies, though nominally distinct, are actually the same. As soon, then, as this had ceased to be the case, it was thought necessary to the safety of the religion of the State to exclude from the national councils all who would not conform to it. I do not undertake the defence of this course, I merely trace the progress of it; and if equally before the existence of schism was recognized, and when schismatics were excluded from Parliament, it was still thought necessary that the authorities of the Church itself should be consulted on matters of Church legislation; are we now to seize the first occasion to deliver up our most just and reasonable privilege? Are we to hail the admission of Roman Catholics and Dissenters within the pale of the Constitution, by madly placing into their hands, without a check, our apostolic faith, and our time-honoured institutions? Yet if we surrender our privilege of being consulted on such measures, it is most unquestionably competent to them to do so whenever they shall think fit. *Quos Deus vult perdere prius dementat.* And this will be the only reason which posterity will be able to assign for such infatuation.

But it will be said, that although no alteration of the Liturgy or Articles can take place without Convocation, the State has a just right to interfere in matters of discipline.

As far as to decree that some alteration in these matters shall take place, we admit this right to the full extent. If king, lords, and commons, think fit to decide that such measures shall be adopted, not only have they a right to do so, but to deny it would be to introduce a sort of Popery, of which Wentworth and the Parliament of Elizabeth were most reasonably jealous. Every ecclesiastical body, not controlled by some power in the State, is apt to contract a spirit somewhat akin to Popery; and this was never better illustrated than in the form of Church government, established during our own Commonwealth. But that the State should be empowered to make whatever alterations it sees fit, without even consulting those, who, even by a common proverb, ought to be the best judges of their own affairs; this is a very different matter, and requires, at least, much and calm deliberation before it can be admitted.

* * * * *

But always admitting the right of the State as the guardian, both of the property of the Church and of the religion of the nation, to interfere so far as to see that the duties of the Clergy are adequately fulfilled, is it reasonable that there should be denied to the Clergy themselves any voice in this settlement of their own affairs? Are they so incorrigibly stupid, or so inveterately selfish, that the advantage of their experience must be set aside in the arrangements to be made? Nay, that even the Bishops must be removed from the national councils out of tender regard, forsooth, to the purity of their character? Let us take an analogy from any other profession;—the army or the law. Let us suppose that the spirit of innovation had been directed against the lawyers—that the people had been taught to attribute all their sufferings to the curse of eight thousand attorneys, with barristers and counsellors innumerable—that it had been represented to them that these pests of society draw their subsistence, like so many leeches, from the hearts' blood of the community—that not being, like the Clergy, supported by endowments which never belonged to the people, it is their business to create the means of their own existence out of the intricacies of their craft—that if they were removed from the land, there would be no more suffering, no more crime, no more miserable suitors. Let us suppose it to be added, that the injustice of these lawyers among themselves equals their rapacity towards the nation; that there are among them chancellors and peers of Parliament, not, like the bishops, raised for a short time only to a doubtful eminence, where they can hardly maintain their own rank, and never bequeath it to their children; but that these men batten upon the property of the suitors, till they have saved princely fortunes to bequeath to their ennobled posterity; nay, that not content with the property of the suitors, they must be paid besides out of the taxes of the State. And yet that all the while they suffer many a hard-working clerk to languish at his desk in poverty and obscurity, while they distribute the emoluments of their courts among their own sons and brothers, taken for this purpose from parading in the park or coquetting at the opera. That at least their ill-gotten wealth should be equally divided; true one man is able, from family connexion, from fortune, from talent, or from industry, to realize more than another; but what of that; equalize their profits; let them share alike; or else, down with the judges, down with the lawyers—and England will be herself again.

Suppose, then, that the nation had determined to have a *law reform*; not a Lord Chancellor's law reform, but such as the suitors themselves might, for the sake of argument, be supposed to demand; to whom would such reform be entrusted? Would it not be merely ridiculous to say, that the lawyers were either so stupid, or so bigoted, that they must not be trusted, and that their counsel must be carefully excluded from the assembly which was to legislate for them? Yet this must in fact be said, especially since the Clergy *are* excluded by statute from the house of Commons, unless they be allowed to consider these matters in their own assembly.—Pp. 20—28.

To this we shall merely add that if the voice of historic truth, commended by the graces of talent, piety, scholarship, moderation and reason, may be heard in the whirlwind, we would recommend an attentive ear to Professor Pusey. But these qualifications are not now the criteria of any thing;—we must wait the return of their dominion;—distant, perhaps, but sure. We have the furnace before us; and our God whom we serve is able to deliver us, and he will deliver us out of the fire; but, if not, we will not worship the golden image which Expediency and Infidelity have set up. In the eloquent words of Mr. Massingberd—

We cannot close our eyes to the present aspect of affairs; and while our foes are evidently exulting in their expected triumph, and many, alas! who would most rue their work accomplished, are joining in the cry;—we can find, perhaps, in the excellencies of our Establishment, as much reason to expect that we may be counted worthy to suffer, as they do in its imperfections. But the sufferings will not be perpetual; the storm which shatters other things will only confirm the stability of Truth. Whatever trials we in our day may undergo, our Church will come forth more pure and more efficient. We know the vanity of empty boasting; yet there are occasions when the bravest spirits may dare to speak of themselves as they know; and WE WILL DARE TO PLACE THE CHARACTER OF OUR CHURCH UPON THIS TEST, IF IN HER DAY OF TRIAL THERE SHALL NOT BE FOUND TRUE HEARTS TO SUFFER IN HER CAUSE.—Pp. 140, 141.

ART. II.—*The Apostolicity of Trinitarianism; or the Testimony of History to the positive Antiquity, and to the Apostolical Inculcation of the Doctrine of the Holy Trinity.* By the Rev. GEORGE STANLEY FABER, B.D. 2 vols. 8vo. London: Rivingtons. 1832.

(Concluded from p. 75.)

THE fourth chapter contains testimonies “afforded to the FACT of the positive antiquity of the doctrine of Christ's essential DIVINITY, by the adoration which he invariably received from the early Christians. “*If the early Christians,*” says Mr. Faber, “*believed Christ to be very God, they would adore him with divine worship: and if they adored him with divine worship, they must have believed him to be very God.*” A proposition to which we should imagine no one can object. Indeed Dr. Priestley himself professes to rest his argument upon this very fact, that Christ was not prayed to as God. We give his own words, to prevent the possibility of any misconception or misconstruction: “That Christians did not do so at first (i. e. did not pray to the second person

of the Trinity), but prayed habitually to the Father ONLY. Whatever they (the early Christians) might think of him, they did NOT regard him as a proper object of worship, and, consequently, NOT as possessed of the attributes which are proper to constitute him one, and therefore NOT as truly God. The persuasion that he was TRULY God, and that God on whom we immediately depend, would UNAVOIDABLY have drawn after it the habitual practice of praying to him. This argument I recommend to the serious consideration of all trinitarians, as it is with me a sufficient proof, that, originally, Christ was NOT considered as a proper object of worship by Christians; and, consequently, NEITHER as God, NOR as the Maker and Governor of the world under God."—*Hist. of Early Opin.* Introd. Sect. III. Works, Vol. VI. pp. 30, 31.

Dr. Priestley's assertion, then, is, that "The early Christians, not regarding Christ as a proper object of worship, NEVER invoked him with divine adoration." And this alleged FACT he recommends to the serious consideration of all trinitarians. We confess that we are utterly at a loss to know what language to apply to that man who, on a subject on which, for ought he can show, the eternal welfare of millions depends, comes forward, and with unblushing hardihood, and with all the parade of truth, makes an assertion, which, had he examined his authorities, he must have known to be false. Or what shall we say to that infatuation, that wilful blindness, that determination against conviction, which influenced him, so that having previously concluded that certain doctrines could not come from God, he proceeded by a species of analysis, peculiarly his own, to demonstrate that they were not in Scripture?

To the assertion of Dr. Priestley, that Christ was never worshipped by the early Christians, we give the most direct, the most positive, the most unqualified denial; and our readers shall have ample evidence, from which they can decide upon whom the charge of falsehood rests. The question becomes again a simple one of *facts*, and what Mr. Faber has to prove is, "Whether the early Christians did, or did not, worship Christ." We do not quote all the passages adduced by our author, but only a sufficient number to substantiate his declaration. Almost immediately before the first Nicene council we find Lactantius, A. D. 310, stating that it was a subject of reproach, that "WE WORSHIPPED ONE WHO WAS MAN HIMSELF, AND WHO BY MAN WAS IGNOMINIOUSLY PUNISHED AND TORTURED." "BUT THE MAN WHO RECEIVES THE SON, AND BEARS HIS NAME, THAT MAN, TOGETHER WITH THE SON, WORSHIPS THE FATHER ALSO." Quæ (passio) velut opprobrium nobis objectari solet, quod et hominem et ab hominibus insigni supplicio affectum et excruciatum, colamus. Qui autem Filium suscipit et nomen ejus gerit; is vero cum Filio simul et Patrem colit.—*Instit. Lib. IV. §§. 16. 29. pp. 400. 447.*

Arnobius, A. D. 303, in a passage before referred to, says, "Do you imagine we shall ever deny that HE IS WORSHIPPED BY US IN THE HIGHEST POSSIBLE DEGREE?" In the persecution under Diocletian, as related by Eusebius, many Christians in Phrygia perished in the flames, LOUDLY CALLING UPON CHRIST THE GOD OVER ALL. ΤΟΝ ΕΠΙ ΠΑΝΤΩΝ ΘΕΟΝ ΧΡΙΣΤΟΝ ΕΠΙΒΩΜΕΝΟΥΣ. Hist. Eccles. Lib. VIII. c. 2.

Dionysius of Alexandria, A.D. 260, addresses the before-mentioned Paul of Samosata, who, consistently with his antitrinitarian principles, denied that Christ was to be worshipped with divine adoration; and who, be it remembered, for his heresy, was degraded from the episcopal order. "How say you that Christ is merely an eminent man, and that he is not the true God who is to be worshipped above the whole creation, conjointly with the Father and the Holy Ghost?" Novatian, a contemporaneous Latin father: "If Christ were only a man, how, when invoked, is he everywhere present? For omnipresence is not the nature of man, but of God. If Christ were only a man, why, in our prayers, is a man invoked as our Mediator?"

In the writings of Cyprian, A. D. 250, among other testimonies, we have the following: "We profess, dearest brother, that we both have offered up, and do offer up, without ceasing, the greatest thanksgivings to God the Father Almighty, and to his Christ, our Lord, and God, and Saviour."

Origen (about 240): "We worship one God, the Father and the Son." Tertullian, also, whose views of the Trinity were not in the least altered by his Montanism, testifies that the kingdom, and the name of Christ, are every where extended. Every where he is believed on, by all the above specified nations he is worshipped. Every where he reigns. Every where he is adored.

Clement of Alexandria, A.D. 194, who boasts of having derived his doctrine from those who had been taught by Peter, and John, and James, and Paul: "Believe, O man, Him who is at once both man and God. Believe, O man, Him who suffered, and who yet, as the living God, is worshipped." A beautiful prayer is also quoted by Mr. Faber, in which it is expressly stated, that the Son and the Father are both one; and that prayer and thanksgiving are, by day and night, to be offered to the Father, the Son, and the Holy Ghost.

Melito of Sardis, A. D. 170, asserts the same fact; and the Pagan Lucian of Samosata, A. D. 150, bears witness to the fact, that both the Christians in his own time, and those who had preceded them, offered prayers and divine worship to Christ. "Christians still worship that great man who was crucified in Palestine." Corroborative of this, Polycarp, the pupil of the beloved disciple, appointed Bishop of Smyrna by the apostles, whose opinions he must have imbibed, and who sealed his testimony with his blood, A.D. 147, in that touching prayer which

he offered at the stake, and which still remains to excite our admiration, after having in the spirit of the apostles, blessed God that he had been thought "worthy of that day and hour," concludes with a solemn act of worship to the three persons of the Trinity, ascribing to them "Glory for ever and ever." The enemies of the christian companions of this sainted martyr would fain have deprived them of the melancholy satisfaction of paying the last sad honours to the remains of their beloved pastor, under the astounding pretext that they might "*leave the crucified one*; and begin to worship this person." The opponents of truth, in their endeavours to subvert, usually, but most unwittingly, strengthen her holy foundations; and this very insinuation of the hostile Jews and Pagans, tends only to prove more strongly what Mr. Faber so successfully labours to establish, that the early Christians did pay divine worship to Christ; and brings from the primitive Church at Smyrna, the very flock of the apostolic Polycarp, that it did *truly adore him, inasmuch as he is of God*. But at the same time it indignantly disavowed the bare supposition that it should, in the same manner, worship Polycarp.

Ascending nearer to the apostolic age, we have the testimony of Justin Martyr, A.D. 140, to the practice of the Christians in his time: "For Him, most assuredly, and his Son who came forth from him, and the prophetic Spirit, these we worship and adore." In full accordance with the practice of his fellow-disciples, and fellow-martyr, Polycarp, we find Ignatius, himself instructed by St. John, as they were leading him to the amphitheatre (A. D. 106, or, as some think, 117), kneeled down with the brethren, and "*prayed to the Son of God*;" and the before-adduced Epistle of Pliny, who mentions the act of divine worship to Christ, viz. the singing of hymns to him as God, brings the practice to three years after the death of St. John, and seventeen years before that event. We have thus ascended, slowly but surely, from the date of the first Council of Nice, to the time of the Apostles; and at every stage we meet with unimpeachable testimony, contradicting the false assertions of Dr. Priestley. It is not our intention, however, to continue our author's quotations through the apostolic writings, in confirmation of his statement. The FACT of divine worship being paid to our Saviour in these, is well known to all our readers. We shall merely give the texts, that those who are inclined to complete the links of his arguments may do so; Rev. v. 6—13; vii. 9; xxii. 20; 2 Cor. xii. 7—9; 1 Thess. iii. 11, 12; Acts vii. 59, 60.

He begins with the Apocalypse, and ends with the account of the martyrdom of St. Stephen, who was, as Bishop Blomfield, following Bishop Horsely, says,—"*A martyr to the vital doctrine, the divinity of Christ, 'as he was stoned for asserting the divine honours of his Master, so he persisted in the assertion, with his dying breath.'*" His

last words were a solemn PRAYER to Jesus, first for himself, *Lord Jesus, receive my spirit*; then for his murderers, *Lord, lay not this sin to their charge*. This was surely a solemn act of worship; 'a distinct acknowledgement that Jesus, as God, was mighty to save.'—*Lectures on the Acts of the Apostles*, pp. 48, 49.

The next chapter treats of the testimony afforded to the FACT of the apostolicity of the doctrine of the Trinity, by ancient apologies, and official epistles, and other public documents of the early Church.

The *apologies*, or as they ought, in accordance with the idiom of our language, to be termed, the *defences* of the early Christians, are works of singular interest, and of great importance; interesting, as shewing the warm energetic zeal of the writer; important, as demonstrative of the doctrines and sentiments of those whose faith the apologist defended. These writings are not to be regarded as setting forth the mere isolated opinion of the individual writer, but as expressing the universally admitted doctrine of the society to which he belonged; and are, therefore, valuable testimonies, as to the FACT of what sentiments were entertained by the Church at that particular period, when the writer flourished. In pursuance of his plan of establishing the FACT for which he is contending, Mr. Faber commences with the work of Arnobius, in defence of Christianity against Paganism, A.D. 303. He next quotes from the official letter addressed to Paul of Samosata, by the fathers of the Council of Antioch, A.D. 269, in which is asserted, in the strongest and most explicit terms, the pre-existence and divinity of Christ the begotten Son, begotten before the whole creation, in substance and in person God, the Son of God, (p. 123). And in which letter, also, the writers affirm that their doctrine had been preserved in the Catholic Church from the very days of the Apostles themselves, down even to their own time. The next testimony adduced is that of Dionysius of Alexandria, A.D. 260, as preserved in the writings of Athanasius. That prelate, in his writings against Sabellius, was thought to have used language importing a division of the substance of the Trinity; and was, in consequence, called upon by his namesake, Dionysius of Rome, and his episcopal brethren, to explain his sentiments distinctly. This he did to their entire satisfaction, in his *Elenchus* and *Apology*, and which, therefore, may be very justly supposed to contain the doctrine of the Catholic Church in his time.

The official writings of Cyprian, Bishop of Carthage, A.D. 248; the controversial works of Hippolytus, A.D. 220, the pupil of Irenæus, who received his theology from St. John, through the medium of Polycarp; Tertullian, A.D. 200, who alone would furnish a volume of testimonies; Clement of Alexandria, A.D. 194, in his *Exhortation to the Gentiles*; Irenæus of Lyons, A.D. 175; Athenagoras, in his *Legation*, A.D. 174; Melito of Sardis, A.D. 170, in the Fragment of

his Apology ; Theophilus of Antioch, A. D. 168, in his Defence of Christianity, a man educated in all the knowledge then reputable in the world, of considerable parts and learning, most watchful in detecting heresies, and most acute in refuting them ; Tatian, A. D. 165, in his Oration against the Greeks, a work written before he fell into the errors of the Eucratites ; Justin Martyr, A. D. 136, in both of his Apologies :—all these writers, dispersed in various parts of the world, presiding over, and belonging to, different branches of the Catholic Church, all use the same language and hold the same doctrine.

In the year 125, we have two apologists, Quadratus and Aristides, entertaining the same opinions ; the former of whom had conversed with many of those who had been miraculously healed by Christ. It must, however, be in fairness remarked, that we have no quotations from the works of these writers ; the orthodoxy of whose doctrine entirely depends upon the degree of credit which we assign to the testimony of Eusebius and Jerome. We may, however, be well assured that they would have bestowed no meed of praise on any who had swerved from the apostolic doctrine.

We conclude this list of authorities with the names of Ignatius, A.D. 107, and Polycarp, in whose Epistle to the Philippians there is an incidental recognition of this doctrine, more valuable, perhaps, from that very circumstance ; and, finally, the fellow-labourer of St. Paul, Clement of Rome.

The antiquity of the doctrine of the Trinity has thus been proved by a variety of testimonies ; and we arrive, in the next chapter, at another branch of evidence to the same *fact*, viz. that which is afforded by the creeds or symbols of the early Church. These creeds, at first recited only at the two baptismal seasons of Easter and Whitsuntide,* were repeated by every catechumen at the font, in answer to the question of the Bishop or Presbyter ; and, of course, expressed the faith of that Church into which the candidate was to be baptized. In these symbols, then, we have the undoubted faith of the whole collective body of the early Catholic Church. The first of those adduced by Mr. Faber, is the primitive form of that retained in our Liturgy, under the name of the Apostles' Creed. The next is one collected from the fourth catechetical lecture of Cyril, who had been many years catechist to the Church of Jerusalem, previously to his being raised to the episcopacy ; and whose lectures, therefore, may be reasonably supposed to contain the doctrines of the Church before that period.

In this, the doctrine of the eternal and indivisible Trinity is most explicitly set forth. Passing over the creed of the Alexandrian Church,

* We learn from Theodoret that the custom of reciting the creed, whenever divine service was performed, was introduced by Peter Gnapheus, Bishop of Antioch, about the year 500.

as preserved by Athanasius, we will mention the confession of that of Neo Cesarea; drawn up, doubtless, from more ancient symbols, by its Bishop, Gregory Thaumaturgus, A.D. 254, which concludes, after having inculcated the same doctrine at greater length: "There is a perfect Trinity, in glory, and eternity, and sovereignty, neither divided nor separated." Gregory of Nyssa, who flourished about a century later, in writing the life of his Neo Cesarean namesake, quotes the above-mentioned symbol, and states, that the original autograph was, in his time, in existence, and preserved with religious veneration. The important and unimpeachable testimony of Irenæus, valuable from his own personal character, as well as from the knowledge of his instructor in doctrine, is to this effect: that the faith of the primitive Catholic Church is that which we now receive; and that the doctrine, the antiquity of which Mr. Faber so successfully labours to prove, is by him declared to have been the doctrine of the Church, received from the Apostles and their disciples.

On the chapter which contains the testimony deducible from the liturgical compositions of the early Church, we shall say but little. The mere fact that we have no Liturgy committed to writing before the fifth century, is sufficient reason why we could not adduce its authority to prove a FACT which we wish to establish, as existing before the middle of the fourth century. Mr. Faber has, indeed, clearly shewn, that the doctrines comprised in that Liturgy were held by the Catholic Church, from the time of the Apostles; but as the quotations in proof of this have been before brought forward in other parts of his works, we shall now pass them over, merely shewing chronologically the use of the doxology by Hippolytus, A.D. 220; by Tertullian, A.D. 200; by Clement of Alexandria, A.D. 194; by Irenæus, A.D. 175; by Polycarp, A.D. 147; by Justin Martyr, A.D. 130. The curious and highly interesting chapter on the evidence which the Christian mysteries afford to the antiquity of the doctrine of the Trinity, we shall also not touch upon, as to enter fully upon it would lengthen our article most unreasonably.

The next chapter adds the important testimony derived from the unanimous primitive interpretation of those texts, the true import of which is now litigated between modern Trinitarians and modern Antitrinitarians. The bold assertion of the Antitrinitarians is, that we have no warrant from Scripture for the doctrine of the Trinity; that our explanation of certain texts, which, as we maintain, uphold that doctrine, and our deductions from them, are equally erroneous. It becomes, then, a matter of no inconsiderable importance to learn, what was the meaning affixed to certain passages of holy writ by the early fathers of the Christian Church. For if, as Mr. Faber says, "the primitive Church were Antitrinitarians, the system of scriptural interpretation

uniformly adopted by the fathers of that Church must plainly have been Antitrinitarian likewise; and, conversely, if the primitive Church were Trinitarian, the system of scriptural interpretation uniformly adopted by the fathers of that Church must also have been Trinitarian." What, then, is the result of a tolerably wide investigation of the interpretation of those texts by the fathers of the first three centuries? It is, that they *invariably* and *unanimously* interpret them as do the modern Trinitarians. These fathers are also unanimous among themselves. And if there be a single exception among those fathers, Mr. Faber is unable to produce it. Confident of the accuracy and closeness of his research, we may rest satisfied that no exception can be produced.

Dr. Priestley, indeed, roundly asserts, that "the texts in question were read by the primitive Christians without suggesting any such notions of the divinity or pre-existence of Christ as are *now* supposed to be clearly contained in them." But he substantiates that assertion by not one poor specimen of primitive interpretation. The Ebionites indeed, the heretical predecessors of Dr. Priestley and his school, denied, as he himself and his followers have done, the divinity and pre-existence of our Saviour; but they thought it hopeless to prove this opinion from the Scriptures, as we receive them: they saw too, plainly, that if they allowed the authority of the existing Apostolical Scriptures, it would be utterly impossible for them to maintain these opinions; they, therefore, with admirable hardihood and consistency, rejected all the books which contained these litigated texts. "Consequently," to quote Mr. Faber's words, "this very act of rejection is a tacit acknowledgment that the texts neither could nor did suggest any other notions than those of Christ's pre-existence and divinity." They (the Ebionites) indeed made short work of the New Testament. Not only did they lop off the two first chapters of St. Matthew, as containing awkward facts and assertions for their opinions, but they rejected, *in toto*, the other three Gospels, and the whole of the Epistles of St. Paul. The editor of the *improved* version of the New Testament does not, indeed, venture on quite so bold a step as his predecessors had done in their arrangement of the same writings; and, therefore, in despite of authority, he contented himself with excluding the two first chapters of St. Matthew, with the exception of the genealogy; though the same authority which led him to exclude those portions, should, had he been consistent, have caused the exclusion of the Gospels and writings of St. Paul. Thirty-five texts are then adduced, with comments, strictly inferring from them the pre-existence and the divinity of our blessed Lord,—from Genesis, the Psalms, Isaiah, all the Gospels (and of these, the quotations from St. John, as might be expected from the nature of the question, are the most numerous), six of St. Paul's

Epistles, and from the Revelation. "The expounders of these passages," says Dr. Priestley, "read, them without their suggesting any such notions of the divinity or pre-existence of our Lord, as are now supposed to be clearly contained in them." How will the unlearned reader be surprised, when he is told that the following Antitrinitarian Fathers all drew, from the texts quoted, doctrines which Dr. Priestley boldly, but falsely, says they did not. Barnabas, Hermas, Justin, Irenæus, Clement of Alexandria, Tertullian, Novatian, Origen, the Antiochian Fathers, Cyprian, Ignatius, Athenagoras, Theophilus, Hippolytus, Dionysius of Alexandria, Methodius, Lactantius, Melito, Clement of Rome, Peter of Alexandria, writer to Diognetus, all expound the texts, not as Dr. Priestley and his associates (Mr. Belsham and Mr. Carpenter) would understand and expound them, but as *clearly indicating the several connected doctrines* of the Trinity, and of Christ's pre-existence, and incarnation, and essential divinity.

Book I. Chap. 10.—This contains little else, of course, than what has been previously adduced in the former chapters. We have, however, another, and a very valuable evidence to the general belief of the Churches in the doctrine of the Trinity, given by Hegesippus,* who, in the course of a journey from Corinth to Rome, A.D. 153—162, says, "Now in each episcopal succession, and in each city, the right faith thus continues, as it is preached both by the law, and by the prophets, and by the Lord himself." (Vol. I. p. 252.) But to give a proper value to this statement of Hegesippus, we must inquire what, in *his* opinion, *was* the true faith. From Eusebius we learn that Hegesippus was a famous champion for the truth, against the heresies of ungodly men; that in doctrine he symbolized with Irenæus and Melito. These were Trinitarians. Hegesippus, therefore, was a Trinitarian also. Sozomen, too, says, that he was eminent for his wisdom, and followed the doctrine of the Apostles. We quote the passage of Eusebius, from which Mr. Faber has drawn his note (pp. 268, 269), because we think that he has rather weakened the strength of the evidence. Speaking of the books which were published in these times, he observes, "Among them is a volume found, written against the heresy of Artemon, which Paul of Samosata, in our day, endeavoured to revive." When this book had confuted the said presumptuous heresy, which maintained Christ to be a mere man, and that this was an ancient opinion; after many leaves tending to the confutation of this blasphemous falsehood, the author

* "Dr. Priestley, with his accustomed fearlessness, calculating upon the ignorance of his readers, asserts that Hegesippus was an Antitrinitarian, resting his gratuitous hypothesis upon the circumstance of his being a Christian of the Hebrews, according to the inference of Eusebius from some parts of his writings. The sophistry by which Dr. Priestley endeavours to confirm this monstrous assertion, is most skilfully unravelled, exposed, and confuted, in Appendix, No. 2, as well as his attempt to prove the Hebrew Christians to have been Unitarians."—*Horsley*, p. 400.

(the Roman Presbyter, Caius, as Mr. Faber justly supposes) writes thus: "They affirm that all our ancestors, even the Apostles themselves, were of this opinion, and taught the same with them; and that this, their true doctrine, was preached and embraced to the time of Victor, the thirteenth Bishop of Rome after Peter, and was corrupted by his successor, Trephyrinus. This might carry a plausible appearance of truth, were it not, in the first place, contradicted by the Holy Scriptures, and, in the next, by the books of several persons, which they published long before the time of Victor, against the Gentiles, in defence of the truth, and in confutation of the heresies of their times. I mean Justin, Miltiades, Tatian, and Clement, with many others; in all which works Christ is preached and published to be *God*. Who knoweth not that the works of Irenæus, Melito, and all other Christians, do confess Christ to be both God and man? In fine, how many psalms, hymns, and canticles, were written from the beginning, by faithful Christians, which celebrate Christ, the *Word of God*, as no other than God indeed? How then is it possible, according to their report, that our ancestors should have preached in that way, when the creed of the Church, for so many years, is pronounced as certain and known to all the world? And ought they not to be ashamed to report such falsehoods of Victor, when they know it to be a fact, that this very Victor excommunicated Theodotus, a tanner, the father of this apostasy, who denied the divinity of Christ, because he affirmed Christ to be only man? If Victor, as they report, had been of their blasphemous sentiments, how could he have excommunicated Theodotus, the author of the heresy?"—*Milner's Church History*, Vol. I. p. 256.

From the apostolical age down to the Council of Nice, the following persons denied the proper and essential divinity of Christ, with different degrees of intensity, and with sundry shades of discrepancy:—Cerinthus, about A.D. 60; Ebion, A.D. 62; Theodotus, A.D. 195; Artemon, A.D. 205; Beryllus, afterwards happily reclaimed by Origen, A.D. 242; Paul of Samosata, A.D. 265; Arius, A.D. 317. And all these were successively censured and condemned, as manifest heretics, who perverted the well-known primeval faith, received from the Apostles, and which had been harmoniously handed down in every regular ecclesiastical succession.

In short, every page of Mr. Faber's work, contradicts the statement that the doctrine of the Trinity was an innovation upon the apostolic faith; and corroborates, in the fullest and most irrefragable manner, the object of this chapter,—that prescription and universality add one more link to the chain of evidence in favour of the *Apostolicity of Trinitarianism*.

The fact of the universality is thus briefly summed up from the assertion of Irenæus and Tertullian:—"Without a single exception,"

say they, "all the Churches, in every part of the world, though severally deriving their succession from twelve different Apostles, notoriously concur in maintaining, on the plea of well-known derivation from those Apostles, the doctrine of the Trinity, with the dependent doctrines of Christ's Godhead and incarnation."—P. 256.

We know, however, that Artemon, who, with his followers, had adopted the humanitarian sentiments of Theodotus, the tanner of Byzantium,* about the beginning of the third century, had the hardihood to assert, that "*their doctrine was the real old apostolic doctrine; and that the doctrine of the divinity of Christ commenced only with Trephyrinus, Bishop of Rome, in about the year 198.*" How far this assertion, which contradicts the *fact* publicly appealed to by Irenæus and Tertullian, is borne out by evidence, our readers are well able to decide. To this may be added the overpowering and incontrovertible *fact*, that "Victor, the very predecessor of that Trephyrinus, with whom the doctrine was alleged to have commenced, had actually excommunicated Theodotus, because he had denied the Divinity of Christ."—*Note*, p. 269.

The eleventh chapter shews the direct connexion of the doctrine of the Trinity with the age of the Apostles. This *fact*, however, has been so abundantly established in the previous chapters, that we shall not proceed to make an abstract of it, more particularly as we have embodied the most important of the remarks in our former observations.

We have thus brought the first volume of this interesting work to a conclusion; and we have no doubt but that our readers are fully satisfied that our high encomium of it is well deserved. The second volume, containing the refutation of the objections which have been raised to the testimony of the *fact*, which the first volume labours to establish, we must necessarily, from the length of our article, pass over; contenting ourselves with assuring our readers, that it is characterized by the same qualities as the first. Something, perhaps, in style, we could wish altered; and the leading blemish throughout the whole is, that the links of his reasoning are almost too minute; that there is a too great repetition of his arguments, which are not unfrequently "encumbered with help." An abridged compendium of the first volume would be a most valuable work for our young divines, who would thus be strengthened in their faith by the giant defenders of the early Church, and would receive all the benefit of a labour which few would have the courage to undertake, and fewer still, the talents and patience to accomplish. In these days, which Mr. Faber justly designates as days of rebuke and blasphemy, so successful an attempt to build up the faith of our Church must be

* Theodotus changed his opinion to avoid persecution; his doctrine was called the God-denying heresy, manifesting the opinion of his contemporaries.

regarded with no common degree of interest, and be rewarded with no common degree of approbation.

It cannot be unimportant to know, that the Church of England, at this moment, holds in the greatest purity the doctrine of the early, and, therefore, the uncorrupted Church of God; and that the faith for which our martyrs bled, is the same which was promulgated by the first divinely-inspired teachers of Christianity, and their immediate followers; and that, whether we take the evidence of enemies or friends—whether we regard the public creeds and liturgies, or the private opinions of the wise and pious of the primitive Church—the prescription and universality of the doctrine, and the unequivocal and unanimous interpretation of Scripture, all conspire to prove, beyond the possibility of doubt, the *Apostolicity of Trinitarianism*.

LITERARY REPORT.

The Happiness of the Blessed, considered as to the Particulars of their State; their Recognition of each other in that State; and its Difference of Degrees. To which are added, Musings on the Church and her Services. By RICHARD MANT, D.D. M.R.I.A. Lord Bishop of Down and Connor. London: Rivingtons. 1833. 12mo. Pp. 182.

THOSE fanciful conjectures on the awful subjects connected with the state of the soul after death, which have lately been put forth by those high in authority, will find a consolatory antidote in the *Scriptural Musings* of Bishop Mant. By the *Musings* we allude more particularly to the *Sonnets* annexed to each section of the treatise, which fix the mind in pleasing reflection upon each successive step in the argument, and embody in a poetic form the sentiments therein expressed. Though not of the highest grade of excellence, the Bishop's sonnets are far above mediocrity, and of greater merit than any of his previous attempts in verse. Attached to the essay, though independent of it, is another collection of sonnets on "the Church and her Services." The filial affection, the pious devotion, and the genuine Christianity, which breathe in every line of this series, give it a value far above that which the highest poetic talent could supply. We submit the two following, which ought to

be committed to memory by every sober believer in the promises of the Gospel.

XXXVII. PREACHING EVANGELICAL.

SAY, what is GOSPEL-PREACHING?—'Tis to show,

How from his Father's love by wilful deed
Man fell; and how, for ransom'd man to bleed,
The Son of God took in this world of woe
Our flesh, and quell'd by death our mortal foe
And what his Spirit's aid; and whither lead
His laws; his means of grace; and what the need

Of faith, matur'd by love; and what we owe.
The THREE in ONE! This knowledge passing reach

Of man's device or angel's, broad and deep,
God by his Son deliver'd: this to teach
Mankind, he charg'd the shepherds of his sheep:

If man or angel other Gospel preach,
He "sows the wind, and shall the whirlwind reap."

XXXVIII. PREACHING UN-EVANGELICAL.

"To shut the gates of mercy on mankind,"
By God's mere will excluded, save a few,
Will they or not, who pass selected through;
To stint the stream of heavenly love; to bind
By strong necessity the human mind
To sin and endless woe; to hold to view
The God of all perfection, as untrue,
Unjust, unpardoning, pitiless, unkind:
Is THIS to PREACH the GOSPEL?—In thy word
Not such, great God, thy loving-mercy's call
These eyes o'erjoy'd have seen, these ears have heard.

Thy name is "LOVE." By our forefather's fall,
All sinn'd and died. Forgive me if I've err'd,
Deeming thy Son a ransom paid for all!"

The Laity's Directory (for 1831). Embellished with a Portrait of His Holiness Gregory XIII. London: Keating & Brown.

WE have fallen inadvertently upon this '*rude mecum*' of popery, and beg to dignify it with a notice in our pages for the sake of causing it to bear witness to our truth, in having at various times asserted that the Romish Church has altered not from what she was in the perilous days of her supremacy. After giving a calendar of the Church services, and a list of plenary indulgences, the chief conditions of which are prayers for the "conversion of infidels and heretics, and the free propagation of the Holy Faith," follows an address to "the Clergy and Laity of the London District," from the Bishop of Usula, and the Bishop of Lydda, dated London, 9th August, 1830, in which the Pope is called "*the Vicar of Jesus Christ on earth*," and in which it is said, that a rescript of 29th May, 1830, grants "to the Catholics of England a dispensation from the obligation of abstinence of flesh meat in the festival of Saint Mark;" also "of hearing mass," &c. and "transferring the annunciation of the blessed Virgin Mary to the Sunday succeeding that festival." Then follows "the New Year's Gift," a sort of sermon on the words "All power is given to me in heaven and on earth. Go ye therefore and teach all nations teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all my days, even to the consummation of the world." Matt. xxviii. 18, 20, &c. in which is this passage:—"Ever since the descent of the Holy Ghost upon the Apostles on the first feast of the Christian Pentecost, she hath ever felt her indefectibility, and inerrancy, absolutely assured and confirmed to her, by the Divine authority and sure promise so clearly set forth in the impressive words of our Saviour!!!"—The burden of the sermon is, "*hear the Church*;" and after stating, that he who does not hear it is as a heathen and a publican, the vicar apostolic (James Yorke Bramston, Bishop of Usula), who signs it, proceeds to speak of "the benignity of our *mild and wise* legislature," and "the disposition of our *respected* legislature," insinuating thereby (that is, if there be any truth in logical deductions) that our legislature is not heretical, and consequently, *more Romano, Papistical*. However, leaving our "*respected legislature*" to make what it pleases of this apostolic praise, we point to the assertion of the "indefectibility

and inerrancy of the Church" of Rome, as worthy of notice.

Our object has not been to analyze the contents of the Directory, but merely to direct attention to the foregoing sentiments; but such a medley we have seldom seen. Moore's Almanack cannot be compared with it. It consists of a list of French Romish clergymen, chapels, colleges, schools; a History of Gregory XIII. Keating and Brown's Catholic Book List; Advertisements from Catholic Wine Merchants; Church Plate Manufacturers; Dentists; Milliners; of Laxative Pills and Medicated Snuff. But the oddest thing of all is, the Obituary, wherein we read of the death of the Rev. Mother Isabella Chalmers, and Lay Sister Sarah Ashton, of the Order of the Immaculate Conception!!!

A Sermon preached in St. Paul's Chapel, New York, on the occasion of the consecration of the Right Rev. John H. Hopkins, D.D. Bishop of the Diocese of Vermont; The Right Rev. Benjamin B. Smith, D.D. Bishop of the Diocese of Kentucky; the Right Rev. Charles P. Mc Ilrairie, D.D. Bishop of the Diocese of Ohio; and the Right Rev. George Wm. Doane, A.M. Bishop of the Diocese of New Jersey. By the Right Rev. HENRY U. ONDERDONK, D.D. Assistant Bishop of the Diocese of Pennsylvania.. New York: Printed at the Protestant Episcopal Press. Pp. 17.

THE rapid progress of Episcopacy in the United States, is a source of heartfelt gratification to the Church of England. And we think Bishop Onderdonk must have looked upon the day upon which he was called upon to "preach the consecration sermon," when four Bishops were admitted to their holy office, as the proudest and happiest of his life:—at all events the circumstance appears to have inspired him with more than usual eloquence, and the consequence has been a discourse calculated, not only to increase his own reputation, but to advance the cause of the extension of true religion, and the apostolic institutions of the Church. The Episcopal Church of the United States is at present governed by fourteen prelates, being an increase of four within the last few years; and we understand the extensive dioceses are to be further divided, and new ones called into existence, to meet the increasing wants of those vast regions, where a few years ago the name of Christianity was barely known, and certainly the sacred

orders co-existent with its first promulgation, were unheard of. All this, we rejoice to believe, argues favourably for the permanency of that established Church to which we glory to belong, and which has taken such deep root in the minds of those who, from their habits and locality, might have been supposed hostile to her institutions.

Lives of Eminent Missionaries. By JOHN CARNE, Esq. Author of "Letters from the East." Vol. I. [*Select Library*, Vol. VI. London: Fisher, 1832.] 12mo. Pp. 348.

Memoirs of the Life, Writings, and Character of the Late JOHN MASON GOOD, M.D., F.R.S. &c. &c. By OLINTHUS GREGORY, LL.D. [*Select Library*, Vol. VII.] 12mo. Pp. viii. 400.

THE volumes of the "*Select Library*" form by no means either an uninteresting or unentertaining collection. Of the "Polynesian Researches," with which the series commenced, it would be impossible to speak in terms of commendation equal to their merit; nor is Stewart's "Visit to the South Seas," which followed, deficient in valuable and instructive information. Carne's "Lucas" is an important missionary publication; and though we may not altogether coincide in some of the writer's sentiments, or approve of his manner of expressing them, we have, nevertheless, derived considerable pleasure from the perusal of his book. In the Memoir of Dr. Mason Good, his friend Dr. Gregory has sketched the portrait of a learned, amiable, and pious man, mistaken in some of his religious opinions, but "whose example and conversation afford many lessons of wisdom and virtue."

Fifty-one Original Fables, with Morals and Ethical Index. Written by A. C. R. Embellished with Eighty-five Original Designs by R. CRUICKSHANK, &c. &c. Also a Translation of Plutarch's *Banquet of the Seven Sages*; revised for this Work. London: Hamilton, Adams and Co. 1833. Pp. 251.

THIS is an English imitation of Lessing's Fables, at least in the manner of the application; but we do not deny the claim the author makes to originality, so far as the composition is concerned. There is

a good deal of pith and point in some of these fables, and in none a want of moral reflection, or pertinent application; and, on the whole, they are worthy of our approbation; but the price is rather more than convenient for those persons to whom the work would be useful. Of the Illustrations, many are very excellent; some, however, have not pleased us. The execution is good, but, save in one or two instances, there is not so much spirit as usually characterises the wit of Cruickshank. Bewick would have done for the work what the present illustrator has not—made every engraving a little history. The tail-pieces are, however, generally good, and the animals well delineated; but we wish the little picture at page 160 had been omitted, expressive as it is. Whether the writer be *Œdipus* or *Æsop* we know not, but his name in the title-page is as original as his designation in the preface.

Memoirs of the Life of the late Rev. John Merry, A. B. London: Hatchard. 1832. 12mo. Pp. 280.

A Memoir of Miss Mary Jane Graham, late of Stoke Heming, Devon. By the REV. CHARLES BRIDGES, M.A. Vicar of Old Newton, Suffolk. London: Seeley. 1832. 12mo. Pp. viii. 317.

• OF the sincere piety of the two individuals, whose memoirs are here presented to the world, as well as of the pure intention of the authors who have written them, we should be the last to entertain a doubt. The advantage to be derived, however, from disclosing the privacy of a retired, though exemplary, Clergyman, and of a devout, but (in our opinion) mistaken female, is at least questionable, and its policy by consequence unsound. That the examples of the good and great, whose exertions in the cause of the Gospel have been publicly performed, and publicly appreciated, should be handed down to posterity as examples in the pages of the biographer or the historian, is one thing; and that the private papers and solitary contemplations of a Christian pastor, or an "elect lady"—we use the term in an *applied* sense—should be blazed abroad in ostentatious eulogy, is another. We leave the two "pretty books" to those who relish such things: to ourselves—it may be bad taste—they are not palatable. *De gustibus non disputandum.*

A SERMON

FOR THE SUNDAY NEXT BEFORE EASTER.

MATTHEW xxvi. 31—35.

Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

In these words, which are taken from the second lesson for this morning's service, we have an account of one of the last conversations which took place between our blessed Lord and his eleven chosen disciples. Before, however, we examine its contents, let us consider the circumstances under which it was held. Now we must bear in mind that these eleven disciples, together with the traitor Judas, had been with their Lord throughout the whole course of his public ministry. At his call they had been willing to forsake all, and follow him. When the rich, and the wise, and the learned amongst their brethren, treated them with the utmost contempt, and even cruelty, they had boldly professed themselves his disciples. They had given up their usual pursuits and occupations ; they had resigned their accustomed habits and modes of living ; they had separated themselves from the society of their relations, friends, and acquaintances, and had attached themselves entirely to his person and his service ; and, for the space of at least three years and a half, they had now been his constant companions. Through evil report, as well as good report, they had steadily followed his steps.

On the other hand, during that period they had received from him repeated marks of his especial favour and affection towards them ; besides, they had been instructed daily by the gracious words which he spoke as man never before spake—words of the most tremendous warning, as well as words of the most cheering promise ; and they had been witnesses themselves of the amazing miracles with which he confirmed the truth of all that he uttered.

Moreover, they had themselves—and one of them, Peter in particular—plainly and decidedly confessed him to be the Christ. As, for instance, when he asked them whether they would leave him like others, Peter speaks for them, and says, " Lord, to whom shall we go ? thou hast the words of eternal life." (John vi. 67, 68.) And, on another occasion, the same Peter, in their name, witnessed that good confession, " Thou art the Christ, the Son of the living God." (Matt. xvi. 16.) Nay more ; they had even gone forth, as their Lord sent them, proclaiming to their countrymen the great truth, that he was the Messiah, the Saviour, and Deliverer, whom they had so long expected ; and had been enabled

themselves to prove their words to be true by the mighty works which they performed in his name. (Luke x. 17.)

From these circumstances it might very naturally have been expected that there could be little danger of the chosen disciples becoming unfaithful to their Lord. But, alas! there was the greatest possible danger on that head. And of this their Divine Master, foreknowing as he did all things, was too well aware. He knew that a time of the severest trial was just at hand. He knew that he was himself on the point of being taken from them, and that the approach of danger to himself would have a fatal effect upon them. Repeatedly, in the course of his instructions, had he warned them of the evils which were now coming upon him; but all in vain. He had told them that "the Son of man should suffer of men," (Matt. xvii. 12.); that he should "give his life a ransom for many," (Matt. xx. 28.); and yet further, only a very short period before he uttered the words of my text, he gave them this statement, which is so plain, that we might have thought it impossible to mistake it: "Ye know," said he, "that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified," (Matt. xxvi. 2.); and afterwards even spoke to them of his burial as near at hand. (ver. 12.) Yet it is clear that they still understood none of these things. Their eyes were so blinded by prejudice, that their Lord's plain declarations, as well as the force of their own Scriptures, were foretold that the Messiah must suffer,* were entirely lost upon them. Still, however, as the fatal hour drew nigh, and was close at hand, he once more refers to the subject, and even tells them beforehand what they would do when it was come. After having established that holy rite, which he intended to be a mark of his disciples' attachment to him when he had left them—the Lord's Supper—"then saith Jesus unto them," in the words of my text, "all ye shall be offended because of me this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." Thus he told them of his death, as about to be accomplished that very night; thus he told them of the manner in which they would be offended at what would happen to him, and consequently forsake him. He spoke, you will observe, of both these things as having been, years before, foreseen and foretold by one of their own inspired prophets, Zechariah. (xiii. 7.) He told them also that he would afterwards rise again from the dead; and assured them that, notwithstanding their desertion of him, he would be ready to meet them again, if they followed him into the country which he named, into Galilee.

But, plain and decided as his declarations were, they did not believe them. Peter, who was generally the most forward on all occasions, immediately repels with warmth the charge brought against him. So confident is he in himself, that he declares that even if all the rest might become unfaithful, he would be faithful, though he should stand alone in the world. He immediately answered, "Though all men shall be offended because of thee, yet will I never be offended." But how much better

Such, for instance, as Isaiah liii. and Zechariah xiii. 7.

did his Lord know him than he knew himself! This boastful speech called forth a still more minute and particular charge against the speaker himself: "Jesus said unto him," with marked emphasis, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." But, impressive and positive as this assurance was, the whole was without weight on him to whom it was addressed: for Peter said again, "Though I should die with thee, yet will I not deny thee." Nor were the rest of the eleven in any degree nearer to conviction; for we read that, "likewise also said all the disciples."

But, in the event, which of these opposite declarations, those of our Lord, or those of his disciples, proved to be the truth?—the word of God, or the word of men? The close of the history, as contained in the chapter just read, will sufficiently answer these questions. It will be necessary for us to pause only for that short period during which our blessed Lord retired with his disciples to his favourite garden of Gethsemane, for the purpose of devotion, before we shall mark the approach of an armed band, brought thither by the traitor Judas, to take away his Divine Master to judgment and to death; and then, if we seek for the eleven self-confident disciples, amongst those who attended him in his hour of trial, we shall seek for them in vain. A member of their own body, Matthew, one of the eleven, has left us this plain record: "Then all the disciples forsook him and fled." (ver. 56.) Where was now their affection and attachment for their Divine Master? What had become of their bold and confident resolutions? Alas! they had all vanished away. They were all offended because of him that night. Scarcely had they seen him betrayed, and delivered up into the hands of wicked men—even before the Shepherd had been finally smitten, according to the sure word of prophecy—the sheep were scattered abroad. Their fear of death had overcome their love of the Prince of Life.

But, we may ask, was Peter also of the guilty number? Did he, after all he had said, fly with the rest? He did: for it is expressly said, that they *all* forsook their Master, and fled. It is true, he did afterwards summon resolution to follow his Lord into the high-priest's palace. He did not this, however, with any intention of shewing the strength of his attachment to him by then confessing him openly before men, but simply "to see the end" of the matter; and even then, it was at such a distance behind, as proved that he had no wish to be suspected of belonging to his company, since it is expressly stated, that it was "afar off." He did, moreover, enter the high-priest's palace; but, when there, he contented himself with remaining in obscurity, "sitting with the servants." But, even there, he could not escape observation. Three times was he charged with belonging unto Jesus; and thus three times was he called upon to acknowledge him as his Master. But instead of confessing him even once, he disowned and denied him: he repeated that denial thrice; repeated it after sufficient space for recollection, and at last, to use the expressive language of a most admirable commentator,* "bound the lie upon his soul with

* Dean Stanhope's Paraphrase on the Epistles and Gospels for the Year; one of the most useful works for the assistance of the Church of England Minister which we possess.

solemn oaths and imprecations." No sooner had he so done, than, as we read (ver. 74.), "immediately the cock crew."

Now, what could be more complete, than the fulfilment of our Lord's words? They were, in every respect, accomplished to the very letter. All the eleven disciples *were* offended because of him that night; and, before the cock crew, the confident Peter *had* denied him thrice. It remains only to see whether their Lord did go before them into Galilee, and what took place in consequence.

What became of the disciples when they were scattered abroad, like sheep without a shepherd, we are no where informed. The only account we find left us of any of them relates to Peter. Of him it is recorded, that, when he had completed his denial, immediately he remembered the word of Jesus, which said unto him, "Before the cock crow thou shalt deny me thrice:" thus conviction suddenly flashed upon his mind; he saw the real character of his conduct towards his kind Master and Lord; and the consequence was, that "he went out," and, as well he might, "wept bitterly." (ver. 75.)

Nor did he weep in vain. His tears, we may be assured, were tears of penitence; his anguish, the offspring of a truly contrite heart; his sorrow, such godly sorrow as worketh repentance not to be repented of; since they were all accepted of God, all favourably received by that Divine Master, against whom he had so deeply sinned.

Nor can we doubt that the painful feelings of the other ten disciples, in some degree, resembled those of Peter; or that their manner of expressing them was, in some measure, similar to his: Allowing, of course, for their different characters, and temperament of mind and constitution, we cannot question but that, when they saw what they had done, they retired into themselves; that each deeply condemned his own unfaithfulness to his Lord; and each gave some decided evidence of his bitter and sincere repentance.♦

That they were all pardoned and accepted, as well as Peter, we are well aware. As soon as they were reminded, by the women sent for the purpose by the angel at the grave (Matt. xxviii. 7.), and afterwards by their Lord himself (ver. 10.), of his gracious promise, which is recorded in my text, to meet them again after his resurrection from the dead, "then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." (v. 16.) There he met them, according to his word; acknowledged them again as his disciples; received them again into his favour; and, as an encouragement to future faithfulness, promised that, after his departure from them, he would ever be spiritually present with them, to instruct, protect, and guide them.

Such is the interesting history suggested to our consideration by the words of my text; and I think it may be made, by the blessing of God, as instructive as it is interesting.

I. And I cannot pass over without an observation on the weight which this history gives to the character of the writer of this Gospel, St. Matthew, as concerns his truth as an historian. Men, we know, are seldom inclined to relate circumstances which tell much against themselves, or even against those with whom they are connected. Where such exist, they generally pass them over in silence, or, if they cannot avoid mentioning them, they soften them down as much as possible.

But such, we see, was not the case with this sacred writer, when he wrote concerning himself and his companions. Ignominious as their treatment of their Lord was, he yet places it in its true light. There is no attempt to gloss it over. Its guilt is not made light of. Is not this just the conduct of a man who was resolved to speak the whole truth, without regarding the consequences? Surely it is. "There can be no stronger proof," says an acute divine,* "of the candour of the sacred writers, than is afforded by the manner in which they speak of their own characters, and their own faults and weaknesses." Would to God that the unbeliever could be brought to view only this one point in its true light! For it could then scarcely fail to lead him on to feel assured that the whole Gospel, from the beginning to the end, is true, and therefore must be, what it claims to be, the word of God himself.

II. But the point which I would chiefly insist upon is, the warning which this history gives of the frailty and weakness of human nature; and the awful danger of trusting in it in working out our salvation. The conduct of the ten disciples was alone a sufficient evidence of these things. But perhaps there never was a more melancholy example displayed to the world of the utter insufficiency of man's unaided powers and resolutions, and the fatal folly of placing any confidence in self, than that afforded by Peter. What expressions could have been used more fully to display a firmness of resolution and purpose, than that which was uttered by that disciple? What language could be more solemn or stronger, than that in which they all joined? Nor can we, I think, for a moment question their sincerity, when they thus expressed themselves. When Peter declared that nothing should induce him to be offended at his Master's fate; when he said that he would rather die with him than deny him; when the rest all echoed his words; there can be no doubt that they all, at the time, believed and felt what they uttered. Yet, in the hour of trial, they all were offended—they, one and all, fell; and he that was most bold and confident, stumbled most heavily on the rock of offence, and fell the deepest of them all. Oh, what a lesson is this to every one who "thinketh he standeth, to take heed lest he fall!"

III. But, as the history affords a warning to those who stand, so it also yields a word of comfort and encouragement to those who, having fallen, feel within themselves an earnest desire to repent and return to Christ. It is worthy of remark, that even before the Apostles had forsaken their Lord, he held out to them a most gracious promise, which they did not indeed understand at the time,—that he would be ready to receive them again, even after their treatment of him, if they would return to him, as he directed. Moreover, no sooner was he risen, than he sent especial messengers to remind them of that promise: and when they did come to him in Galilee, he pardoned the conduct even of Peter, he being penitent, and he freely forgave them all. From this we may learn, that, grievous as the guilt is of those who depart from grace given, and fall into sin, yet the place of forgiveness is not to be denied to them, if, by the grace of God, they arise again, and truly repent.

* Dr. Graves.

IV. One remark more, before we conclude, is necessary to make the matter complete. We have seen, very plainly, how vain it is for man to attempt, in his own strength, to resist the force of temptation; and how tremendous, therefore, is the danger of those who hope to follow the steps of their master, Christ, relying solely on their own powers and resolutions. But we may well ask, On what, then, may we rely? If we must not trust in ourselves, in what may we trust? It is good, it is important, nay, it is absolutely necessary, that we should be convinced that we have no power of ourselves to help ourselves. And why? Because it leads us naturally to inquire where that power is to be found, in which we may put our trust. Nor need we long inquire, without obtaining a sufficient answer. The writings of these same Apostles and their companions will soon guide us to the source from whence they afterwards drew their strength; and teach us how to draw from thence, each one of us, strength for ourselves; whilst, at the same time, their history, as well as the history of all those who have followed their steps, will prove how fully and entirely we may place our confidence in the same support which ever supported them. If we will learn of them, deeply conscious of our own miserable weakness, we shall hear, with delight, of the powerful influence of divine grace; we shall seek, with the utmost earnestness, through Christ, the mighty aid of the Holy Spirit; and, reposing our perfect reliance in the all-sufficiency of his strength, we may then follow our Saviour's steps, with confidence in the result; being assured that, whatever trials and difficulties may meet us in the way, we shall be enabled to go on, conquering and to conquer; and so, in the end, be enabled to finish our course with joy.

In conclusion, then, my brethren, let me address one or two classes of persons on some of the points which have been now considered. And,

1. Let me speak a word to those who are now actually engaged in the service of Christ, who are sincerely attached to him, and are, in some measure, treading in his steps. Consider, I beseech you, what a warning is here given you, to beware of falling from your steadfastness. It is, I know, a favourite doctrine with some, that persons, when once deeply interested in the salvation of Christ—when once enabled, by divine grace, to enter on their Christian course—never can fall, or, at least, not finally, and for ever. But I feel persuaded that they cannot arrive at this conclusion from a fair view of the general tenor and spirit of the Scriptures, but rather, from that most dangerous of all courses, the taking single texts of holy writ by themselves, and explaining them without any reference to what goes before or follows after, and, therefore, wresting them from their original and proper meaning, and setting them against texts which are of a plain and unquestionable character. But let me entreat you, brethren, not to be led away by such delusions; flattering as they are to human pride, and fatal, it is to be feared, to Christian perseverance. Taking caution from the example of the self-confident disciples now before us, let us learn to fear for ourselves, lest we also should be, in like manner, tempted, and so fall like them. We may have been, for some time, amongst the true disciples of Christ; we may have renounced and forsaken the follies and vices of the world, and followed him through evil report as well as good report; and yet there

may be danger still. Trials will come — dangers will arise — stumbling-blocks and rocks of offence will lie in our way. We may even yet be tempted to deny and forsake the Saviour in whom we trust, the Redeemer whom we love, the Master whom we delight to serve. Let us be humble, then, and watch unto prayer. Let us not be high-minded, but fear. Let us tremble for our own weakness, but let us be ever confident in Christ, ever striving against sin, ever persevering in godliness, and ever hoping that He which has begun a good work in us, will continue it until the day of our Lord Jesus Christ.

2. There may, perhaps, be amongst you, some one or more unhappy beings, who, having been tempted to forsake their only Saviour in an evil hour, are now deeply smitten with their guilt, and tremble at their danger. If there be but one thus mourning over his sin, let me address that one, and entreat him or her to consider well the history of Peter and his companions. I know that Satan will use all his arts to hold that unhappy person in his grasp. I know that he will tempt him to believe that there is no place of pardon for him. I know that the person himself will be hard to be persuaded to hope that the Saviour, gracious as he is, will ever look favourably upon him again. But, my brother, or my sister, if you do really repent, and are heartily sorry for your great offence, you must not despair. Remember that the same gracious Being who watched over his chosen and beloved disciples with so much tenderness and care, now, in like manner, watches over you. The Son of God himself, though no longer upon earth, yet is ever present with you. Fallen and faithless though you have been, he still wishes to have mercy upon you. Your grief and misery is, no doubt, the work of his Spirit within you. Oh! return, then, to God, through his Son Jesus Christ, and, be assured, he will receive you, if you faint not; and though he may delay, for a time, to try you, yet, in the end, he will pardon you, as he did the guilty disciples, and finally restore you to his favour.

3. But I must not close without a word of warning to a different class of persons. There are, we must know, a vast number amongst those who call themselves Christians, who will not come exactly under either of these descriptions. They cannot be said to be standing or walking in the ways of Christ; neither can they be well said to have fallen away from them, inasmuch as they never were really in them. It is true, they may have been baptized into his church, and thus called to his service; instructed they may have been, in some degree, in his Gospel; and, perhaps, may have, from the example and habits of others around them, discharged some of the duties which it enjoins. But still, they have never been heartily engaged in the work. Through carelessness and a want of thought, they have permitted themselves even to trifle with the Gospel, and treated it with indifference; or from the love of pleasure, or the love of gain, or the love of sin, they have even had a dislike to the Gospel. In either case, they never have yielded their heart and affections, their mind and understanding, their whole life and soul, to the guidance of the Holy Spirit, to the faith and obedience of Christ. My brethren, if there be here present, as I doubt not there are, those who feel that this is in every way your case, consider, I entreat you, what you have done, and in what danger you stand. Think not,

because you have nothing to do with the Gospel, that the Gospel will have nothing to do with you. Rather think, that if it be so difficult a labour, even for the best, to work out their own salvation, as we know it is; and if there be a danger of the most faithful failing in their work, if they presume to rest in themselves, or relax in their endeavours; what must be the fate of those who never enter on the great work at all! In the words of St. Peter himself, "If judgment must begin at the house of God, what shall be the end of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 17, 18.) May God Almighty grant you grace to feel the power of these words, and lead you to repent, and make your calling and election sure! And may he be pleased, by the influence of the Holy Spirit, "to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall; and finally, to beat down Satan under our feet," through Jesus Christ our Lord! Amen.

D. I. E.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXX.

FATHERS OF THE THIRD CENTURY.

TERTULLIAN.—(continued.)

Quid Tertulliano eruditius, quid acutius? — *Jerom. Epist. ad Magn. 81.*

TAKING now the works of Tertullian in the order of Bishop Kaye's classification, the first on the list is the Tract *de Pœnitentia*. That it was written before his lapse into Montanism may be safely inferred from the change in his opinions, as expressed in the Treatise *de Pudicitia*, which was written after that event. The tract commences with a description of the strict course of probation to which the catechumens were subjected, before they were admitted into the number of the faithful by baptism (§§. 1—5.). In order to the reception of this rite, the necessity of repentance and amendment of life is solemnly enforced; and the Father argues with much earnestness against a prevailing error respecting the remission of sins conferred on the baptized, which was perverted into a reason for the previous indulgence of those lusts and passions, from which it would afterwards be necessary to abstain. *Non ideo abluimur*, he observes (§. 6.), *ut delinquere desinamus, sed quia desiimus*; and it was required of the convert to abstain, with all diligence, from those sins which he had renounced at the font. If, however, he fell again into sin, he might be restored to the favour of God and the communion of the Church, by making a public confession of his guilt, fasting in sackcloth and ashes, and performing other acts of penance in proportion to the magnitude of his offence. A refusal to submit to this ceremony, termed *Exomologesis*, was believed to consign the offender to eternal perdition; nor could its benefits be obtained in case of a second relapse (§§. 7—12.). Still, though the Church could not absolve, it did not follow that God could not pardon; for he plainly

intimates that repeated pardon is 'no encouragement for repeated sin.* By a strange perversion of the sense, the Romanists represent the *Exomologesis* as a *private*, not a *public*, act.† Throughout his works Tertullian has not a single allusion to the practice of auricular confession in the primitive Church.

The ante-Montanist date of the Tract *de Oratione* principally rests upon the testimony of Hilary.‡ It opens with a few remarks on praying in secret, and the use of long prayers (§. 1.), introductory to a running commentary on each separate petition of the Lord's Prayer, which he describes as a comprehensive epitome of the whole Christian doctrine (§§. 2—9.). After observing that this prayer should always form part of our devotions, and enforcing the necessity of approaching the throne of grace in a proper frame of mind (§. 10.), Tertullian proceeds to object to certain practices, which had been introduced into the Christian worship, as heathenish and superstitious. Upon these grounds he disapproves of the custom of washing the hands, and throwing off the cloak, before the commencement of the public prayers; of sitting down at their conclusion; and of praying so loudly as to interrupt the congregation; recommending, on the contrary, the raising of the hands to heaven, an humble and modest demeanour, as exemplified in the parable of the pharisee and publican, and the salutation with the kiss of peace at the conclusion of the service (§§. 11—14.). The tract is imperfect at the end; but nine additional sections are attached to it in Semler's edition. They treat of the indecency of virgins appearing unveiled in the church (§§. 15, 16.); of kneeling in prayer (§. 17); of the place and the hour of prayer (§§. 18, 19.); of the duty of urging a Christian brother to participate in public worship (§. 20.); of concluding our prayers with an "hallelujah" (§. 21.); and of the sacrificial import and efficacy of prayer (§§. 22, 23.). This addition bears strong internal marks of spuriousness.

Felix sacramentum aquæ nostræ, qua abluti delictis pristinæ cæcitatibus in vitam æternam liberamur! Such is the exordium of the Tract *de Baptismo*, which is directed against the heresy of a female, named *Quintilla*, who maintained that faith alone, without baptism, was necessary to salvation. "So essential is water," observes Tertullian, "to the new birth of Christians, that they are, as it were, *pisciculi secundum ichthys nostrum Jesum Christum* (§. 1.); in allusion to the words *Ἰησοῦς Χριστός, Θεοῦ υἱός, Σωτήρ*, of the initial letters of which the word *ἰχθύς* is composed.§ He then proceeds to notice the consecration of the water by prayer to God, observing that its sanctification is effected by the Holy Spirit, brooding over the face of it as at the creation, through the intermediate agency of angels; and that there is no difference

* De Pœnit. §. 7. *Nemo idcirco deterior sit, quia Deus melior, totiens delinquendo, quotiens ignoscitur.*

† See Baron. Ann. 56.

‡ Comment. in Matt. c. 5.

§ In the Sibylline verses there are some acrostics beginning with these letters; and it has thence been inferred, on the supposition that these verses were the work of Montanus or a Montanist, that Tertullian was a Montanist when he wrote the Treatise *de Baptismo*. But the forgery is generally admitted to have been prior to the rise of this heresy; and there is certainly no evidence that the writer of the Treatise was a believer in the new prophecy.—See Bishop Kaye.

whether a man be baptized in the sea or in a river, in a pond or a lake, in the Jordan or the Tiber (§§. 2—4.). The power communicated to the water by the angel, who is represented as forerunner of the Spirit, as the Baptist was of Christ, is described as analogous to the healing efficacy of the waters of Bethesda; and as restoring to the convert that Spirit of God, originally inspired by the Creator, but lost by Adam's transgression (§§. 5, 6.). After explaining some of the forms observed in the administration of the rite (§§. 7—9.), Tertullian offers some remarks upon the baptism of John, with reference to our Lord's question to the Pharisees, in Matt. xxi. 25., and the Baptist's message to Christ, in Matt. xi. (§§. 10, 11.), and considers it probable that the Apostles, with the exception of St. Paul, were baptized with John's baptism (§. 12.). To an argument urged by Quintilla, that Abraham pleased God by faith without baptism, he replies that the case is altered under the Gospel, as fully appears by our Lord's command, "to baptize all nations, in the name of the Father, Son, and Holy Ghost;"* and his conversation with Nicodemus (§. 13.); and he shews that St. Paul's declaration, in 1 Cor. v. 17. is limited to the circumstances under which he wrote, and that he had already baptized Gaius, Crispus, and the family of Stephanas (§. 14.). He maintains that baptism ought not to be repeated, and that the baptism of heretics is invalid (§. 15.); that martyrdom was a second baptism, more efficacious than the first, of which it would supply the place (§. 16.); that lay-baptism is lawful, inasmuch as every Christian is in some degree a priest (§. 17.); that the baptism of infants should be delayed, upon the principle that the age of innocence requires no remission of sins;† and that of unmarried persons and widows, from the multitude of temptations to which they are exposed (§. 18.). In this chapter he also alludes to the custom of having *sponsors*. With respect to the time for administering this sacrament, he regards Good Friday and Whitsunday as the most appropriate occasions, though it can never be out of season (§. 19.); and concludes by advising that the candidate be duly prepared for its reception by prayer, and fasting, and confession of sins (§. 20.).

From the tone of severe reprobation in which he subsequently spoke of second marriages, compared with the moderation exhibited in the two books *ad Uxorem*, there is little doubt of their having been written before Tertullian had imbibed the more rigid notions of the Montanist. In the first book he endeavours to dissuade his wife, in case she should survive him, to abstain from a second marriage; speaking of the intercourse between the sexes as, in itself, a sensual impurity (*dedecus voluptuosum*), instituted at the creation for the mere purpose of peopling the world, but only allowed under the Gospel, which restricted a man to one wife, in compassion to human infirmity (§§. 1, 2.). Thus he proceeds to explain 1 Cor.

* That baptism was administered in the name of all the three Persons in the Trinity in his time, and the catechumen examined as to his faith in this article of belief, is manifest from many passages in Tertullian's writings. Thus, *adv. Prax.* §. 26. *Nec semel, sed ter, ad singula nomina et singulas personas tingimur*; which substantiates the custom of *triple immersion*, with reference to each person respectively.

† Bishop Kaye points out the inconsistency of this advice with the conviction, which he manifests on other occasions, of the absolute necessity of baptism to relieve mankind from the injurious effects of Adam's fall.

vii. 9. as merely sanctioning marriage as the less of two evils (§. 3.), and advises his wife to follow the example of those Christian sisters (§. 4.), *quæ nullam formæ vel ætatis occasionem sanctitati anteponunt; malunt enim Deo nubere; Deo speciosæ, Deo sunt puellæ.* Among other arguments for continued widowhood, he maintains that God, in taking to himself the husband, indicates his pleasure that the wife should be a widow (§§. 5—7.); and that, as the inducements to a second marriage are stronger than to a first, *quia facile est non appetere quod nescias* (§. 8.), so is the merit of abstinence increased. Fearful, however, that she might be unwilling to impose upon herself this restraint, he cautions her, in the second book, at least not to intermarry with a heathen (§. 1.). This, he says, would be nothing short of adultery; and he grounds his opinion upon 1 Cor. vii. 39, wherein he explains the words *only in the Lord*, as limiting the marriage to a *Christian* (§. 2, 3.). He admits, however, that a marriage contracted with a heathen, before the conversion of either party, ought not to be dissolved, though it must be extremely difficult for a Christian woman, who is married to a Gentile, to perform the duties which she owes to God, to her own soul, to the poor, and to the Church (§§. 4—8.). The book concludes with a glowing description (§. 9.) of the blessedness of that marriage, which is duly sanctioned by the Church. “*Unde sufficiamus ad enarrandam felicitatem ejus matrimonii, quod Ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, angeli renunciant, pater rato habet? Nam nec in terris filii sine consensu patrum recte et jure nubunt. Quale jugum fidelium duorum unius spei, unius voti, unius disciplinæ, ejusdem servitutis? Ambo fratres, ambo conservi; nulla spiritus, carnisve discretio, atqui vere duo in carne una: et ubi caro una, unus est spiritus. Simul orant, simul voluntantur, et simul jœjunia transigunt; alterutros docentes, alterutros hortantes, alterutros sustinentes: in Ecclesia Dei pariter utrique, pariter in convivio Dei, pariter in angustiiis, in persecutionibus, in refrigeriis; neuter alterum cclat, neuter alterum vitat, neuter alteri gravis est: liberè æger visitatur, indigens sustentatur: cleemosynæ sine tormento, sacrificia sine scrupulo, quotidiana diligentia sine impedimento: non furtiva signatio, non trepida gratulatio, non muta benedictio: sonant inter duos psalmi et hymni, et mutuo provocant quis melius Deo suo cantet. Talia Christus videns et audiens gaudet; his pacem suam mittet: ubi duo, ibi et ipse; ubi et ipse, ibi et malus non est.*”

It seems that dissensions had arisen among certain Christians who had been thrown into prison on account of their religion. On the subject of these disputes Tertullian addressed them in the Tract *ad Martyres*, and entreats them not to *grieve the Holy Spirit* by conduct so unworthy of Christian meekness and brotherly love; adverting to the honour in which martyrs were held, inasmuch as through their intercession penitents were sometimes restored to the communion of the Church (§. 1.). He offers sundry topics of consolation under their sufferings; and represents imprisonment as a privilege (§. 2.) by which they were spared the anguish of witnessing the iniquities, the profligacy, and the idolatry of the times. As a motive to constancy and patience, he sets before them the example of suffering in the persons of eminent Heathens (§§. 3—6.); and observes, “*Hæc, benedicti, non sine causa Dominus in seculum admisit; sed ad nos et nunc exhortandos, et in illo die*

confundendos, si reformidaverimus pati pro veritate in salutem, quæ alii affectaverunt pro vanitate in perditionem. One of the instances produced is that of the philosopher *Perigrinus, qui non olim se rogo immisit.* Hence the Treatise was written at no great distance from the year 170, and there are other reasons for dating it before the writer's secession from the Church.*

The author's sentiments on the subject of persecution, advanced in the Tract *de Patientia*, differ so widely from those which he subsequently adopted, that there is no difficulty in classing this also with those written before his lapse. It is an eulogium on Patience, containing some extravagant and erroneous opinions, but not altogether unworthy of attention. After describing the merciful forbearance of God in his dealings with sinful men, and the submission of Christ to the Father's will in taking upon him our flesh, and in the endurance of every species of indignity and suffering during his ministry on earth (§§. 1—6.); Tertullian enforces the duty of patience under the loss of property (§. 7.), under persecution (§. 8.), under the loss of relations and friends (§. 9.), and under personal injury (§. 10.). He then observes, that afflictions are earnest of God's love, and sent for our spiritual good (§. 11.); urges the forgiveness of injuries *till seventy times seven* (§. 12.); and, producing a variety of examples in illustration of the advantages arising from the exercise of a meek and patient spirit, concludes with some pious reflections on its acceptableness in the sight of God (§§. 13—15.).

There is no Montanism in the Treatise *adversus Judæos*, though it bears some marks of considerable interpolations. Its object is to set aside the exclusive claims of the Jews to be considered as God's chosen people, and to prove that Jesus was the promised Messiah. With respect to the first point of debate, Tertullian maintains that the Law of Moses, in which they made their boast, was never intended to be of perpetual obligation; and that it was, in fact, only a repetition of the Law given to Adam (§. 1.). He then starts a fanciful notion (§. 2.), that in eating the forbidden fruit, our first parents had violated every commandment of the Decalogue. Circumcision is proved to confer no title to exclusive favour, as Abraham had pleased God in uncircumcision (§. 3.); and the Jewish Sabbath and sacrifices are shewn to be types of a more spiritual worship under the dispensation of the promised Messiah (§§. 4—6.). To shew that Jesus was the Messiah, which is the second point in the discussion, Tertullian appeals to the prophecies of the Old Testament (§. 7.); of which some, as that of the *seventy weeks*, predicted the time (§. 8.), and others, as Isaiah vii. 14. connected with viii. 4, the *circumstances* of his birth (§. 9.). As to his ignominious death, that grand stumbling-block which the Jews raised upon the declaration in Deut. xxi. 22, he replies (§. 10.) that Christ, who did no sin, could not be included in the curse; and, though the precise mode of his death was not expressly foretold, it was yet very clearly prefigured. In proof of this, he produces (§. 11.) from the Scriptures several imaginary allusions to the form of the cross; and adverts (§. 12.) to a prediction by

* After that event, for instance, he maintained that the Church had no power to pardon certain crimes, and ridiculed the respect which was paid to the intercession of a martyr. See *de Pudic.* §. 22.

Amos (viii. 9.) of the darkness of the crucifixion, and those passages (Ezek. viii. 12. Deut. xxviii. 64. Ps. ii. 7. Isai. xlii. 6.) which foretell the dispersion of the Jews, the destruction of Jerusalem, and the call of the Gentiles. The seed of Judah, he continues (§. 13.), no longer remains in Bethlehem where Messiah was to be born; and concludes (§. 14.) with referring the unbelief of the Jews to their ignorance of two advents of Christ, the one in humiliation, and the other in glory; both of which were announced in the Scriptures.

In the Treatise *de Præscriptione Hæreticorum*, Tertullian objects against heresies *in general*, on the score of their novelty; promising, in the concluding paragraph, a *particular* refutation of some of them at a future period. It may therefore be inferred that it was written before any of his works against individual heretics; and Bishop Kaye is unquestionably right in his conclusion, from a passage in the beginning of the first book against Marcion, that it preceded that work. There are references to it in the Treatises *de Carne Christi*, and against *Hæmogenes*; nor does it contain the most distant trace of Montanism throughout. The word *præscriptio*, be it observed, is a law term, excepting against the grounds of an action *in limine*, and shewing that the plaintiff ought not to be heard. To allay the disquietude which the rapid progress of heresy in the Church had raised in the minds of many sober Christians, Tertullian opens his Treatise with the observation that our Lord himself had foretold the prevalence of the existing divisions, and that St. Paul considered them as a means of trying the faith of the brethren (§§. 1—4.). He then enlarges upon the mischievous nature of heresy, and traces the tenets of the different sects to the Grecian philosophers (§§. 5—7.). Against the continued appeals of the sects to the authority of Scripture, he argues that such appeals are futile on the part of those, who differ as much among themselves as they do from the Church (§§. 8—12.); lays down a *rule of faith** by which all inquiries into Scripture should be conducted (§. 13.); and, excepting against all arguments urged by heretics from the Bible, because they rejected some books, mutilated others, and put their own perverse interpretations upon all (§§. 14—19.), he establishes his rule upon the authority of Apostolical tradition (§§. 20—26.).† Having

* This *Regula Fidei*, which Tertullian builds upon the authority of the Apostles, not indeed as compiled by them, but as deducible from their writings and oral communications, contains nearly all the articles of the *Apostles' Creed*. This it is: "*Unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxit, per verbum suum primo omnium demissum. Id verbum filium ejus appellatum, in nomine Dei variè visum a Patriarchis, in Prophetis semper auditum, postremo delatum eæ spiritu Dei patris et virtute in Virginem Mariam, carnem factum in utero ejus, et ex ea natum egisse Jesum Christum; exinde prædicasse novam legem, et novam promissionem regni cælorum: virtutes fecisse: fixum cruci: tertia die resurrexisse: in cælos ereptum sedere ad dexteram patris: misisse vicariam vim Spiritus Sancti, qui credentes agat: venturum cum claritate ad sumendos sanctos in vitæ æternæ et promissorum cælestium fructum, et ad profanos judicandos igni perpetuo, facta utriusque partis resurrectione cum carnis restitutione.*" In the tract *de Virginibus velandis* (§. 1.) there is a similar *Rule*, written after Tertullian's fall, and containing, as might be expected, an allusion to the Paraclete of Montanus. The same is also observable of the *Rule* in the Tract against *Praxeas* (§. 2.); and the absence of such allusion in the above quotation confirms the opinion that Tertullian was still in the right faith.

† That Tertullian did not refer to tradition, as an authority *paramount* to Scripture, see Bishop Kaye, in his *Addenda*, p. 587.

confirmed the orthodoxy and genuineness of these traditions from their uniform consistency in different Churches, and from their superior antiquity to any of the dogmas of heretical sects, of only a few of which there is mention in the Apostolical writings, and of them for the purpose of anticipated condemnation; he contends that heretics are not entitled to the name of Christians,* and that the true faith can only be found in those churches which were the depositaries of the authentic Scriptures, and could trace the regular succession of their bishops from the Apostles to the present time (§§. 27—40.). So far, however, were the heretics from being able to trace this succession, that the layman of to-day was a bishop to-morrow, and that without any inquiry into his qualifications for the discharge of the sacerdotal office. There was no union among them, no authority, no discipline; they agreed in one point only, that of acting in opposition to the truth; their doctrine tended to the perversion of the believers, not to the conversion of the Gentiles; many of them had no place of public worship; fortune-tellers and magicians had more influence on their minds than religion; all sense of moral obligation was lost among them, and they had no fear of God before their eyes (§§. 41—44.). With this picture of heretics in general, and the promise, above-mentioned, of returning to the subject in a more specific form (§. 45.), Tertullian concludes this treatise, which *Fleury* considered one of the most valuable of his works. The seven additional sections, which are not found in the *Codex Agobardi*, are manifestly spurious. They are directed respectively against the heresies of *Simon Magus*, *Menander*, *Saturninus*, *Basilides*, and the *Nicolaitans* (§. 46.); the *Ophitæ* and the *Cainites* (§. 47.); *Carpocrates*, *Cerinthus*, and *Ebion* (§. 48.); *Valentinus* (§. 49.); *Marcus* and *Colarbasus* (§. 50.); *Cerdon*, *Marcion*, *Lucan*, and *Apelles* (§. 51.); *Tatian*, and the *Cataphrygians* (§. 52.); and *Blastus*, the two *Theodoti*, and *Praxeas* (§. 53.). In §. 52. *Montanus* is distinctly classed with the *hæretici, qui sunt secundum Phrygas*.

We had hoped to have made greater progress with the writings of this Father; but, concise as our analyses are, and pointing only to the heads of argument, they necessarily occupy considerable space. A less comprehensive sketch would scarcely give a tangible idea of the several writings. If our limits will in any way permit, we shall go through the second class of works next month; but if not, our readers will prefer a full account of a portion, to a meagre one of the whole.

ANCIENT ANAGRAM.

MR. EDITOR,—Having observed in a late number of the *CHRISTIAN REMEMBRANCER* a remarkable anagram on the question of Pilate to our Saviour: "*Quid est veritas?*" "*Vir est qui adest;*"—I beg to offer another very ancient anagram, illustrative of that passage in *Isai. liii. 7*. "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb." Σὺ ἡ ὤμο. Thou art that sheep, Ἰησοῦς.

I am, your obedient Servant,

I. T. H

* Sect. 37. *Si enim Hæretici sunt, Christiani esse non possunt.*

THE UNDECEIVING OF THE PEOPLE IN THE POINT OF
TITHES. BY PETER HEYLYN, D.D.—A.D. 1648.

(Continued from p. 112.)

Second :—That there is no man in the kingdom of England, who payeth any thing of his own towards the maintenance and support of his Parish Minister, but his Easter-Offering.

And that is a paradox indeed, will the reader say. Is it not visible to the eye, that the Clergy have the tenth part of our corn and cattle, and of other the increase and fruits of the earth? Do not the people give them the tenth part of their estates, saith one of my pamphlets? Have they not all their livelihoods out of our purses, saith another of them? Assuredly neither so, nor so. All that the clergy doth receive from the purse of the subject, for all the pains he takes amongst them, is two-pence at Easter. He claims no more than this as due, unless the custom of the place, (as I think in some parts it is) bring it up to six-pence. If any thing be given him over this, by some bountiful hand, he takes it for a favour, and is thankful for it. Such profits as come in by marriages, churchings, and funeral-sermons, as they are generally small, and but accidental, so he is bound unto some special service and attendance for it. His constant standing fee, which properly may be said to come out of the subject's purse, for the administration of the word and sacraments, is nothing but the Easter-offering.

The Tithes are legally his own, not given unto him by the subject, as is now pretended, but paid unto him as a rent-charge, laid upon the land; and that before the subject, either lord or tenant, had any thing to do in the land at all. For, as I am informed by Sir Edward Coke, in his Comment upon Littleton's Tenures, lib. 1. cap. 9. sect. 73. fol. 58. "It appeareth by the laws and ordinances of ancient kings, and especially by king Alfred, that the first king of this realm had all the lands of England in demesne, and *les grands manours et royalties*, they reserved to themselves, and with the remnant they, for the defence of the realm, enfeoffed the barons of the realm with such jurisdiction as the court baron now hath." So says the professed champion of the common laws.

And at this time it was, when all the lands in England were the king's demesne, that Ethelwolph the second monarch of the Saxon race, (his father, Egbert, being the first which brought the former Heptarchy under one sole prince) conferred the tithes of all the kingdom upon the Church, by his royal charter. Of which, thus Ingulph, Abbot of Crowland, an old Saxon writer: "Anno 855,* (which was the eighteenth of his reign) king Ethelwolph, *with the consent of his prelates and princes which ruled in England under him in their several provinces, did first enrich the Church of England with the tithes of all his lands and goods by his charter royal.*"

Ethelward, an old Saxon, and of the blood royal, doth express it thus: "He gave the tithe of his possessions for the Lord's own portion,

* Anno 855. Rex Ethelwulfus, omnium prælatorum et principum suorum qui sub ipso variis provinciis totius Angliæ præerant gratuito consensu, tunc primo cum decimis terrarum et bonorum aliorum sive catallorum, universam dotavit Ecclesiam per suum Regium Chirographum. — *Ingulph.*

and ordered it to be so in all the parts of the kingdom under his command."

Florence of Worcester, in these words: "King Ethelwolfe, for the redemption of his own soul, and the souls of his predecessors, discharged the tenth part of his realm of all tributes and services due unto the crown, and by his perpetual charter, signed with the sign of the cross, offered it to the three-one God."*

Roger of Hovenden hath it in the self-same words; and Huntingdon more briefly, thus: "That, for the love of God, and the redemption of his soul, he tithed his whole dominions to the use of the Church."

But what need search be made into so many authors, when the charter itself is extant, in old Abbot Ingulph, and in Matthew of Westminster, and in the Leiger Book of the Abbey of Abingdon? which charter, being offered by the king on the altar at Winchester, in the presence of his barons, was received by the bishops, and by them sent to be published in all the Churches of their several dioceses: a clause being added by the king (saith the Book of Abingdon), "That whosoever added to the gift,† God would please to prosper, and increase his days; but that if any did presume to diminish the same, he should be called to an account for it at Christ's-judgment seat, unless he made amends by full satisfaction." In which, as in some other of the former passages, as there is somewhat savouring of the error of those darker times, touching the merit of good works, yet the authorities are strong and most convincing for confirmation of the point which we have in hand.

Now that the king charged all the lands of the kingdom with the payment of tithes, and not that only which he held in his own possession, is evident, both by that which was said before from Sir Edward Coke, and by the several passages of the former authors. For, if all the lands in the kingdom were the king's demesnes, and the king conferred the tithes of all his lands on the Church of God, it must follow thereupon, that all the lands of the realm were charged with tithes before they were distributed amongst the barons for defence of the kingdom. And that the lands of the whole realm were thus charged with tithes, as well that which was parted in the hands of tenants, as that which was in the occupancy of the king himself, the words before alleged do most plainly evidence, where it is said, that he gave the tenth of all his lands, as Ingulph; the tithe of his whole land, as Henry of Huntingdon; the tenth part of his whole kingdom, as in Florence of Worcester; the tenth part of the lands throughout the kingdom, in the Charter itself. And finally, in the Book of Abingdon, the charter is ushered in with this following title, viz. "Quomodo Ethelwulfus rex dedit decimam partem regni sui ecclesiis;" that is to say, how Ethelwolf gave unto the Church the tenth part of his kingdom. This makes it evident, that the king did not only give *de facto*, the tithe or the tenth part of his whole realm to the use of the Clergy, but that he had a right and a

* Æthelwulfus Rex decimam totius Regni sui partem, ab omni Regali servatio et tributo liberavit, et in sempiterno Graphio in Cruce Christi, pro Redemptione Animæ suæ et prædecessorum suorum uni et trino Deo immolavit. *Florent. Wigorn.*

† Qui augere voluerit nostram donationem, augeat omnipotens Deus dies ejus prosperos; si quis vero mutare vel minuere præsumpserit, noscat se ad Tribunal Christi redditurum rationem, nisi prius satisfactione emendaverit.

power to do it, as being, not only the lord paramount, but the proprietary of the whole lands, the lords and great men of the realm not having then a property or estates of permanency, but as accomptants to the king, whose the whole land was. And though it seems by Ingulph their consents were asked, and that they gave a free consent to the king's donation, yet was this but a matter of form, and not simply necessary, their approbation and consent being only asked, either because the king was not willing to do any thing to the disherison of his crown, without the liking and consent of the peers ; or, that having their consent and approbation, they should be barred from pleading any tenant-right, and be obliged to stand in maintenance and defence thereof against all pretenders.

And this appears yet further, by a law of king Athelstane's, made in the year 930, about which time not only the prelates of the Church, as formerly, but the great men of the realm began to be settled in estates of permanency, and to claim a property in those lands which they held of the crown, and claiming so begun, it seems, to make bold to subduct their tithes. For remedy whereof, the king made this law, commanding all his ministers, throughout the kingdom, that in the first place they should pay the tithes of his own estate (that is to say, that which he held in his own hands, and had not estated out to his lords and barons), and that the bishops did the like of that which they held in right of their Churches ; and his nobles and officers of that which they held in property, as their own possessions or inheritance. By which we find that tithes were granted to the Clergy out of all the lands in the kingdom, and the perpetual payment of them laid as a rent-charge on the same, by the bounty and munificence of the first monarchs of this realm, before any part thereof was demised to others. And if perhaps some of the great men of the realm had estates in property (as certainly there were but few, if any, which had any such estates in the times we speak of), they charged the same with tithes by their own consent, before they did transmit them to the hands of the gentry, or any who now claim to lay hold under them.

So then, the land being charged thus with the payment of tithes, came with this clog unto the lords and great men of the realm ; and being so charged with tithes by the kings and nobles, have been transmitted and passed over from one hand to another, until they came to the possession of the present owners ; who, whatsoever right they have to the other nine parts, either of fee-simple, lease, or copy, have certainly none at all in the tithe or tenth, which is no more theirs, or to be so thought of, than the other nine parts are the Clergy's. For whether they hold their lands at a yearly rent, or have them in fee, or for term of life, or in any other tenure whatsoever it be they hold them, and they purchased them on this tacit condition, that besides the rents and services which they pay to the Lord, they are to pay unto the Clergy, or unto them who do succeed in the Clergy's right, a tenth of all the fruits of the earth, and of the fruits of their cattle, and all creatures tithable, unless some ancient custom or prescription do discharge them of it. And more than so, whether they hold by yearly rent, or by right of purchase, they hold it at less rent by far, and buy it at far cheaper rates, because the land itself, and the stock upon it, is chargeable with tithes, as before was said, than they would do,

or could in reason think to do, were the land free from tithes, as in some places of this realm it is.

To make this clearer by example of a house in London, where, according to the rent which this house is set at, the minister hath 2s. 9d. out of every pound in the name of a tithe. Suppose we, that the rent of the house be 50*l.*; the minister's due, according unto that proportion, comes to 6*l.* 17s. 6d. yearly; which, were it not paid, and to be paid by law to the parish minister, there is no question to be made, but that the landlord of the house would have raised his rent, and not content himself with the 50*l.* but look for 56*l.* 17s. 6d., which is the whole rent paid, though to divers hands. And if this house were to be sold at sixteen years' purchase, the grantee could expect no more than 800*l.* because there is a rent of 6*l.* 17s. 6d. reserved to the minister by law, which is to be considered in the sale thereof; whereas, if no such rent or tithe were to issue out of it, he would have as many years' purchase for the sum remaining, which would enhance the price 110*l.* higher than before it was.

Now, by this standard we may judge of the case of lands, though, by reason of the difference of the soil, the well or ill husbanding of grounds, and the greatness or smallness of the stock which is kept upon them, it cannot be reduced to so clear a certainty. But whatsoever the full tithe of all be worth to the minister, we may undoubtedly conclude, that if so much as the tithe comes to yearly were not paid to him, the landlord would gain it in his rent, and the grantee get it in the sale; no benefit at all redounding to the tenant by it, nor any unto him that buyeth it. Or if we will suppose, with one of my Pamphlets (and let it be supposed this once for our better proceeding), that he who officiates in a parish where tithes are paid in kind, without any subtractions, hath the fifth part of every landed man's estate; that is to say, four pounds in every twenty pounds per annum. The purchaser or tenant, be he which he will, may positively build on this in his better thoughts, that if four pounds in twenty were not paid to the minister, the tenant must pay it to his landlord, and the purchaser must buy it at the same rates as he did the rest of the land. But being that neither the tenant pays rent for it, nor the purchaser hath it in his grant from him that selleth the land unto him, the tithe of the increase of their land and stock, and other creatures tithable in their possession, can be none of their own, but must be his, and only his, whom the munificence of kings and princes, confirmed by so many laws and statutes, have conferred it on. His part indeed it is, not ours (not the tenth part of our estates, as my Pamphlet saith), and he receives it of us as a rent or duty, transmitted to us with the land from one hand to another, not as a matter of gift, or an act of courtesies.

If then we pay not any thing of our own to the parish minister, which ariseth to him from the increase of corn and cattle, and other creatures tithable by the law of the land, I think it cannot be affirmed by discerning men, who are not led aside by prejudice and prepossessions, that we give any thing at all of our own unto them, more than our Easter-offering, be it more or less. It is true, some statutes have been made about the payment of personal tithes out of the gains arising in the way of trade: and I remember Dr. Burgess writ a book about it, for which he

stands as highly censured by the independent, as for other things by those of the prelatical party. But then I think it is as true, that either those statutes were drawn up with such reservations, or men of trades have been so backward to conform unto them, that little or no benefit hath redounded by them to the parish minister, more than to shew the good affections which the parliaments of those times had unto the Clergy. And if we pay nothing of our own towards the maintenance of the Clergy, out of the increase of our grounds and stock, as I have plainly proved we do not; and that no benefit come unto them from the gains of trading, as I think there comes not; if those small vailes and casualties which redound unto him from marriages, churchings, and the like occasions, be given unto him for some special service which he doth perform, and not for his administration of the word and sacraments, I hope my second proposition hath been proved sufficiently, namely, *that there is no man in the kingdom of England who payeth any thing of his own towards the maintenance of his parish minister but his Easter-offering.* If so, as so it is for certain, there hath been little ground for so great a clamour as hath been lately raised about this particular; less reason to subduct or to change that maintenance, which the piety of our kings have given, and the indulgence of succeeding princes have confirmed in parliament, without any charge unto the subject; which change, though possibly some specious colours may be put unto it, will neither be really beneficial to the Clergy or Laity.



CHURCH REFORM.—LETTER III.

MR. EDITOR.—The work of demolition is begun; and I am at a loss for words in which to express the feelings of horror and detestation with which I contemplate the reckless disregard to the obligations of the most solemn oaths, the daring and sacrilegious intermeddling with sacred institutions, the unblushing robbery of the Tabernacle of the most High, which characterises the unholy measure now before Parliament. One would think that men, warmed with the most latent spark of devotion, or influenced by the remotest sense of veneration for the religion of their forefathers, would have paused in the avowal of a plan so fraught with iniquity; but the “praise of men” is of more importance with the rulers of the day than the honour of God, and the fear of the Almighty is as nothing in the balance with the vengeance of O’Connell. But as I am anticipating the subject of a future letter, I must smother my indignation for the present; and, in the mean time, I proceed to direct your attention to the next in succession of the objects of Lord Henley’s Society.

4. “To suggest the necessity of a course of strictly professional study, and a period of probation for candidates for Holy Orders, so as to secure Ministers duly qualified for their sacred and responsible office.” If it is meant that a professional turn should be given to the Academic studies of the Clergy, such a project is equally impossible and undesirable. The members of our universities are not exclusively designed for the Church, so that the education there afforded must of

necessity embrace those general acquirements, which fit a man for entering with credit into any of the learned professions; and even if it were practicable, a system purely theological would not store the mind with those enlarged views of literature and science, which are essentially requisite to an unembarrassed intercourse with the educated classes of society. An academical degree can only be considered as a passport for admission into whatever profession the graduate may select for the subsequent employment of his time and talents; and although theology must ever be regarded as a most essential qualification for that degree, it would be unreasonable to make it the only one. Because the Senate-House Examination at Cambridge was wont to take no cognizance of classical and theological learning, it was harshly concluded that those important studies were entirely overlooked at that University; and even at Oxford, divinity has been represented as meeting with very superficial attention. The inquiry instituted in the several Colleges into the proficiency of their respective students in these important branches of scholarship, from its want of publicity, was not imagined to exist; for which reason, if for no other, the introduction of these subjects into the regular academical course, has materially improved the system. It might be still farther improved by enjoining a course of theological study, through which it shall be imperative for the clerical student to pass, in the interval between the B.A. degree and taking orders. Some such plan was suggested by Dr. Adams, of Sidney College, Cambridge, in a sermon preached at the Commencement in the year 1830; but though it caused a sensation for the moment, it did not meet with the attention it deserved. At all events, the examination before the Bishop, whatever might have been the case formerly, is now a sufficient guarantee for competent professional knowledge in those who are admitted into Holy Orders: and, although there is no specified academical course of theological reading, most of the Bishops have laid down plans of study to be pursued by candidates in their respective dioceses. The lists of books recommended by them lately appeared in several successive Numbers of your valuable Miscellany; and it is much to be wished that they were printed in a separate form for general circulation.

As to a "period of probation," the office of Deacon, exercised under the superintendence of a responsible incumbent, affords such a period; and there is something of an anomaly in advocating the necessity of probation, and crying down a system which, as I stated in my last letter, is calculated on this score to produce the most beneficial effects. I am ready to admit that this probation might be passed with greater advantage under the immediate eye, than under the direction and advice, of an experienced minister; and it would be well if every candidate for the sacred office could have the opportunity of passing some time *previous to his ordination*, in the family of an active parish priest. He would thus be enabled to form an estimate of the nature and extent of parochial duty, and to acquire a devout and impressive solemnity in the performance of the service of the Church. To a certain, and that no insignificant, extent, the practice recommended is known to be in use. Frequently do young men spend the time between leaving the universities and entering the Church, "in reading for orders" with some experienced clergyman; and few indeed are the reckless aspirants who

invade the sacred ministry without a due regard to the responsibility of the charge which they are about to undertake. The insinuation against the watchfulness of the Hierarchy in "securing ministers duly qualified" is unworthy of Lord Henley, who has either advanced it in unjustifiable ignorance of the truth, or in wilful violation of it. But "Church Reform" is so noble a pastime, that it were well to imagine abuses, in the scarcity of real ones, to furnish sport for the "ghost-hunters" of puritanism, and the demons of republicanism.

5. In the fifth object of the Society there is another implied accusation against the Church, than which nothing can be more unfounded and unjust. This object proposes "to facilitate the endowment of places of worship, and to provide more ample and suitable accommodation for the poor." Have Lord Henley and his associates never heard of the Church Building Society, by whose means, during the year last past, no less than 19,329 additional sittings, of which 13,541 were free and inappropriate, have been provided, at an outlay of £11,449; and since the commencement of whose exertions new churches have been built and endowed, old ones enlarged, and 227,340 additional sittings procured in the different parishes of England and Wales? If the motives of the Reformation Society be pure, surely they cannot hope to promote their objects by implied calumny and palpable misrepresentation. Grateful should we be for any effectual aid in co-operating with the endeavours of an association which has done, and is doing, year after year, more good in extending the means of religious worship than the noisy debates of an Exeter-Hall meeting would accomplish in a century. I should be glad to hear, however, of the first new church which is erected under the auspices of the society, or even of a single sitting which they may be instrumental in procuring for the "accommodation of the poor."

My remarks on the next object of the "Church Reformation Society" will extend to a greater length than you will be willing to devote in one number; I must, therefore, defer them till next month. Yours, more convinced than ever,

AN ANTI-DEMOLITIONIST.

COLLECTANEA.

SANSKRIT MANUSCRIPTS.—A correspondent remarks, that the Russian government has lately been purchasing all the Sanskrit manuscripts they could find in this country. They have already possessed themselves of more than 100 manuscripts, which are sent to St. Petersburg. He further inquires—What does this mean?

HE that is good will infallibly become better, and he that is bad will as certainly become worse: for vice, virtue, and time, are three things that never stand still.

FIRST CHRISTIAN CHURCH IN ENGLAND.—St. Martin, in Canterbury, is by some supposed to be the first building erected in England for Christian worship. The original building was constructed by Roman soldiers in the second century, but was disused, together with the Italian worship. The building was restored in the sixth century by Bertha, the wife of Ethelbert, the King of Kent.

LAST WORDS OF THE DYING.

MUSCULUS, one of the most voluminous writers and ablest defenders of the Reformed doctrines, died at Berne in 1563, aged 66. He was not only a profound scholar, but a pious Christian, and has left behind him monuments of his devotion to the Church, which must ever entitle him to the admiration of all Protestants. Amongst his other writings is preserved a copy of verses in Latin, written just previous to his decease, which may not inaptly be introduced amongst our LAST WORDS OF THE DYING, together with the translation, by an old and excellent English writer:—

MORTIS MEDITATIO.

"Nil superest vitæ, frigus præcordiâ captat,
Sed tu, Christe, mihi vita perennis ades.
Quid trepidas, anima? ad sedes abitura quietis,
En tibi ductor adest, Angelus ille tuus.
Linque domum hanc miseram, nunc in sua fata ruentem,
Quam tibi fida Dei dextera restituet.
Peccasti? scio: sed Christus ardentibus in se,
Peccata expurgat sanguine cuncta suo.
Horribilis mors est? fateor, sed proxima vita est,
Ad quam te Christi gratia certa vocat,
Presto est de Satana, peccato, et morti triumphans
Christus;—ad hunc, igitur, læta alacrisque migra."

A HEAVENLY MEDITATION OF DEATH.

"This life is done, cold death doth summon me.
A life eternal I expect from Thee,
My Saviour Christ: Why dost thou fear, my dove?
He will conduct thee to his throne above.
Forsake this body, this corrupted creature;
Thy God will change it to a better nature.
Dost thou abound with sin?—I do confess
That thou art guilty, and dost oft transgress.
But Christ, his blood, doth wash and cleanse all those,
That can themselves in him by faith repose.
Doth death appear an object full of horror,
Both ugly, ghastly, and not wanting terror?
I do confess it;—but that life again,
Which follows death, doth take away that pain;
Unto which life we called are by Christ;
Then do no longer, O my soul, resist;
But yield thou, with all cheerfulness to dwell
With him, triumphing o'er death, sin, and hell."

BULLINGER, who has been called "the most excellent of all the divines that Switzerland ever yielded," died in 1575, aged 71. In his last sickness, when suffering extreme pain, he displayed the utmost resignation, saying—"If it seemeth good unto Almighty God to account me worthy to exercise a pastoral office in his Church yet longer, let him give me strength, and I will willingly obey him; but if he will call me out of this life, which is the thing that I desire, I am also ready to obey his will; for nothing can be more welcome unto me than to leave this wretched and sinful world, and go unto my Saviour, Christ."

LAW REPORT.

No. XI.—FREEHOLD OF A CHURCH IN THE RECTOR OR VICAR.

EASTER TERM, 1818.

BECKWITH v. HARDING.*

TRESPASS, for breaking and entering a messuage of plaintiff, to wit, the parish church of the parish of St. Alban, Wood-street, in London, whereof plaintiff was and is Rector, situate in the ward of Cripple-gate Within, and in the said parish of St. Alban, Wood-street, and breaking down and damaging the walls thereof, and erecting a tablet therein. Plea, 1st, Not guilty. 2dly, Justification, as the servant and by the command of the churchwardens of the said parish, under an alleged immemorial custom within the said parish for the churchwardens thereof to erect tablets, &c. to the memory of deceased persons buried in the said church, at their pleasure, the leave of the ordinary for that purpose having been first obtained: with an averment, that the churchwardens aforesaid, before the time when, &c. procured the liberty and consent of the ordinary to erect the tablet in question in the said church; which averment was traversed in the replication to that plea, and issue was taken and joined thereon. The 3d plea, Like justification, under an immemorial custom stated as follows:—"That within the said parish of St. Alban, Wood-street, in which, &c. there now is, and at the time when, &c. was, and from time whereof the memory of man is not to the contrary hath been, a certain ancient and laudable custom there used and approved of, that is to say, that the churchwardens for the said parish, for the time being, from time whereof the memory of man is not to the contrary, have had, and have been used accustomed to have, and of right ought to have had, and still of right ought to have, full and free right and authority to enter into and upon the said messuage in which, &c. in the said declaration mentioned, and there to erect, place, fix, and set up monuments, tablets, tomb-stones, and grave-stones, to the memory of deceased persons buried in the said last-mentioned messuage, in

which, &c. every year, at all times of the year, at the free will and pleasure of such churchwardens." The replication traversed this custom; on which traverse issue was taken and joined. This cause came on to be tried before the Right Hon. Lord Ellenborough, at the sittings held at Guildhall, London, when a verdict was found for the plaintiff, damages 1s., costs 40s., subject to the opinion of the Court on the following case:—

The above-mentioned parish church of St. Alban, Wood-street, and the parish of St. Olave, Silver-street, were united in one parish, and the church theretofore belonging to the said parish of St. Alban, Wood-street, became the parish church of the said united parishes by stat. 22 Car. II. c. 2. s. 63. The plaintiff being Rector of these united parishes, the defendant, without the consent and against the will and remonstrance of the plaintiff, erected the tablet in question against the north wall of the said parish church, under the directions of the churchwardens of those parishes, they being present, and insisting upon their right to put it up there. The tablet was put up in the body of the church (not in the chancel), to the memory of an inhabitant of the said parish of St. Alban, Wood-street, who died in that parish, and was buried in the body of the said church. It projected only about an inch and a half from the wall, was no obstruction or inconvenience, was neat, and rather ornamental, and contained not any thing in its inscription that was offensive or improper. It was so put up, however, without any licence having been obtained from the ordinary. The ancient custom of the parish of St. Alban, Wood-street, aforesaid, always previous and up to the time of the aforesaid union, and the usage that has prevailed ever since in these united parishes upon the proof appears to be as follows:—The parishioners have always

* A custom for the churchwardens of a parish to set up monuments, &c. in a church, without either the consent of the rector or ordinary, is illegal.

been at the expense of the repairs of the chancel, as well as the body of the church. There is a vault under the altar, and under part of the chancel, wherein the Rector has had and exercised the sole right of permitting persons to be buried, and has received to his own use all sums of money that have been paid for such permission and burial there, without any sum of money being received for the same by the churchwardens, and without their interference in any respect. The orders for burying, either in the rest of the chancel or in the body of the church, have always been given by the churchwardens, and the money paid for breaking the ground either on such burials, or on burials in the church-yard, has always been paid to the churchwardens, to the use of the parishioners. The applications for vaults, and for permission to put up monuments, tablets, tomb-stones, and grave-stones, either in the church, chancel, or church-yard, have uniformly been made to the churchwardens, and the sums of money paid for the same have constantly been received by or on behalf of the churchwardens, for the use of the parishioners; and in some instances as large a sum as 30*l.* has been required and received by them for granting such a permission in the church. There was no evidence of any application to or interference by the Rector on any such occasion. For the last twenty years and more, the fees paid on these occasions have been with respect to the burials of parishioners in the church-yard—2*s.* for breaking the ground; 4*s.* for the bell; 2*s.* 6*d.* the rector's fee for the funeral service; 1*s.* 6*d.* the clerk's fee, and 1*s.* 4*d.* the sexton's; and in the church, 30*s.* for the ground, 7*s.* for the bell, 10*s.* for the rector for the funeral service, 5*s.* for the clerk, and 3*s.* 4*d.* for the sexton. For the funerals for non-parishioners, either in the church or church-yard, the fees taken were double. The fees were received by the clerk, and those paid for the ground and bell were received for and regularly accounted by him to the churchwardens. These have not (as to their amount) immemorially been fixed invariable fees; for, by an order in writing, made at a general vestry, held the 20th April, 1693, for the parish of St. Alban, Wood-street, London, and signed by the curate, the two churchwardens, and four overseers of the poor, and twenty-nine other parishioners, the duties for burials were ordered, ordained, and set, and to be paid as herein-after mentioned, viz. :—

For a parishioner, his wife, child, or servant—

	£	s.	d.
For the ground or pitt in the church, or any part thereof, to the use of the parish	1	10	0
For a burial in the parish vault, to the use of the parish	1	10	0
For the bell, to the use of the parish	0	4	0
To the minister, for his attendance	0	5	0
To the clerk, for his attendance	0	2	0
To the sexton, for digging the grave and attendance	0	1	10

That lodgers, inmates, and strangers shall pay double duties.

For the burial of a parishioner, his wife, or any of his children or servants in the church-yard, viz. :—

For the ground	0	2	0
For the bell, for the use of the parish	0	4	0
To the minister, for his attendance	0	2	6
To the clerk, for his attendance	0	1	0
To the sexton, for digging the grave and attendance	0	1	2

For the burials of inmates or strangers in the church-yard, the sums ordered to be paid were higher, and the sum for the ground (which was 10*s.*) was expressly stated to be for the use of the parish. But by the answer in writing of the parson and churchwardens of the parish of St. Alban, Wood-street, to the particulars enjoined by a warrant from the Lord Bishop of London, and other the Lords and Judges of the High Court of Star Chamber, in the year of our Lord 1635, they stated that the fees and duties which they received for ecclesiastical rights, they found in an ancient table of fees, which (as their ancients affirmed) had hung up in their church ever since they could remember; the true copy whereof, they in that answer stated, that they exhibited to the commissioners for the fees, five years since, whereof they also exhibited a true copy. And in that copy the fees then received, and the particulars respecting the same, are described as follows :—

“The pytt in the church—

“Item for a pytt in the body of the church,	s.	d.
“For a parishioner	6	8
“And for a stranger	8	0
“Item, for a pytt in every of the chapels,		
“For a parishioner	10	0
“And for a stranger	13	8

"The profits of which pytts, as well in the body of the church, shall be to the use of the church, except that the churchwardens shall give for every pytt making, to the sexton 8*d.*, and to the clerk, for his pains in overseeing the making thereof, 12*d.* For which 8*d.* the sexton shall not only be charged with the making of every such pytt, but shall also see every such pytt covered with earth, except it be a tomb, or other mason's work; then the churchwardens, at the church's charges shall do the costs thereof.—Duties for burials:—The parson's duty is in the church, 12*d.*; in the church-yard, 2*s.*: the clerk's duty is 1*s.* 4*d.*: the sexton's duty is 12*d.*"

In the account of the churchwardens of that parish, of all receipts and payments made by them to the use of that parish from the feast of Easter 1612, until the feast of Easter 1613, they are described as sums received by them for pitts, knells, and peals at burials. And in a like account from Easter 1636 to Easter 1637, they are described as received for burials, pitts, and knells. The parish (it was admitted) have paid 30*s.* a year for 100 years to the rector for the time being, for a small piece of ground in the church-yard adjoining to the rector's vault in the chancel, and have received the fees for burials there. No evidence was given as to any licenses being given by the ordinary, or as to any objections or obstructions having been heretofore made to the putting up of any monuments, tablets, tomb-stones, or grave-stones, or to any inscriptions thereon, for want of such license; but application was made by the churchwardens of the above united parishes, to the Bishop of London, for a faculty to remove the vestry-room on repairing the church; when leave was given, on producing a certificate of the consent of the Rector on 4th June 1812, to erect it in the north east corner of the church. The application was first made without the Rector's consent, when the Court refused to grant it for want of his consent; upon which the churchwardens obtained his consent, and then the faculty was granted. Evidence hath been received on both sides as to the usages in these respects that have prevailed in the different parishes of the city of London, for the purpose of ascertaining if there was any uniform custom or usage throughout London or not, in order that the result of that proof might be stated for the consideration of the Court, in case it should turn out to be such as the Court shall

think can legally be taken into their consideration in this case. The result is, that there is no such uniform custom or usage, except that in all the parishes of which evidence hath been given of the custom for the repair of the parish churches, the custom is that the parishioners repair the chancel as well as the body of the church; and except too, that the custom appears to be in like manner uniform, without any proof to the contrary, in this, that the fees for breaking the ground for burial in the body of the church and in the church-yard are paid to the churchwardens: but in the rest of the above respects the customs vary. In some of the parishes the custom agrees entirely with that of St. Alban, Woodstreet, in all the above respects. In others it varies only in this, that the parson's right is not confined to a particular vault, but extends throughout the chancel, and also extends to his permitting the putting up the monuments, tablets, &c. and their inscriptions, in the chancel, in exclusion of the churchwardens. In others, though the churchwardens have the ordering and the emoluments of the ground for burial in the church and in the church-yard, yet not so as to putting up the monuments, &c. or inscriptions, which right belongs to and is exercised by the parson. And in others, the ordering and emoluments of putting up the monuments, &c. and inscriptions in the church and church-yard, are enjoyed both by the parson and the churchwardens, each of those parties receiving fees according to their respective agreements with the parties.

Marryatt, for the plaintiff.

The freehold of the church is generally in the rector, and there is nothing in this case to shew that the freehold is divested from him. The circumstance of the parishioners repairing the chancel will not have that operation; for though they always repair the church, yet the freehold of it still remains in the parson. The very form of induction shews the interest the parson takes in the church, for he is inducted into the "real, actual and corporal possession of the church, with the rights, profits, and appurtenances thereto belonging." An induction is considered as equivalent to livery of seisin; then if the parson has had the freehold conveyed to him by livery of seisin, what pretence is there for saying that any other person can enter upon his freehold? This, therefore, puts an end to the defence on the general issue. As to the second plea, that is expressly negatived by the fact

found in the case, that there was no consent given here by the ordinary. And as to the custom set out in the third plea, for the churchwardens to set up monuments of any description for any purpose whatever, that clearly cannot be supported; for by the common law of the land, the setting up of ornaments or monuments in the church must be done with the consent of the ordinary. *Palmer v. The Bishop of Exeter,* Cart v. Marsh,† Bulwer, clerk, v. Hayes.‡* The custom set out in that plea, being against the common law, is therefore bad.

Holland, contra.

It must be admitted, that by the general rule of law, the freehold of the church is in the parson; but in this case the question is, whether by the particular custom set out, the Court will not consider either that he has only a qualified freehold, or that the freehold is not in him at all, but in the churchwardens. For the clergyman here exercises no acts of ownership with respect to the church; and the churchwardens, on the contrary, exercise many; and besides, the expense of repairing both the church and the chancel, contrary to the usual course, falls upon the parishioners. A rent is indeed paid to the parson for a small portion of the churchyard, but that circumstance shews plainly that the rest of it is in the parishioners. Then, if so, he cannot maintain the present action. As to the custom stated in the second plea, that is negatived by the case, and must be laid out of the question. But in the third plea, there is a custom alleged that the churchwardens may enter to erect, place, set, and fix up monuments, tablets, &c. When they are so fixed up, the Ordinary may undoubtedly

take them down if he disapproves of them; but, subject to that restriction, the right is by special custom in the churchwardens to place them there. And the question here is between the churchwardens and the parson only. If this, therefore, be a valid custom, the defendant is entitled to judgment.

LORD ELLENBOROUGH, C. J.—There is nothing in this case to take the freehold out of the rector, who is the plaintiff. He has the full and entire possession of it by his induction; and the facts stated in the case are not sufficient to divest him of it. Then there is a custom claimed for the churchwardens to fix in the church any monument, tablet, or inscription, however improper, without any ecclesiastical control whatever. Now assuming that a custom for the churchwardens to set up monuments in the church without the leave of the parson might be good, it is at any rate too large a proposition to contend for, that without either the consent of the Rector or that of their common ecclesiastical superior they may put up any thing, however unseemly. That would in effect be entirely to secularize the church. If the custom claimed was for the churchwardens to set up monuments with the leave of the Ordinary, the case might perhaps have been different. I am therefore of opinion that the custom claimed in the third plea is too large, and cannot be supported.

BAYLEY, J.—The freehold of the church is clearly in the Rector, and not in the churchwardens; and the custom claimed is against the general rule of law, which requires the consent of the Ordinary, and is therefore bad.

Abbott and Holroyd, Js., concurred.

Judgment for plaintiff.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Public Meeting for Re-organizing a District Committee in Cheltenham and its Vicinity.

On Thursday, the 14th ult., a very numerous and highly respectable meeting of the friends of this admirable institution, took place in the Imperial Pump Room. The Hon. and Rev. J. Saumarez proposed, and H. N. Trye, Esq. seconded, "That the Lord Bishop of Gloucester be requested to preside." His Lordship

having taken the chair, said, it was a fundamental part of the constitution of the Society for Promoting Christian Knowledge, that all its meetings should commence by offering up prayer to Almighty God, for his blessing upon the society and its designs. The Bishop and the large assembly having knelt down,

* Str. 576.

† Ibid. 1080.

‡ 3 East, 217.

his Lordship offered up, in the most impressive manner, several of the finest prayers of our Liturgy, adapted to the occasion, with a thanksgiving, and the Lord's Prayer. His Lordship then spoke as follows :—

Ladies and Gentlemen,—Having been invited to Cheltenham for the purpose of meeting an assemblage of persons, desiring to forward the designs of the Society for Promoting Christian Knowledge, I must, in the first instance, beg leave to express my earnest feeling of satisfaction at beholding so large and respectable a meeting as this now before me. It becomes my duty to open this meeting by unfolding the objects, and explaining the nature of this Society to which your support is requested. I shall, in as plain a way as I can, and as briefly as the subject will allow, explain to you the history, character, and objects of the Society to which your support is now invited, and shall leave it to those who follow me, to place them in a more prominent and forcible light than it is in my power to do. The Society for Promoting Christian Knowledge was founded in the year 1698. Now that it should have continued to exist, supported under Providence, by voluntary contributions, for 135 years, and not to exist only, but to flourish, to go on with constantly progressive support, to see its objects better and better attained in each successive year, and to spread itself in extent, as I shall explain presently it has done; I must think that this circumstance affords in itself a well-grounded hope, that it has been conducted in a manner not displeasing to the great and omniscient Parent of us all; that the favour of Almighty God has lighted upon this Society. The first, and by far the most important object, is the diffusing among all classes of society, but particularly among the poor, the Holy Scriptures; and for the manner and extent in which this object has been effected, I will only mention the fact, that during the last year, the Society has dispersed above 63,000 copies of the English Bible, and above 66,000 copies of the New Testament, making together 130,000 copies of the Scriptures. All its other operations will be found subsidiary to diffusing the knowledge of the word of God. I shall mention the second grand object, that of dispersing the Prayer Book, particularly among the poor; and in the course of last year only, the Society gave away, through the means of its members, 150,000 copies of the English Liturgy, thereby enabling at least that number of

persons to join in the service of the Church, who, but for this Society, would not have been able to do it in so edifying a manner as they now do. The third object is, to print and to disperse books and tracts of all descriptions, that tend to promote a knowledge of the Christian religion; the best comments upon Scripture, and the best and most popular tracts upon different Christian duties; and this has been done to such an extent, as perhaps will amaze those who know not the fact, that in the last year only, this Society dispersed about a million and a half of books and tracts.

Now, I think, if I were to stop here— if the Society had done nothing more, it would be acknowledged to be an Institution well deserving the support of every Christian, particularly of those who are members of our Church. But though I have described the most important, I have not mentioned more than a part of the objects that have actually been accomplished by this Institution. From its first foundation, one of its main designs was to promote and watch over the education of the poor, and this it did by contributing to the support of a multitude of schools in all parts of this country. From the admirable and astonishing invention of the national system of education, for which we are indebted to the late Dr. Bell, it became practicable to give education—Christian education, to all the population of our country; and that through means of private benevolence. The foundation of the National System took out of the hands of this Institution, the particular duty of attending to that department. However, the Society has not given up all share in that good work; it continues to supply books at an extraordinary cheap rate, to the National Schools throughout England; and thereby may be said to have a large hand in carrying on the system of national education. Another leading object of its first establishment was to promote the knowledge of our religion in Foreign Settlements. This was found so extensive a department that about three years after its first institution, the establishment was divided, and another Society instituted, embracing particularly the British Settlement in North America, and incorporated by the name of the Society for the Propagation of the Gospel in Foreign Parts. However, the Parent Society by no means gave up its share in the Foreign Settlements. In the vast continent of India it has produced great and extensive effects; indeed the first

propagation of our religion in that immense continent among those countless millions is greatly owing to this Society. We have been for some time promised the publication of the life of the great Missionary Swartz, from the pen of a Rev. Dean of our Church: when it appears, it will be found, I believe, that the designs which, by the blessings of Providence, he was allowed to continue and to execute for a long series of years on the Continent, were in the first instance aided to a very great extent, and all along supported, by this Society, in union with the Danish Missionary Society; and, in addition to many other proofs of the extent of its operations, and the good it has been able to effect in India, I cannot forbear mentioning the foundation of the Missionary College in Calcutta; at the first establishment of which, this Society gave the sum of 5,000*l.* and has continued in various other ways to promote its prosperity. There are many other ways in which the Society for Promoting Christian Knowledge has extended in all parts of the world its beneficial effects, far more than I can recount or allude to. But I will mention, as an instance, that in the last year, when the frightful calamity of a hurricane destroyed all the churches in Barbados, this Society set the example of contributing towards the re-building of them, and gave out of its funds 2000*l.* for that purpose.

About two years ago, there was a frightful and diabolical design set on foot for debauching the whole population of this country, by the systematic dissemination of infidel and blasphemous tracts. This design, I am happy to say, was promptly met by the Society for the Promotion of Christian Knowledge, which made an extraordinary contribution for that purpose. This was done so efficaciously, that in every part of the country where the enemy advanced, he found himself counteracted by the wholesome knowledge which was diffused by the Society. I will mention one other instance, and no more. I dare say that it is known to all the enlightened assembly before whom I now stand, that a systematic design was adopted of late years, for dividing knowledge from religion—for instructing the people of this country in all branches of knowledge, useful and ornamental—separating, altogether and systematically, human knowledge from that which can alone make us wise unto salvation. Now this was a more difficult thing to meet; and there were consider-

able apprehensions that it might not be in the power of the Society for Promoting Christian Knowledge to bring its machinery to bear in such a manner as the occasion called for, and to oppose a system, which advanced only under the guise of giving useful and entertaining instruction. It was only last year that the Society appointed a committee of its own body, for the purpose of endeavouring to do this in a manner that would be consistent with religious feelings; and by disseminating publications as cheap, as interesting, as beautifully illustrated, and as engaging to all classes of persons, as those they were to encounter. A grant of 2000*l.* was made from the funds of the Institution, and the first effort was a publication not unknown to any body here present—*The Saturday Magazine*. It has since continued to print books and tracts, ably executed, and engaging to all classes, at a cheapness perfectly astonishing, and embellished with engravings exhibiting the great improvements in the arts of this country. It may be asked, as a matter of curiosity, by what means has this establishment been able to accomplish these multifarious matters in the effectual manner in which, I believe, all have been done? It is by a number of private subscribers, perhaps about fourteen thousand persons, whose average subscriptions amount to one guinea each, besides the Society's revenues of about 10,000*l.* or 12,000*l.* per annum, resulting from accumulated legacies and donations—some for particular objects, and some for the general use of the Society. Great as that number is, I confess I do not think it so great as we ought to expect, when we consider how extensive the good is that is done by such an establishment, and how completely the advantage is commensurate with the extent of the sum collected. The population, I believe, of England and Wales, is 14,000,000; the proportion, therefore, of subscribers is but one in a thousand. Now, it is a fact, that many persons are in almost total ignorance of the operations of this Society, and know little more of it than its name. To this I attribute the extraordinary circumstance, that several of the very first persons of this country, in station, talent, and power, are not members of the Society for Promoting Christian Knowledge, nor can I doubt that they would give it support, by their money and talents, if its advantages could be brought before them. I confess that I have a very strong wish to see this

excellent establishment supported in Cheltenham, in a manner corresponding with its own merits and the character of the town. It has been to me a source of great satisfaction, since I have been in my present station, to learn the general character and demeanour of the inhabitants of this large and flourishing town, as respects attention to their christian duties. It gives me much pleasure to be able, on this occasion, publicly to say, what I have often said in private, that from all the information I have been able to obtain, the manner in which the Christian Sabbath is observed in Cheltenham is an example to all other towns in the kingdom; and moreover, that the liberal and truly christian benevolence which marks the inhabitants of Cheltenham, proves as strongly as any thing can prove, that they must be under the influence of religious feeling. I am very happy to have this opportunity of stating the high sense that I entertain of the labours of their christian pastors, to whom I attribute the merit of having, under God's providence, produced this beneficial effect among the people of Cheltenham. Under these circumstances, knowing I am addressing a meeting of earnest and sincere Christians—knowing also that I am addressing a meeting of beneficent persons—I should be very sorry if the Society for Promoting Christian Knowledge were to be an exception to other charities. Though it is by no means my wish to compare one charitable institution with another,—for all are good and excellent in their kind; still, if comparisons are forced upon me, I must say that this has a primary claim upon every friend of the Church. I must say, that money contributed by the members of this Society goes much further in doing good than that given in any other way. Attention to the spiritual wants of our fellow-creatures is more important than attention to their temporal relief, as the prospects of everlasting life are more essential than any thing connected with our present temporary and precarious state, or as the soul of man is more precious than his body. I believe that those who have not been members of this Society, who have not been engaged in its active operations, cannot form an adequate idea of the effect it is in their power to produce. If you become members of this Society, you at once become able to dispense Bibles,

Prayer Books, and a variety of books and tracts, of a good and religious tendency, at an expense inconceivably small. As one example out of hundreds, you will be able to give away good Prayer Books, such copies as any one of yourselves might use, at not more than *sevenpence* each. You know who hath said, "It is more blessed to give than to receive;" and I am sure all of you, in your respective charities, have felt, at one time or other, the full force of that expression, in the good done to the giver. That remark is true of all other charities, but in a peculiar way of this. Those who purchase religious tracts for dissemination among the poor, are very likely, before they give them away, to read them themselves; and they will be, perhaps, agreeably surprised with the great variety of writings proceeding from the ablest English divines, placing in the most luminous points of view, that religious knowledge peculiarly calculated to benefit the humbler classes, and conveying at the same time, information, instruction, and advice. I only add, that your subscriptions would possess all the advantage, all the good effect of a subscription to the Parent Society; and you will also have the satisfaction of knowing that the operations are under your eye, and of seeing the individual and immediate effects of your benevolence upon your poor neighbours. "That the soul be without knowledge, it is not good," saith the wise man—that the soul be without Christian knowledge, I believe we must allow, is destructive and ruinous of the hopes of all future salvation; and on a knowledge of Christ, and of Christ crucified, can we alone repose all our hopes of future happiness."

The various Resolutions were then moved, seconded, and carried without a dissentient voice; but the length at which we have given the Right Rev. Chairman's address, prevents our doing more than briefly recording the names of the other clergy and gentlemen who took an active part in the proceedings of this interesting meeting. The other speakers were the Rev. F. Close, C. Cole, Esq. Rev. J. Browne, Rev. S. Smith, Rev. C. B. Trye, Rev. F. Powell, Rev. W. S. Phillips, A. Rosenhagen, Esq. Rev. W. M. Kinsey, W. L. Lawrence, Esq. Rev. W. Hicks, R. B. Cooper, Esq. and the Rev. J. Edwards.

POLITICAL RETROSPECT.

DOMESTIC.—Parliament met on the 29th of January, according to the Royal Proclamation, and the Commons immediately proceeded to choose their Speaker. After a contemptible opposition from the Hume and O'Connell party, Mr. Manners Sutton was rechosen to fill the Chair of that House, there having been 240 votes for him and 31 against him.

On the 5th of February His Majesty went down to the House in person, and opened the session with a speech from the throne.

The debate which followed on the Address to the Throne, was continued in the Commons through four successive evenings, when it was finally carried by a majority of 333.

These sittings have been marked by one circumstance of distinguished singularity; the admission of a Quaker member (Mr. Pease, representative for South Durham), to take his seat upon his affirmation, without being sworn.

On the 12th of February, the Chancellor of the Exchequer brought in his Bill for the Reform of the Church in Ireland. The following outline of it, we believe, will be found correct:—Church Rates (these amount to about 80,000*l.* per annum) to be immediately abolished:—the number of Archbishops to be reduced to two, and of Bishops to ten; and the revenues of the suppressed sees to be assigned to the general Church fund:—the Archbishopsrics of Cashel and Tuam to be reduced to Bishopsrics, and the Bishopsrics of Dromore, Raphoe, Clogher, Elphin, Killala, Clonfert, Cork, Waterford, Ossory, and Kildare, to be suppressed, and the duties to be respectively transferred to Down, Derry, Armagh, Kilmore, Tuam, Killaloe, Cloyne, Cashel, Ferns, and Dublin:—a general tax to be imposed immediately on all Bishopsrics from five to fifteen per cent:—an immediate reduction from the Bishopric of Derry, and a prospective one from the primacy, in addition to the tax; the amount to be paid to the general Church fund:—the net income of all the sees amount to 130,000*l.*:—the plan will effect a reduction of about 60,000*l.*:—an immediate tax, varying from five to fifteen per cent. on all benefices exceeding 200*l.* per annum, in lieu of first-fruits, which are to cease in future; total income of parochial Clergy under 60,000*l.*:—an abolition of all sinecure dignitaries, and

their revenues to be appropriated to the general Fund:—Commissioners to be appointed to administer and apply the general fund to ordinary Church cess; surplus of such application to augmentation of poor livings, assistance in building glebe houses, churches, dissolving unions, &c.; Commissioners to have power, with consent of privy-council, of dividing and altering limits of parishes, where no duty has been performed, nor minister resident, for three years previous to the passing of the act; Commissioners to have power to suspend appointment (if these are in the nomination of the Crown or Church), and apply the proceeds to the general fund. Tenants of Bishops' leases to be empowered to purchase the perpetuity of their leases at a fixed and moderate rate, subject to a corn-rent equal to the amount now annually paid in the shape of rent and fine; the proceeds of these leases to be paid to the State, and APPLICABLE TO ANY PURPOSES NOT CONNECTED WITH THE CHURCH; the amount, if all purchase at a low rate, will be from 2,500,000*l.* to 3,000,000*l.* Other Bills to be brought in to promote the commutation of tithes for land, enforcing residence and prohibiting pluralities.

On the 15th of February, Lord Grey brought in his Bill for suppressing the disturbances in Ireland. In many parishes no tithes have been paid for three years, and in almost the whole for no less period. Many excellent Clergymen have been driven from their houses to save their lives, and all are in such a state of starvation, as to be reduced to live upon the bounty of those who can feel for their sufferings and compassionate the sufferers.

The affairs of the NETHERLANDS remain in the same unsettled state: the propositions of the king, recorded in our last, have been rejected by France and England: the idea of a Congress for the purpose is relinquished, because the Emperor Nicholas will not admit of the assistance of any minister of Louis Philippe.

PRUSSIA has resolved that no Jew shall be allowed to trade as a hawk or pedlar, or to keep a house of refreshment, or retail liquors. The intention of these regulations is said to be a desire to compel them to apply themselves to agriculture.

CALENDARIUM ECCLESIASTICUM.

MARCH, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED
2 SUNDAY in LENT.		
<i>Morning</i> .—Gen. xxvii.	Jacob and Esau	{ Bp. Newton. Dissert. III. Dr. R. Burrowes. 102. Pastoralia, Sermon. 18. Christian Remem. VIII. 385. (Dr. Dealtry.)
Luke xiv.	Parable of the Supper	{ T. Gisborne. III. 191. Dr. C. Gibbeson Ps. lxxiii. 24.
Collect	Prayer for God's Protection	{ Dr. W. Dodwell. I. 201, &c. J. Abernethy. II. 141. on 2 Pet. i. 6.
Epist. 1 Thess. iv. 1—8 {	Exhortation to Purity and Temperance	{ Bp. Horsley. Sermon. 37, 38. John Hall. Sermon. 20.
Gospel, Matt. xv. 21—28	Woman of Canaan	
Appropriate singing Psalms {	LXV. 1, (2), 3, 4, L.M. <i>Angel's Hymn</i> . XXVI. 1, 5, 6, 8. C.M. <i>St. Stephen's</i> .	
<i>Evening</i> .—Gen. xxxiv.	Jacob's Reproof to Simeon and Levi	{ W. Reading. III. 141. Bp. Horne. Disc. xlvii. Dr. Hole. 80.
Philip. ii.	Christian Unity	
Appropriate singing Psalms {	XXXIV. 13, 14, 15, C.M. <i>Weston Favell</i> . CXLV. 1, 2, 3, 4, C.M. <i>Abington</i> .	
3 SUNDAY in LENT.		
<i>Morning</i> .—Gen. xxxix.	Joseph	{ Dr. R. Burrowes. 124. Bp. Hall's Contemp. B. III. Bp. Beveridge. II. 430. Bp. Brownrig. II. 309. Abp. Dolben. SS.
Luke xvi.	Temperance	{ Bp. Horne. Disc. XIV. E. Cooper. IV. 74.
Collect	Prayer for Deliverance from Enemies	{ Bp. Seabury. I. 256. E. Biagge. II. 241.
Epistle, Eph. v. 1—14	Sinners called	
Gospel, Luke xi. 14—28	Unclean Spirit	
Appropriate singing Psalms {	IV. 2, 3, 4, 5, C.M. <i>Bedford</i> . CXIX. 114, 115, 116, 117, C.M. <i>York</i> .	
<i>Evening</i> .—Gen. xlii.	The mourning Parent	{ H. Grove. I. 405. Bp. Sherlock. Disc. 53. C. Bradley. II. 323.
1 Thess. i.	The Xtian. waiting for his Deliverer	
Appropriate singing Psalms {	XIX. 12, 13, 14, C.M. <i>Burford</i> . IX. 15, 16, 17, 18, C.M. <i>Westminster New</i>	
MIDLENT SUNDAY.		
<i>Morning</i> .—Gen. xliii.	Joseph and his Brethren	{ Bp. Mant. II. 1. Conybeare. I. 117, 137, 161.
John iv.	Woman of Samaria	{ Bp. Horne. Disc. 76. Archdn. Hodson. 30.
Collect	Prayer for Spiritual Grace	{ C. Girdlestone. I. 53. Dr. M. Hole. IV. 398.
Epistle, Gal. iv. 21—31	Legal and Evangelical Covenants	{ Dr. Stanhope. II. 385. F. Bragge. I. 208.
Gospel, John vi. 1—14	Miracle of feeding the Five Thousand	
Appropriate singing Psalms {	CXXX. 5, 6, 7, 8, S.M. <i>Mount Ephraim</i> . CXIII. 1, 2, 3, F.M. <i>Anniversary</i> .	
<i>Evening</i> .—Gen. xlv.	Christian Agreement	{ C. Girdlestone. I. 291. [xii. 8 Dr. J. Evans. II. 178. on Rom. Bp. Horne. Disc. LXIX. Bp. Kidder. SS. Bp. Reynolds. 902.
2 Thess. iii.	Exhortation to Almsgiving	
Appropriate singing Psalms {	LV. 1, 2, 4, 14, C.M. <i>Manchester</i> . CXXXV. 1, 2, 3, 4, C.M. <i>Irish</i> .	

LESSONS, &c	SUBJECT.	AUTHORS to be CONSULTED.
5 SUNDAY in LENT.		
<i>Morning</i> .—Exod. iii.	Being and Attributes of God . . .	{ Bp. Heber. Ser. in Eng. 102, G. H. Glasco. 1. [124.
John xi.	Raising of Lazarus	{ F. Bragge. I. 367. Dr. G. Benson. 1.
Collect	God's Goodness in preserving Man	{ Bp. Mant. III. 315. Bp. Kidder. 92, 117.
Epistle, Heb. ix. 11—15 .	Efficacy of Christ's Blood . . .	{ Bp. Mant. III. 97. Bp. Browne. I. 1, 26.
Gospel, John viii. 46—59 }	Godly Disposition necessary for hearing God's Word . . .	{ S. Charnock. II. 674. Bp. Blomfield. 1. P. Skelton. III. 133.
Appropriate singing Psalms }	XXII. 21, 22, 23, c.m. <i>Windsor</i> . LXIX. 5, 6, 7, 10, L.M. <i>St. Philip's</i> .	
<i>Evening</i> .—Exod. v.	Insolence of Pharaoh	W. Reading. III. 181. [SS.
2 Tim. ii.	Rightly dividing the Word . . .	Bp. Jebb. 310. Dr. Altham.
Appropriate singing Psalms }	XCIV. 2, 3, 4, 7, c.m. <i>Bealey</i> . Evening Hymn.	
SUND. next before EASTER.		
<i>Morning</i> .—Exod. ix.	God's Dealings with Pharaoh . .	{ Bp. Heber. Ser. in Eng. 166. Bp. Blomfield. 129. Pastoralia, Ser. 22.
Matt. xxvi	Watchfulness and Prayer . . .	{ Bp. Stillingfleet. 520. Bp. Browne. II. 103. T. Rennell. 244.
Collect	Prayer for Humility and Patience	{ Dr. G. Stanhope. III. 491. Dr. J. Evans. II. 20, &c.
Epistle, Philip. ii. 5—11 .	Christ equal with God	{ Dr. A. B. Evans. 49. Dr. Waterland. II. 89. Dr. T. Brett. 126.
Gospel, Matt. xxvii. 1—54 }	Sufferings and Death of Christ .	{ W. F. Hook's Lectures. F. Bragge. II. 337. Dr. G. Stanhope. II. 467.
Appropriate singing Psalms }	XXIX. 1, 2, 3, 8, L.M. <i>Truro</i> . XLV. 6, 7, 8, c.m. <i>Cambridge New</i> .	
<i>Evening</i> .—Exod. xix. . . .	Presence of God on the Mount . .	{ P. Skelton. II. 387. Bp. Stillingfleet. 611.
Heb. v. to ver. 11	Priesthood of Christ	{ Dr. Hibbert. 1. [of Xt. Dr. P. Smith on Sac. & Priest.
Appropriate singing Psalms }	XXV. 14, 15, 17, 18. s.m. <i>St. Bride's</i> . XXII. 1, 2, 3, 10, c.m. <i>Bedford</i> .	
<p><i>Note</i>—We wish our readers to observe, that the references to the verses of the Psalms are made, not according to the present unfortunate, or even useless numbering, but according to the real situation in which they stand. The verses in parentheses may be omitted, if necessary.</p>		

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

DIOCESE OF GLOUCESTER.—The following Address has been presented by the Clergy of the Deaneries of Gloucester and Winchcomb, in the Diocese of Gloucester, to the Lord Bishop of the Diocese :—

"To the Right Reverend Father in God, James Henry, Lord Bishop of Gloucester.

"We, your Lordship's faithful servants, the undersigned Clergy of the Deaneries of Gloucester and Winchcomb, deeply sensible of the efficacy of your Lordship's example in that distinguished situation which the providence of God has called you to occupy, beg to express our warm admiration of your defence of our Protestant Establishment, and our persuasion of your Lordship's desire to see the Church of England maintain that station in the affections of the religious portion of the community, to which her doctrine and her discipline so justly entitle her. Fully impressed with the conviction, that many of the prejudices against our national Establishment are founded in error, and that more are engendered by public delusion, or grafted on popular ignorance, we feel called upon gratefully to acknowledge that spirit of Christian beneficence which has prompted your Lordship to propose, by an annual

personal sacrifice, to advance the interests of the less opulent Clergy, in the augmentation of the smaller benefices of your Lordship's Diocese.

"We humbly hope, under the Divine blessing, that this, among other acts of your Lordship's generosity, may induce a discerning public to consider that the highest Functionaries of our Establishment are actuated by nobler views than those of mere secular aggrandizement, and that their general conduct in public and private life, is regulated by a spirit of genuine philanthropy, which induces them as well to provide for the temporal as for the spiritual necessities of that Church of which they are overseers.

"That the Providence of the Most High may long enable you to continue, in health and vigour, those duties which you now so assiduously fulfil, is the sincere prayer of your Lordship's most faithful friends and servants."

(Here follow fifty-one Signatures.)

To which his Lordship gave the following answer:—

"My Reverend Friends,—I assure you that this expression of your kindness and good opinion affords me the most lively satisfaction. I am always anxious to discharge the duties committed to me in such a manner as may best conduce to the real interests of our Church, and the advancement of our holy religion. Among other things, it will be my endeavour to promote the temporal benefit of those of my brethren whose income is inadequate to the maintenance of their proper station in society. To this purpose I determined to devote a portion of the episcopal income, as soon as I was enabled to discharge the great expenses attendant upon taking possession of the See. This sacrifice is small, and not deserving the terms which your kindness bestows upon it: such as it is, the tenth part of the gross income of the See shall be annually given towards the improvement of small benefices: and the Clergy shall be made acquainted each year with the manner in which this appropriation has been made.

"I am sensible of the persevering efforts made to excite against our Establishment the prejudices to which you allude, by means of misrepresentation and delusion. But I am disposed to think, that such prejudices are beginning to pass away from the minds of those who were really misled. Threatening as may be the present aspect of the times, we must remember, that the Master whom we serve, has at former periods interposed with his Providence to preserve the Church of England from still greater dangers than those with which it appears now to be encompassed. At all events, it is my settled conviction, that the Clergy will best contribute to the safety of the Establishment, and most effectually counteract the designs of its enemies, by entirely devoting themselves to the care of their respective flocks, and the zealous discharge of their sacred functions."

(Signed)

"J. H. GLOUCESTER."

DURHAM UNIVERSITY will be opened in October for students. The appointments to Professorships, Tutorships and Scholarships, are to be announced in July, and the lists are ready for the reception of the names of students.

CHAPEL ROYAL.—The following is a list of the Lent Preachers appointed to preach before His Majesty:—

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|----------------------------|---|
| March 1. Friday | Dean of Gloucester, Hon. and Rev. Dr. Rice. |
| 3. Sunday | Lord Bishop of Rochester. |
| 6. Wednesday | Mr. Bouverie. |
| 8. Friday | Dean of Lincoln, Dr. Gordon. |
| 10. Sunday | Lord Bishop of Llandaff. |
| 13. Wednesday | Dr. Maddy. |
| 15. Friday | Dean of Norwich, Hon. and Rev. Dr. Pellew. |
| 17. Sunday | Lord Bishop of Durham. |
| 20. Wednesday | Mr. Hamilton. |
| 22. Friday | Dean of Carlisle, Dr. Hodgson. |
| 24. Sunday | Lord Bishop of Lincoln. |
| 27. Wednesday | Mr. Bankes. |
| 29. Friday | Dean of Chester, Dr. Davys. |
| 31. Palm Sunday | Lord Archbishop of Cant., or Lord Archbishop of York. |
| April 3. Wednesday | Mr. Bowcs. |
| 5. Good Friday | Dean of Westminster, Dr. Ireland. |
| 7. Easter Day | Lord Almoner. |

PREACHERS appointed by the Lord Bishop of London, to preach in the city and suburbs of London, in Lent, 1833:

1833.	<i>St. Bride, Fleet-st.</i>	<i>St. Botolph, Bishopsg.</i>	<i>St. Paul, Covent-gard.</i>	<i>St. Ann, Westm.</i>
March 1.	Mr. Wrench,	Mr. Lupton	Dean of Chester	Dr. Richards.
6.	Mr. Wix,	Mr. Gelling,	Mr. Preston,	Mr. Antrobus.
8.	Mr. Lloyd,	Mr. Watts, jun.	Dr. Penfold,	Mr. Burgh.
13.	Mr. Natt,	Mr. Stone,	Mr. Scobell,	Mr. Johnson.
15.	Mr. Gurney,	Mr. Gordon,	Mr. Beresford	Mr. Mitchell.
20.	Mr. Barham,	Mr. Pratt,	Archdn. Goddard,	Mr. Walpole.
22.	Mr. Sergrove,	Mr. Bellamy,	Mr. Lendon,	Mr. Parker.
27.	Mr. Abbiss,	Mr. Sharpc,	Mr. Horne,	Dr. Dibdin
29.	Mr. Saunders,	Mr. Hatch,	Mr. Wood,	Dr. Birch.
April 3.	Dr. Hollingworth,	Mr. Ellis,	Dr. Ackland,	Mr. Ward.

N. B.—Prayers will begin at Eleven o'Clock; and there will be a Sermon every Wednesday and Friday in Lent, at the Cathedral Church of St. Paul.

ORDINATIONS.—1833.

Rochester February 3. | St. David's February 3.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Borlase, William (<i>let. dim.</i>)	B.A.	St. Peter's	Camb.	Rochester
Cookson, Edward (<i>let. dim.</i>)	B.A.	University	Oxf.	St. David's
Edwards, John Netherton (<i>let. dim.</i>)	B.A.	Worcester	Oxf.	Rochester
Evans, John Harrison (<i>let. dim.</i>)	M.A.	St. John's	Camb.	Rochester
Fell, Thomas (<i>let. dim.</i>)	M.A.	St. Peter's	Camb.	Rochester
Ffrench, Thomas (<i>let. dim.</i>)	B.A.	Jesus	Oxf.	Rochester
Freeman, Edward (<i>let. dim.</i>)	B.A.	Corpus Christi	Camb.	Rochester
Greenwood, James (<i>let. dim.</i>)	B.A.	Jesus	Camb.	Rochester
Groome, Robert Hudes (<i>let. dim.</i>)	B.A.	Caius	Camb.	Rochester
Harris, Musgrave Allured Henry	M.A.	Corpus Christi	Camb.	Rochester
Heaviside, Jas. Wm. Lucas (<i>let. dim.</i>)	B.A.	Sidney Sussex	Camb.	Rochester
Hext, John Hawkins (<i>let. dim.</i>)	B.A.	Exeter	Oxf.	Rochester
Hird, Joshua Simon (<i>let. dim.</i>)	B.A.	St Peter's	Camb.	Rochester
Hurst, Samuel Sheppard (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Rochester
Langley, Thomas (<i>let. dim.</i>)	B.A.	*St. John's	Camb.	Rochester
Martin, Francis (<i>let. dim.</i>)	M.A.	Trinity	Camb.	Rochester
Maynard, George (<i>let. dim.</i>)	B.A.	Caius	Camb.	Rochester
Morris, Laurence Stuart (<i>let. dim.</i>)	B.A.	Christ's	Camb.	Rochester
Peill, John Newton (<i>let. dim.</i>)	B.A.	Queen's	Camb.	Rochester
Purdon, William (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Shadwell, John Emilius (<i>let. dim.</i>)	B.A.	St. John's	Camb.	St. David's
Vawdrey, Alexander Allen (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Walker, Thomas (<i>let. dim.</i>)	B.A.	Christ's	Camb.	Rochester
Wetherall, Alexander (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester

PRIESTS.

Chatfield, Allen William (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Rochester
Jackson, Henry (<i>let. dim.</i>)	B.A.	Magdalen	Camb.	Rochester
James, William (<i>let. dim.</i>)	B.A.	St. David's	Lampeter	Rochester
Kingdon, John (<i>let. dim.</i>)	B.A.	Pembroke	Oxf.	Rochester
Morse, Francis (<i>let. dim.</i>)	M.A.	Corpus Christi	Camb.	Rochester
Ripley, Luke (<i>let. dim.</i>)	M.A.	St. John's	Camb.	St. David's
Williams, George (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Rochester

Deacons, 24.—Priests, 7.—Total, 31.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Alford, Walter.	Mast. of Endowed Gram. School at Martock, Somerset.
Bagot, Daniel.	Chapl. to Earl Kilmore.
Dikes, Thomas	Mast. of the Charter House, Hull.
Donne, Stephen	Head Mast. of Free Gram. School, Oswestry.
Frere, Temple	Chapl. to the House of Commons.
Tate, James, jun.	Head Mast. of Gram. School, Richmond.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Antram, Richard . .	Lyndlinch, R.	Dorset	Bristol	John Fane, Esq. &c.
Badeley, Joseph Chas.	Shipmeadow, R.	Suffolk	Norwich	Rev. Joseph Badeley
Berners, Ralph . .	Harkstead, R.	Suffolk	Norwich	Rev. Ralph Berners
Bethell, George . .	Worplesdon, R.	Surrey	Winchest.	Eton Coll.
Bevan, T.	Carmarthen, St. Peter, V.	Carmar-	St. David's	{ St. David's Coll. Lampeter
Biscoe, Robert. . .	Whitborne, R.	Hereford	Hereford	Bp. of Hereford
Carter, T.	Burnham, V.	Bucks	Lincoln	Eton Coll.
Carver, James . . .	Hevingham, R.	Norfolk	Norwich	Rev. James Carver
Chapman, W. H. jun.	Basingbourne, V.	Camb.	Ely	D. & C. of Westminst.
Chatfield, Allen Wm.	Shudy Camps, V.	Camb.	Ely	Trin. Coll. Camb.
Fawcett, J.	Wibsey, C.	W. York	York	V. of Bradford
Fielden, Oswald . .	Weston-under-Lizard, R.	Stafford	L. & C.	Earl of Bradford
Granger, L.	Barnetby-le-Wold, V.	Lincoln	Lincoln	Bp. of Lincoln
Grover, M.	Hitcham, V.	Bucks	Lincoln	Eton Coll.
Hoooper, J.	Rolvenden, V.	Kent	•Cant,	D. & C. of Rochester
Isaac, Wm. Lister .	{ Pirton, R. with Croome D'Abiotot, R. }	Worcester	Worcester	Earl of Coventry
Jackson, William .	Penrith, V.	Cumb.	Carlisle	Bp. of Carlisle
James, John . . .	Peterboro, St. Joh. Bapt., V.	Northam.	Peterboro	Bp. of Peterboro
Lloyd, William . .	{ Llanfihangel Rhydythion, P. C. and Llandewy Ystradenny, } P. C.	Radnor	St. David's	Lord Kensington
Lutwidge, C. H. . .	Burton Agnes, V.	E. York	York	R. Raikes, Esq.
Markham, H. . . .	Preb. in Cath. Ch. of York			Abp. of York
Mayson, Martin . .	Knapwell, R.	Camb.	Ely	Marq. of Northamp.
Mundy, Matthew .	{ Countesbury, P. C. and Lynton, P. C. }	Devon	Exeter	Archd. of Barnstaple
Musgrave, Charles .	Preb. in Cath. Ch. of York			Abp. of York
Neve, Fred. Robert .	Poole, St. Michael, R.	Wilts	Salisbury	Chanc. of D. of Lanc.
Plees, Wm. Gordon .	Ashbocking, V.	Suffolk	Norwich	Lord Chancellor
Powell, W. Frederick	Stroud, P. C.	Gloster	Gloster	Bp. of Gloster
Prosser, James . .	Loudwater, P. C.	Bucks	Lincoln	The Trustees
Robinson, Disney .	Woolley, P. C.	W. York	York	G. Wentworth, Esq.
Robley, J.	Salford, St. Philip, C.	Lancas.	Chester	Coll. Ch. of Manch.
Salkeld, Edward . .	Crosby-on-Eden, V.	Cumb.	Carlisle	Bp. of Carlisle
Sandys, William . .	Beverley, St. Mary, V.	E. York	{ Pecul. of Beverley }	Lord Chancellor
Scott, Thomas, . .	Wappenham, R.	Northam.	Peterboro	Bp. of Lincoln
Selwyn, E.	Edwalton, C.	Notts.	York	John Musters, Esq.
Stubbin, N. John, jun.	Somersham, R.	Suffolk	Norw.	{ Rev. N. J. Stubbin, sen.
Sutcliffe, W. . . .	Bosley, C.	Chester	Chester	V. of Prestbury
Trevelyan, John T. .	Huish Campflower, R.	Somerset	B. & W.	Sir J. Trevelyan, Bt.
Turbitt, John Henry	Powick, V.	Worcester	Worcester	Earl of Coventry
Waddington, George	{ Cambridge, St. Mary Gt., P. C. }	Camb.	Ely	Trin. Coll. Camb.
Wardell, Henry . .	Winlaton, R.	Durham	Durham	Bp. of Durham.
White, James. . . .	Loxley, V.	Warwick	Worcester	Lord Chancellor
Wheeler, T. Littleton	Min. Can. in Cath. Ch. of	Worcester		D. & C. of Worcester
Wrigglesworth, J. D.	Loddon, V.	Norfolk	Norwich	Bp. of Ely

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Childers, W. W. . .	{ Preb. in Cath. Ch. of Ely and Cantley, V. }	W. York	York	Bp. of Ely
Clarkson, Townley .	{ Acton Scott, R. Hinxton Coombes, V. and Swavesey, V. }	Salop	Hereford	Mrs. Stackhouse
Ellis, Thomas . . .	{ Treas. of Cath. Ch. of Bangor and Llanfachreth, R. }	Camb.	Ely	Jesus Coll. Camb.
		Anglesea	Bangor	Bp. of Bangor

Name.	Preferment.	County.	Diocese.	Patron.
Hanbury, Barnard .	{ Chignall, R. with Mashbury, R.	{ Essex	London	
Head, William . .	. Northborough, R.	Northam.	Peterboro D. & C. of Peterboro	
Jones, Ellis. . .	. Lymington, C.	Hants	Winchest. V. of Boldre	
Legge, Joseph . .	{ Holton, R. and Maddington, P.C.	Somerset	B. & W. John Gibbs, Esq.	
Mansergh, T. . .	. Clymping, V.	Wilts	Salisbury J. & J. Matron, Esqs.	
Pryce, William . .	. Loudwater, P. C.	Sussex	Chichest. Eton Coll.	
Ravenhill, John, D.D.	. Tooting, R.	Bucks	Lincoln Trustees	
		Surry	Winchest. J. B. Wilson, Esq.	
Rufford, Francis .	{ Kinworton, R. with Great Alne, C. and Wgethley, C.	{ Warwick	Worcester Bp. of Worcester	
Stawell, W. M. . .	{ Filleigh, R. with East Buckland, R.	{ Devon	Exeter	Earl Fortescue
Uvedale, W. . . .	{ Kirmond, V. Markby, P. C. and Stixwold, V.	{ Lincoln	Lincoln	Christ. Turnor, Esq. - Massingberd, Esq. Christ. Turnor, Esq. The King
	. Preb. in Cath. Ch. of Canterbury			
Welfitt, Wm., D.D.	{ Elmstead, V. Hastingleigh, R. and Ticehurst, V.	{ Kent	Cant.	Abp. of Canterbury
		Sussex	Chichest.	D. & C. of Canterbury

Name.	Appointment.
Baskett, Kingsman	Mast. of the Charter House, Hull.

OXFORD.

ELECTIONS.

In Convocation, it was agreed to accept a benefaction of two Scholarships, one for the best proficiency in Theology, the other for the best proficiency in Mathematics. The candidates to be members of the University who have passed their principal examination, and not exceeded five complete years from their matriculation.

In Convocation, it was unanimously resolved to contribute the sum of 200*l.* from the university chest, in aid of the distressed Clergymen of the Established Church in Ireland.

The Rev. Augustus Short, M.A. Student of Christ Church, has been nominated a Public Examiner in *Literis Humanioribus*, and the Rev. Arthur Neate, M.A. of Trinity College, a Public Examiner in *Disciplinis Mathematicis et Physicis*; the former by the Senior, the latter by the Junior, Proctor.

Edward Hartopp Grove, B.A. of Balliol College, has been elected a Fellow of Brasenose College.

MARRIED.

In the parish church of All Saints, Colchester, by the Rev. Jas. T. Round, Fellow of Balliol College, the Rev. Robert Price Morrell, Fellow of Magdalen College, to Mary Mount, eldest daughter of George Brook, Esq. of Colchester.

ELECTIONS.

At a meeting of the Vice-Chancellor and Heads of Colleges, held in the vestry of Great St. Mary's Church, the Rev. William Jones, B.D. Fellow of St. John's Col-

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

S. Whittingham, Fell. of Corp. Ch. Coll.
J. B. Frowd, Fell. of Corpus Christi Coll.

MASTERS OF ARTS.

Rev. James Bliss, Oriel Coll.
Rev. R. Briscoe, Fell. of Jesus Coll. .
Rev. George Baker, Wadham Coll.
Rev. T. T. L. Bayliff, St. John's Coll.
Henry Iltid Nicholl, St. John's Coll.
Rev. W. Abbott, Tab. of Queen's Coll.
Rev. Charles Powell, Trinity Coll.
Rev. Thomas Edmondes, Jesus Coll.
Rev. T. Blackburne, Brasenose Coll.
Herman Mcrivale, Fell. of Balliol Coll.
Rev. C. E. Birch, Fell. of St. John's Coll.
Edward Owen, Worcester Coll.

BACHELORS OF ARTS.

Henry Wall, St. Alban Hall.
H. B. Domville, Scholar of Univ. Coll.
Charles H. A. Martelli, Trinity Coll.
Edward Oliver Benson, Wadham Coll.
John Haythorne, Exeter Coll.
William Rogers Coxwell, Exeter Coll.
Thomas E. Winnington, Christ Church.
William H. Kempson, Christ Church.
Arthur Browne, Christ Church.
George B. Rogers, Pembroke Coll.
George Churchill, Worcester Coll.
Edward Stanley, Worcester Coll.

CAMBRIDGE.

lege, was elected into the office of Lady Margaret's Preacher.

The late Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among

the Commencing Bachelors of Arts, have been adjudged to Alexander Ellice, of Calus College, and Joseph Bowstead, of Pembroke College, the first and Second Wranglers.

Mr. Charles Houlblon Grove, of Pembroke College, has been elected a Travelling Bachelor on Mr. Worts's foundation.

Joseph Bowstead, Esq. B. A. of Pembroke College, has been elected a Foundation Fellow of that society.

At the conclusion of the examination at St. John's College, the first classes of the second and third year were arranged in the following order:—

THIRD YEAR.

Bullock,	Rolfe,
Hey,	Low,
Bryer,	White,
Trentham,	Coates,
Giles,	Nevin,
J. Wood, } <i>æq.</i>	

SECOND YEAR.

H. Cotterill,	Lambert,	
Sylvester,	Tiffard,	} <i>æq.</i>
Scudamore,	Gibbons,	
Drake,	Waltham,	
Bateson,	Legrew,	} <i>æq.</i>
Ireland,	Laing,	
Morris,	Hutchinson,	
H. W. Smith,	Hilditch,	

GRACES.

The following graces have passed the Senate:

That the sum of two hundred pounds be granted from the University Chest in aid of Funds raised in Ireland for the relief of the distressed Clergy.

To appoint the Vice-Chancellor, Dr. Ainslie, Mr. Whewell, Mr. Miller, Mr. Croft, and Mr. Archdall, a Syndicate to consider what alterations should be made in the nature and direction of the Iron Fence of the Senate House Yard, and to report their opinion before the end of this Term.

That the Professor of Chemistry have the use of the large Lecture Room in the Botanic Garden formerly appropriated to the Jacksonian and Botanical Professors, at such times as it may not be wanted by either of the said Professors.

That the Regius Professor of Physic have the use of the new Anatomical Lec-

ture Room, at such times as it may not be wanted by the Professor of Anatomy.

That the Vice-Chancellor, Dr. Graham, Professor Muirgrave, Mr. Blick, and Mr. Hodgson, of St. Peter's College, be a Syndicate to consider and determine what allowance shall be made to the Tenants at Burwell and Barton from their last year's Rents, in consequence of the low price of corn.

To appoint the Vice-Chancellor, Dr. French, Dr. Geldart, Dr. Haviland, Mr. Tatham, Mr. Peacock, Mr. Weller, Mr. Ash, Mr. Bowstead, Mr. Hanson, and Mr. Barrick, a Syndicate, to consider of what standing Candidates for the degree of B.A. ought to be before they are allowed to be examined for that degree, and also to consider for what period after examination the certificate of approval signed by the Examiners shall remain in force, and to report thereupon to the Senate.

To allow the Rev. William Shepherd to take his degree of Bachelor of Divinity without reference to the time of his matriculation.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. William Shepherd, Trinity Coll.

Rev. G. Jarvis, Corpus Christi Coll.

HONORARY MASTERS OF ARTS.

Lord Lindsay, Trinity Coll.

The Hon. P. J. L. King, Trinity Coll.

MASTERS OF ARTS.

Rev. Philip Palmer, Trinity Coll.

James S. Cox, Corpus Christi Coll.

BACHELORS IN CIVIL LAW.

Horace William Meteyard, Caius Coll.

Rev. John Nelson, Trinity Hall.

BACHELORS OF ARTS.

Lawrence Ottley, Trinity Coll.

Thomas Baker, St. John's Coll.

F. J. W. Jones, St. John's (Comp.)

R. B. Cartwright, Queen's Coll. (Comp.)

Charles Boileau Elliott, Queen's Coll.

Andrew John Nash, Downing Coll.

George Birch O. Hill, Trinity Coll.

Thomas Jones, St. John's Coll.

Henry Townley Daniel, St. Peter's Coll.

John Cheetham, Jesus Coll.

William Wallace, Jesus Coll.

John Fawcett, Jesus Coll.

John Charles Stapleton, Downing Coll.

NOTICES TO CORRESPONDENTS.

We could explain to "J. L." why his suggestion is impracticable. It gives us pleasure to find that we may add his testimony, to numerous others which have reached us, of the practical utility of our *Calendarium*.

Articles from Dorset and from Cornwall are in type, but deferred only from press of matter.

Of the six or seven new Acts upon the subject alluded to by "C," very little is understood; but a high authority assures us of the probability of a clause being found which would now give a Bishop the power just exercised.

THE
CHRISTIAN REMEMBRANCER.

APRIL, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Reviewers Reviewed:—Edinburgh Review*, No. CVII. Art. 10.
State of Protestantism in Germany.

It is perfectly true, that point and sarcasm are the chief weapons in the armoury of the Edinburgh reviewers; and that by long experience in the use of these weapons, they have acquired the most callous indifference to the feelings of the persons at whom they are aimed, and to the consequences of the blow which they are intended to inflict. There is nothing so high as to escape the venomous shaft of their invective; nothing of so serious and solemn importance to abate their passion for caricature and burlesque: the sacred verities of religion are treated with as ludicrous a humour, as if ridicule was the only test of truth; and if there be one subject which, more than any other, is the object of their severest satire, it is the Church, and every thing which relates to the Church and ministers of the Church of England. Accustomed in their vocation to unsettle every thing, and to settle nothing, the Edinburgh reviewers have never scrupled to betray their own hostility, and to incite the most inveterate prejudices of the people against the Established Church; and as Nero gambolled in the ashes of Rome, they take delight in the writhings of the victim which, in imagination, they have crushed beneath their feet, neglecting, in the infatuation of their joy, to inquire, whether it is the prelacy of England or the doctrine of Christ which their pride and presumption are levelling in the dust. The high advancement which some of the Edinburgh reviewers have attained in Church and State, and the reverence which has been ostentatiously professed for the truth of its doctrines and the tolerance of its spirit, might have been taken for the pledge and promise of a better and more friendly bearing towards her: but let the reader judge of what may be expected from the following specimens:—

It is, we think, high time for the well-paid champions of orthodoxy in this country to awake from the dignified slumbers, in which it is their delight to indulge, and to take some notice of those insursions into their sacred territory, which the theologians

of Germany have been so long permitted, without any repulse, to make. We are assured by Shakespeare, that

"dainty bits"
Make rich the ribs, but banker out the wits ;"

nor could we ask a much more pregnant proof of this fact, than the striking contrast which exists between the poor, active, studious, and inquisitive theologians of Germany, and the sleek, somnolent, and satisfied divines of the Church of England. The priests of Egypt, we are told, abstained from drinking the waters of the Nile, because they found it too fattening: the Pactolus of the Church also fattens, but it is *not* abstained from; and the consequence is, that our portly sentinels slumber on their posts, while the lean theologues of Halle and Gottingen carry away all the glory of the field.

Among the lower ranks, indeed, of the English Clergy, that sharpener of the wits, poverty, is not wanting. But so strict is the watch kept over *their* orthodoxy by their superiors, and so promptly does the episcopal eye, awake only to innovation, mark out for reproof and punishment every movement of free inquiry, by which the general compromise of belief throughout the Church may be disturbed; that the few among those lower expectants of patronage, who have either learning or leisure for theological disquisitions, think it most prudent *not* to enter into them; and accordingly, on all the great questions agitated by the German rationalists, a "sacred silence," like that which Basil and others of the fathers tell us was maintained respecting her dogmas by the primitive Church, reigns with almost equal profoundness throughout that hallowed domain, which reposes within the fence of the Thirty-nine Articles.

It is the opinion, however, of the Rev. Mr. Rose, whose work on Rationalism is now before us, that to the want of a regular episcopacy, like that of the English Church, as well as to the absence of those curbs upon the restiveness of private judgment, which a compulsory subscription of certain articles of faith imposes, the very erratic course into which German theology has extravagated, is, in a great measure, to be attributed. In this respect, he says, "there is a marked difference between our Church and those Protestant Churches." We are inclined to doubt, however, whether that implicit acquiescence in a common symbol of faith, which diffuses so halcyon a calm over the surface of our Church Establishment, has not been brought about by appeals to far more worldly feelings than Mr. Rose would willingly admit to exist in his reverend brotherhood; and we find ourselves strengthened not a little in this view of the matter by having observed, that in proportion as the Church has become more rich and powerful, less of the "old leaven of innovations" has mixed perceptibly with the mass; so that by a result, which sounds more miraculous than it really is, our Establishment has gone on improving in *Unity*, in proportion as it has abounded more and more in *Pluralities*.—P. 238.

The Jortins, Claytons, Blackburns, &c. of other times, when the Church of England was perhaps less afraid of the consequences of dissent, and certainly less furnished with the means of purchasing conformity, were left unmolested in their bishoprics, prebends, and rectories, to indulge in their own heterodox notions, and to enjoy at once the comforts of preferment, and the luxuries of dissent. Times are, however, in this respect, much altered. . . . The same tranquillizing effects which the power of patronage has so long produced in our political system, the hope of preferment has even more successfully accomplished in the ecclesiastical branch of our constitution; and as a hot and headlong loyalty has been the sole title to any favours from the State, so a blind and uninquiring orthodoxy is the one "narrow way" that leadeth to all good things in the Church. Woe unto the young divine, who, like the accomplished author of the "History of the Jews," dares to reason, however unpretendingly and sensibly, upon matters of religious concernment!—on him will the theological reviews, monthly and quarterly, pour the vials of their wrath; and on him the golden gates of preferment will, as sure as he lives, be shut.—P. 241.

Without exposing the many and gross inaccuracies of this statement, the candid reader will perceive, that humour of this kind might have been reserved for the discussion of some other subject than the state of Protestantism in Germany, and the melancholy details of "a system of theology, which discards inspiration from the Scriptures altogether

makes reason the sole test and arbiter of faith, and by divesting Christianity of all claims to the supernatural and miraculous, robs her of the strong ground on which she has hitherto rested her lever."—P. 242.

With a free and rapid touch, and without taking any notice of the names of Gerhard, Vitranga, Wolff, Mosheim, Schoettgen, Biel, Baptist Ernesti, and the many other divines and biblical critics whom Holland and Germany have produced for the edification of the Protestant Church, the Edinburgh reviewer draws his own sketch of the progress of German rationalism, from the polemical spirit of the German divines, their extreme notions of the inspiration of the Scriptures, their forced interpretations of the sacred text, their misuse of the Bible at one time, and their disuse of it at another, and their imputed ignorance of sound biblical criticism, and of all that varied learning, from which a prepared champion of the faith draws his means of defence, and in the want of which the divines of Germany were, in the first approaches of scepticism, taken by surprise. The approaches of scepticism were furthered by the introduction and study of the works of the English free-thinkers, Toland, Tindal, and Collins, and especially by the countenance afforded to Toland at the courts of Hanover and Berlin, after the good sense and religious feeling of the people had banished him from England. He who bears the name of the great Frederic, was also forward in shewing favour to the apostles of infidelity. Thus, according to the reviewer—

The busy spirit of strife and dogmatism, among her sects, was succeeded by the dangerous calm of indifference and scepticism; the neglect and contempt of human learning, which had prevailed under the influence of Spencer and his followers, was displaced by the over-fastidious biblical criticism and daring inquisitiveness of the learned school of Michaelis; which most fatal change of all, from the heights of that lofty theory of inspiration, which had led her divines to see the dictates of the Spirit in every syllable of the Old and New Testament, they descended at last to the opposite and deadly extreme of rejecting inspiration from the Scriptures altogether. This last mortal blow to the authority of the sacred volume, was the result, it is evident, of a sort of compromise between religion and philosophy; in which the former, pressed by the reasonings of her adversary, and already half in his interests, consented to give up whatever there was of supernatural in the grounds upon which she stood, for the sake of securing to herself his aid in the conservation of what remained; while, on the other hand, the philosopher, thus imprudently propitiated by the sacrifice of all that had checked him in the popular faith, saw no longer any danger in assuming the name of Christian; but, on the contrary, rejoiced in having thus ready-formed to his hand a grand scheme of moral instruction, by which, purified, as it now appeared to him, of all superfluous alloy, the true happiness of mankind, both here and hereafter, might be advantaged.

Such, as far as we have been able briefly to trace it, combining our own views with those of the writers before us (Mr. Rose and Mr. Pusey), is the history of the rise, progress, and ultimate results of the system called Rationalism in Germany. P. 246.

The reviewer proceeds to state what, in his opinion, are the fundamental principles of Rationalism:

That human reason, or the reasoning faculty, is the sole arbiter as to what is to be received as truth, and what is to be rejected as error, by the human mind: that

facts recognized by sense or consciousness form the materials on which the reasoning faculty is to be exercised: that human belief is then, and then only reasonable, when the degree of assent given to any proposition is in exact proportion to the degree of evidence presented to the mind of the inquirer.

The rationalist goes on to affirm, that one of the most important among the facts to which experience bears its testimony, is this; that the phenomena of nature are so linked, to each other, that the whole, as presented before the human spectator, constitutes a series invariably uniform. Every phenomenon is found, if it be examined, to be connected with something antecedent; every change indicates a previous change; and the precedent and consequent are always seen to bear the same uniform and reciprocal relation. Hence the rationalist concludes, that the government of this world is conducted in every instance, not by an immediate but by an intermediate agency, or at least by an agency of which the manifestations always appear to be intermediate, and to be regulated by the same unvarying laws.

In subscribing to this conclusion, the rationalist considers that he is not acting an optional part, but merely listening with attention to what he deems the primary and indisputable revelation of nature and of God; to doubt which, he contends, would be an outrage against his own being, and an act of infidelity towards its author." P. 247.

The first and immediate consequence of this doctrine is, the rejection of the miracles which prove the divine authority of the Christian religion, the narrations of which are placed by the rationalist among the fabulous legends, which prevail in an uncultivated state of society, to which our Lord and his apostles accommodated much of what they said and did, according to the judgment of the rationalist, who therefore labours with unceasing activity to pervert them and explain them away. In his opinion, the Christian religion is founded in falsehood and error; and tremendous as is this imputation, and its unavoidable consequences, it does not comprehend the extent of the evil. We shall not be suspected of depreciating the evidences of our Christian faith; but there are many who have not examined these evidences for themselves, who are believers rather upon tradition than conviction, and whom the scheme of the rationalist would rob of their practical sense, of their daily application of religious principles. When the Deity is supposed to be the passive and unconcerned spectator of his works, incapable of controlling the laws which he has imposed upon his creatures, it is in vain to look for the superintending providence of an omnipresent, omniscient, omnipotent, and most benevolent and beneficent Being; to seek the comfort that is to be found in secret prayer; and to cherish the hope of deliverance; and the motives of acquiescence in the hour of temporal and spiritual necessity. The infidel Carlile has embodied the sentiment in the blasphemous address: *O God, who helpst us as far as we are able to help ourselves.* The mind of the Christian recoils with horror from the idea; and yet the limitation which Carlile would place upon prayer and upon providence, does not differ from that which the rationalist would place upon the suspension of natural, and the substitution of supernatural, power." It is the fine remark of Mr. E. Young, the father of the author of the *Night Thoughts*, that it is God "the first established the relation that all causes bear to their effects,

and in his particular providence does either continue, or enlarge, or control, or suspend their influence, according to his pleasure; so that nature is no other than God's ordinary method of acting, as miracle is his extraordinary, and fortune his secret method: and therefore those effects which proceed from the working of natural causes and the deliberate use of means,—those effects which we pretend to as ours,—are as much from God as those whose productions are either supernatural or fortuitous, to which we do not pretend.”—*Sermons*, II. 120. As a portion of English theology, the sentence may claim but little attention from the Edinburgh reviewer, who has too much sagacity not to perceive the difference between an intermediate agency, and an agency of which the *manifestations always appear* to be intermediate; and we would offer to his consideration the assertion of a philosopher of the highest name, the late Sir H. Davy, who, in his *Consolation in Travel*, p. 132, observes:—“There are in fact no accidents in nature: what we call accidents, are the results of general laws in particular operation; but we cannot deduce the laws from the particular operation, or the general order from the particular result.” Need we to ask, who enforces the particular operation of these general laws,—who directs the course of the comet,—who moves the eruption of the volcano,—who lifts up the rock of coral formation,—who clothes the mountain with verdure,—who is now peopling the wilderness, and carrying the knowledge of his truth to the extremities of the earth? WHO, but the Sovereign of the Jewish theocracy, whose wakeful providence was seen in the suspension and the infliction of the conditional judgments and blessings which he pronounced in the gradual development of prophecy, in the past and present state of the house of Israel? It is the same providence which is carrying on the vast designs of the Christian Church; which distributes to all its members, in various degrees of contraction and enlargement, the needful gifts of grace; and it is this providence, which the rationalist restricts when he denies its supernatural operations; over which the moody Calvinist draws the veil of his arbitrary decrees; which the political economist overlooks in his theories of population; and which is obliterated from the minds of the people, under the fatal misuse of those laws which deliver the poor from the fear of famine, and deprive them of the blessings of plenty. Such and so formidable is the conspiracy against the sense and the belief of God's good providence! and the effects, if we mistake not, are seen in the religious bearing of all classes of the community.

It is due to the Edinburgh reviewer to remark, that he admits the direct tendency of the principles of the German rationalists to supersede whatever is marvellous and supernatural in the Jewish and Christian revelations; a consequence which they are so far from evading, that they are anxious to defend it; and a large portion of their writings

"consist of observations—philological, philosophical, historical, and critical, on the books of the Old and New Testament, evidently intended to diminish the reader's confidence in the inspiration of the sacred writers, in the miraculous events they relate, in their divine authority and infallible truth."

Of the dangerous consequences of such an irruption into the pages of Holy Writ, by a body of men, learned and acute, sincerely honest, as of many of them it must be accorded, in this their bold chase after truth, but still unprepossessed with any of that feeling, as to the sacredness of the subject, which might ensure from them at least delicacy, if not reverence, in handling it, there requires but little reflection to bring before us the whole startling extent." P. 249.

The reviewer also admits with what "peculiar diligence," and "how familiarly, and even coarsely," they exert themselves in explaining away the miracles of the New Testament; and he recites the experiment of one Paulus upon the miracles of the tribute-money, and of the Saviour's walking upon the sea, of which he pronounces the former to be unnecessary, and resolves the latter "into a mistranslation of the words ἐπὶ τῆς θαλάσσης," which in his judgment signify, *near the sea, or on the sea-coast*. It is many years since this conceit was corrected in the pages of the CHRISTIAN REMEMBRANCER, and shewn to rest on no critical authority, and to be utterly inconsistent with the narrative; for assuredly Peter could have been in no danger of sinking upon the sea-coast; but the Edinburgh reviewer passes it without notice—without the faintest hint, that the rationalist may have been mistaken—without any expression of indignation or regret that the sacred text has been perverted. He has no censure for the extravagances of the rationalist; there are others for whom he reserves the full measure of his spleen.

At this point of the discussion, when the writer had shewn the impious attempts of the rationalists to undermine the strong foundation of the Christian religion, to deny the proof of miraculous power in its origin, and to reject the Divine inspiration and authority of the Scriptures, it might have been decent in the reviewer to assume a tone of seriousness, and for a moment to lay aside the grimaces of his buffoonery; and if he had not been pleased to condemn the advocates of this extravagant and pernicious doctrine, he might have shewn more taste in being less facetious upon its adversaries. It is not the act of sound and sober wisdom, to throw firebrands, and say, Am I not in sport?

But whatever irreverence some of these rationalizing critics may have been guilty of, and however that most headlong of coursers, Hypothesis, may have carried them (as it does all who mount it) away, there seems to be but one opinion as to the unwearied industry, deep learning, and, we will add, conscientious purpose of the greater number of these refuge and laborious scholars; nor does it appear to us to be denied in any quarter, that among the questions which they have raised relative to the divine character of Scripture, some frivolous, some startling, some merely ingenious; there have been also some which not only claim the earnest consideration of our own learned divines, but are well worthy the attention of all reflecting Christians.

Among this latter class of their lucubrations, must be ranked the question respecting the origin of the three first Gospels; a question in which no less important a point is involved, than whether these three evangelical narratives are really the composition of the writers whose names they bear, or whether they are not merely transcriptions or translations of some documents, relative to the life of Christ, which had previously existed. The remarkable instances that occur in them of close verbal argument, not only in places relating to the discourses and parables of Christ, but in passages containing no more than a mere narrative of facts, afford such strong proofs of the existence of an original document, a *πρω-εὐαγγελιον*, either in Greek or Aramaic,—from which two at least out of the three evangelists must have copied their details, that it is now, we believe, not even attempted to be denied, that there must have existed some such source; and the main point of discussion at present is, whether it was from a gospel composed by one of these evangelists that the two others copied theirs; or whether, as the German critics suppose, all the three were alike indebted for their materials to some common documents which they found already in circulation, and from which they compiled their narratives.

This discovery, for so it may be called, of the biblical critics of Germany, was first made known in this country, some years since, by a translation from the pen of the Bishop of Peterborough, of the elaborate work of Michaelis, in which the question was put forth. That a discussion affecting, in its results, even the claims of the Gospels in question to inspiration, and supported on the heterodox side by such an array of erudition and criticism, should not have drawn forth from our benefited theologians some counteracting effort, can only be accounted for by that spell of "rich repose," which, as we have said, hangs over all, and renders them, as long as they can prevail upon heterodoxy to keep the peace within their circle, indifferent as to what gambols she may indulge in out of it. It was, indeed, not without good reason that Boileau placed the dwelling of the goddess of sloth in the rich Abbaye of Citeaux, where the light of *Réforme* had never penetrated. The question of the three Gospels was again returned upon the hands of the hard-writing and hard-named scholars of Germany,—the Schleiermachers, Bretschneiders, &c.; and with the exception, if we recollect right, of Archdeacon Townson's Discourses on the Gospels, and a stray contemptuous notice or two from the young candidates for livings, that conduct some of the theological reviews, not a single response on the subject has breathed from any of those oracles to which we lay-readers of divinity are taught to look for instruction.—P. 251.

It is seldom that a larger mass of ignorant pretension or of wilful misrepresentation has been crowded into so small a space. The question at issue is very confusedly stated; but let that pass. It is true that it was some years since, even thirty years, commencing with the year 1801, that the discovery imputed to the critics of Germany was brought to the notice of English divines. It did indeed appear in the translation of the elaborate work of Michaelis, but it was in the form of an original "Dissertation on the Origin of the Three First Gospels," which the translator inserted in that work, and in which his erudition and ingenuity gave the most systematic and finished form to the crude theories of the German divines, elaborated with much additional matter from his own resources.

It is happily not necessary to account for the negligence of our "benefited theologians," in producing some "counteracting effort;" for there is the exception, "if we recollect right," not of Archdeacon Townson's Discourses, which had been published in 1778, or twenty-three years before the question was mooted, but of the work of Dr. John Randolph, then Bishop of Oxford, and Regius Professor of Divinity, which contributed, with other writings, to put an end to the controversy,

by demonstrating to the rationalist the utter improbability of the theory, by challenging the scholar to produce authority in its favour, and by convincing the Christian of its inconsistency with the received doctrine of the inspiration of the Scriptures. It was the sound learning of the English theologians which stifled this controversy in its birth; and the English Clergy, who have little taste for mere novelties and experiments in divinity, and who, in the performance of their pastoral duties, have better occupation than fishing in troubled waters, paid the less attention to a theory which rested on no better foundation than the baseless fabric of a vision. Nothing was advanced to give strength and validity to the question, and it was suffered to sink into obscurity; and before the Edinburgh reviewer again complains that no further notice has been taken of the controversy, he will do well to consult Mr. Greswell's learned "Dissertations upon a Harmony of the Gospels," (Vol. I. pp. 30—33,) in which he treats of "the supplemental character of the Gospels;" and it will appear that there are not wanting living oracles for the instruction of lay-readers of divinity. The words and works of our Lord, of themselves calculated to make the deepest impression on the minds of those who heard and saw them, renewed in the minds of the Evangelists, by private conversations among themselves and with the other disciples, and brought to their recollection by the promised inspiration of the Holy Spirit, are sufficient to account for any verbal coincidence in the records of the three first evangelists: and if there be any order of *parallelism* in the construction of the New Testament, suggested by Bishop Jebb, and as it appears to us unintentionally corroborated by many a striking passage in the arrangements of Mr. Greswell's "Harmonia Evangelica," the discourses of our Lord, thus reduced to a linear form, would have the more natural correspondence in the writings of the different Evangelists.

The theory of Bishop Jebb will probably be imputed by the Edinburgh reviewer to "a taste for authorship among the Episcopal Bench, one of whom has been even engaged, very innocently we acknowledge, in disturbing with his single voice that unanimity so dear to the Church, by upholding the 1 John v. 7, which every body else rejects." The reviewer probably knows as much of this controversy as of the writings of Archdeacon Townson and Bishop Randolph: a more competent witness, Bishop Middleton, held that the verse should never be given up; and it has been the acknowledged effect of the publications of Bishop Burgess to shake the opinions formed to its prejudice by the late Bishop Tomline. The internal evidence in favour of the verse is gaining strength every day, and may be rendered impregnable by arguments collected from the ancient *συναγωγία* and Bishop Jebb's doctrine of parallelisms: the true sense of the passage may also be brought in confirmation of the authenticity of the disputed verse, of which the

internal evidence is enlarged by the singular discovery of a MS. in the Vatican, supposed to be a lost treatise of Augustin, and containing repeated citations of the verse. These are the consequences of the very innocent labours of the Bishop of Salisbury.

Let the reader now form his own judgment of the complacency and complaints of the Edinburgh reviewer :—

This is all very well and very harmless ; but, in the mean time, while our Bishops are culling flowers from the Fathers, such momentous questions as we have above alluded to, involving vitally, it cannot be denied, the nearest interests of Christianity, as troubling with doubt the very spring-head from which that "fount of life" flows, remain unsifted and almost untouched, (or in other words triumphantly refuted,) while such humble (!!!) inquirers after truth as ourselves, are left wholly at the mercy of these Germans, who will write, and whom we cannot help reading, without any aid from our own established teachers of the truth to enable us to detect their sophistries, or sound the shallows of their learning. P. 252.

It is not the fault of the established teachers of the truth, if the novelties of the German rationalist are preferred to the sterling sense and sound learning which distinguish the English school of theology ; and to which we would recommend the attention of the Edinburgh reviewer, before he makes any further attempt to prattle in divinity. In pretending to describe Mr. Rose's reply to Mr. Pusey, he has drawn the character of his own dissertation, "which, for ill-temper and unfairness, for the prodigal use of what Warburton calls 'hard words and soft arguments,' has few parallels that we know of in the range even of theological controversy." P. 253.

ART. II.—*The Geology of Scripture, illustrating the Operation of the Deluge, and the Effects of which it was productive : with a Consideration of Scripture History, in Reference to Stonehenge and Abury, in Wiltshire ; and to the Caves of Elephanta and Salsette, and the Wonders of Elora, in Hindoostan ; a Statement of new and important Views of Geology, resulting from Information contained in Scripture ; and an interesting Tour from Christ Church, along the Banks of the River Avon, and across the Wansdyke, to Abury. By H. BROWNE, of Amesbury, Lecturer on Ancient and Modern History. Frome : printed by W. P. Penny, and sold by the Author. Pp. vi. 216. 1832.*

"PARTURIUNT montes—nascetur ridiculus mus." Quoted for the thousandth time, this laconic sarcasm finds an application in the labours of Mr. H. Browne of Amesbury. This gentleman is a teacher ; and as his ideas may be disseminated in the minds of some of the half-educated persons, who, perhaps, form the greater part of the audiences at his public lectures in the "GEOLOGY OF SCRIPTURE," we deem it right to say a few words on the attempt here made to give to the sacred writings a "private interpretation," notwithstanding the full evidence

which it contains of the most solemn zeal to vindicate those writings—a zeal certainly creditable to the heart, whatever the proofs of his discernment may be to the head of our author.

We suspect that our readers will find some little amusement in the reveries of this scriptural geologist; and for their edification we proceed, in the first place, to state the positions which he has so hardily asserted, and endeavoured to maintain.

“In appealing to the world at large,” Mr. Browne commences with a dedication to the Rev. Dr. Buckland, followed by an address to the same “Reverend Doctor,” in which he states, that “*he has taken the liberty of using the Professor’s “name to individuals, as sanctioning the continuance of our earth for a much longer period than six thousand years;”* and that “*he shall be very glad to contribute his mite to an elucidation, both of the nature of the Deluge, and of the primary positions in the extended and profound study of Geology;”* and concludes with “*the intention of expressing HIS SINCERE ESTEEM.*” Dr. Buckland thus patronized, and thus deified, as “*sanctioning the continuance of the earth,”* &c. &c. is doubtless highly flattered and greatly obliged, and will certainly prefer, we suppose, expressing his gratitude rather by a smile than by a frown, though either would become this arbiter of the earth’s destinies.—Pp. v. vi.

Mr. Browne then attempts to lay down as *truth* the following particulars :—

1. That the habit of studying Latin and Greek prevents people from being convinced, that human erections on the surface of the earth could withstand the action of the deluge.—P. 2.
2. That “the ancient productions of England” (as Stonehenge and Abury), of Hindoostan and of Egypt, are always assimilated together, “and that a correct knowledge of one will lead to a consistent judgment of the other.”—P. 2.
3. That *volcanic operation* could have nothing to do with the deluge, *because* Noah’s ark could not float on steam.—P. 4.
4. That a *fountain is water*, “flowing or bursting through an aperture;” and that the great rivers of America prove Solomon right in Eccl. i. 7.—P. 6.
5. That “the breaking up of the fountains of the great deep,” (on which Geologists have differed, and, by the way, must), “can never have reference to water, independent of the aperture through which it is made to pass.”—P. 7.
6. That the interior of the earth is a mass of water; that this water passed up the fountains, ruptured the coats of the earth, and placed the lowest strata in a reversed position, dislodging and carrying with them such materials as they were adequate to move.—P. 10, &c. &c.
7. That the word *all* being used in Gen. vii. 11, and not being used in Gen. viii. 2, proves that *some of the fountains* were left open after the flood for the “*diluvial*” waters to return (p. 11), and yet, notwithstanding, that “the coats of the earth *must* be elevated to make voids into which the waters would re-enter.”—P. 12.
8. That to prove this, we must “acquaint ourselves with the origin of flint in chalk.”—P. 12.
9. That, because in South-mill Hill, near Amesbury, the chalk contains a layer of shells, the chalk was once in a state of solution; that cold water cannot dissolve cold chalk, and, therefore, that it was not dissolved at the deluge, because the deluge was a cold one.—P. 14.
10. That St. Peter (2 Ep. iii. 8, 7,) shews that the elements shall be destroyed, and the earth burnt up hereafter; that these elements are not fire, water, air, and earth, but “the various provisions formed out of the earth for the comfort of man;” and that,

therefore, the earth is *not* to be annihilated, but "the heaven or firmament (Gen. i. 8.) and the elements on the surface of the earth!!"—P. 16.

11. That such as the earth will be at the end, so was it at the beginning; that "the gathering together of the waters" was attended by elevations of the coats of the earth, in order to produce "forms of hill and valley, mountain and sea;" and that till these forms were *thus* provided, the earth was *without them*; i. e. without form, and "void, that is, without vegetable or animal existence."—P. 17.

12. That the earth was heated at the creation, and the "darkness" (Gen. i. 2) was caused by the *steam* from it.—P. 17.

13. That, at the creation, the heated earth was saturated with salt water, that the chalk was, therefore, dissolved, and being mixed with saline particles, became flint, and formed round the *sponges* and *shells*; and that gravity and absorption caused the flints to be formed in a horizontal position.—P. 17—22.

We beg our readers to observe here, that sponges and shells existed in chalk *before* the creation, which only created flints!!

14. That exceptions to the horizontal position are *few* (p. 23.), and yet they were great and numerous (p. 32); and such exceptions occur where a *fountain* broke up.—P. 23.

15. That the Isle of Wight having been upset, and the chalk and plastic clay having been thrown into a *curved* and *vertical* position by the "Diluvian waters," "a fountain broke up" there.—P. 23—30.

16. That at what exact period of the flood's recession the Isle of Wight was raised cannot be found out; but it was sufficiently early for the rivers at Southampton, Lymington, and Christchurch, to carry the remains of "aquatic" animals to the Island; and that the Avon and Stour, "*for about three months*," were the channels for the waters returning from Dorsetshire and Wiltshire.—P. 32.

17. "Let us survey this animal part of nature on its arrival at the ocean, impelled towards the Isle of Wight by the projecting brown rocks from Christchurch Head, and coming in contact every twelve hours with the *flowing tide from the east*; and we shall see such an effect produced, as will be fully adequate to account for the upper fresh water formation of Haden Hill, for its terminating alluvium, and for the general aspect which is given to it in the judicious production of Messrs. Conybeare and Philips!!"—P. 33.

18. That the "*spherical aspect*" of the chalk downs in the neighbourhood of the vale of Pewsey (he means the rounded surface of the chalk) was caused, not by the waters of the deluge passing over them, but by "*the gradual subsidence of the liquefied chalk over the prominences of inferior formations, or projections in the under chalk, to which the heat had not extended itself!!*"—(P. 35.) That because, "contiguous to Stonehenge," "where the chalk presents segments of spar," "materials for mending roads are taken from the valleys," and where the flint is inclined, form the hills; *therefore*, what are now hills constituted valleys *when the deluge advanced*, and became hills when the deluge retired!!—P. 35.

19. That the *chest* in Devonshire is *nothing* but *flint acted upon by fire*, (p. 41)!—that "limestone existed as chalk at a remote period may be proved, (p. 42)—that the red sandstone, near Exeter, is not found to the north-east nearer than Leicestershire and Scotland, though abounding to the south-west!! and *therefore*, that the deluge came from the south-west to north-east, because at Haldon Hill there is gravel containing flint, chest, limestone, and red sandstone!

N. B. Our non-geological readers may be informed, that *chest* is a substance found in the green sand, which lies *below* the chalk; that the "*limestone*" spoken of above lies a long way *below the green sand*; and that of the new red sandstone, *very little* lies to the south-west of Exeter; and that the whole central plain of England from Exeter, *via* Gloucester and Worcester up to Cumberland, with but few interruptions, is composed of this red sandstone; and that there is evidence all over England, that the diluvial waters came from the north-west!

20. That because Mount St. Michael, on the coast of Cornwall, rests on slate, which should be above it, therefore, "*beyond any doubt, one of the fountains of the great deep was broken up in the part of the sea contiguous to St. Michael's Mount ! ! ! !*" (pp. 47, 48); and the breaking up here proves, that granite is the lowest stratum of the earth !—P. 49.

21. That, "*as a necessary result from the preceding consideration,*" we have "*a globe more than 7000 miles in diameter, consisting principally of water !*"—P. 49.

22. That the time of the Noachian Deluge, added to the time the waters at the creation were on the earth, "*did not exceed three years, most likely not even two.*"—P. 32.

23. That the "*Principles of Geology*" (by Professor Lyall, one of the profoundest reasoners of the day) is a work calculated "*to produce*" the most injurious of all positions at the "*present awful moment.*"—P. 54.

24. That the present age, falsely called "*enlightened,*" is "*marked by an awful gloom ;*" and this and the above positions offer an illustration of Stonehenge and Abury, as far as the Deluge is concerned.—P. 58.

25. That Eden was at the mouth of the Euphrates, (p. 61); that Cain went to the east of it, and Adam and Seth to the west, (p. 63); and that, as the Flood and the Creation both elevated and depressed countries, and as the excavation of the chalk at Canterbury was formed at *our Creation*, and the English and French coasts were separated at the *Deluge*, therefore "*it is PERFECTLY REASONABLE to allow, that Adam and his posterity into this our country did actually advance !*"—P. 67.

26. That there were no ponds or lakes before the Deluge, therefore the air was purer than now; that mankind subsisted on vegetable diet, and did not marry till they were 100 years old; therefore, "*there were giants in those days !*" (Gen. vi. 4).—P. 68.

27. That, because Cain was "*a fugitive and a vagabond,*" he built himself a "*subterranean retreat,*" and his posterity became *impious and lustful.*"—P. 69, 70.

28. That Adam came to this country, and wishing to write the history of his life, "*when written language had no existence,*" formed the design of making "*a serpent of between two and three miles in extent,*" with the largest rocks he could find, placing the rocks in an oval form for the head, and in the direction of a coiling avenue for the body !—P. 72, 73.

29. That, in "*eating of the tree of lives,*" (Gen. iii. 22.) Adam "*became conscious of the three-fold properties of the Deity ;*" and that Eve instructed her offspring Cain in the same, (p. 75); and that the *serpentine temple of Abury* being constructed of three rows of stones, was *Adam's Trinity Chapel*, (p. 78); which will be further illustrated when Mr. Browne "*shall have brought out a Hebrew Grammar, deduced from a careful consideration of the inherent properties of this language, (properties to which both Jews and Gentiles have been strangers ever since the Babylonian captivity), with a translation of those chapters of Genesis which describe the creation, the history of man before the flood, and the flood itself;*" when, "*UNDER THE PERMISSION AND BLESSING OF DIVINE PROVIDENCE,*" he "*will enter still further into a contemplation of the Serpentine Temple of Abury.*"—P. 79.

30. That "*Stonehenge exhibits no representation of the tempting power of wickedness like Abury;*" but, "*in its oval of seven trilithons,*" bears as abundant a testimony to theology, and "*alludes to the number seven of the Old and New Testaments !*"—P. 80.

31. That Gen. vi. 1, 2, proves that Abury is older than Stonehenge, the former being "*so terrifically ancient to the superficial observer of the present day,*" that it alludes to repentance; whilst Stonehenge "*elevates the mind to the firmament, as the abode of God.*"—P. 80, 81.

32. That the *caves of Elephanta and Canarah* were formed by Cain, and therefore he did not go into Persia or China, but into Hindoostan, (p. 82—89); and that *Elora* was excavated by the progeny mentioned in Gen. vi. 4.—P. 90.

33. That *Amazons* are represented *with one breast,* because Cain killed Abel, and Eve therefore had but one son ! (p. 97); and that the *Hindoo caves* were formed for lasciviousness and profligacy, and the *courtships* of the angels to the daughters of men !—P. 99.

34. That "*Abury and Stonehenge are highly gratifying illustrations of the disposition of our first parents,*" and that "*had not these predictions existed, the ability to execute them is deducible from the formation of the ark ;*" and that, moreover, *other remains exist in different parts of Europe !*"—P. 160.

35. That it is as much as reason can expect, to find such perfect architecture of the antediluvian age in "*the very country destined by unerring Wisdom to be the abode of people who are to uphold truth against the perverters of it in Europe, and to extend it throughout the earth.*"—P. 102.

And this is what Mr. H. Browne, of Amesbury, has the assurance to call the "*Geology of Scripture!*"* We have found it impossible to follow his argumentation in any other order, and we pledge ourselves, that in nothing have we mis-stated his views. And now what do our readers think of these dreams? To refute the absurdities of a man who professes to supply information on Scripture, by the aids of a science of which he is most deplorably ignorant, and of which he knows no more than is stated in an elementary and imperfect account of England and Wales; who ventures to *travesty* the Mosaic history, under the semblance of "*illucidating it,*" (p. 44), whilst he boasts that "*truth is his motto,* and the service of God and his country the standard under which he hopes, not only to live, but to die," (p. 59.); whose head seems crammed with half-understood ideas upon all subjects, without a single idea of his own inability to discern right from wrong in the labyrinthine meshes of his fancy, would be labour lost. The man who jests with religion *may* be a learned man, and the man who upholds it *may* be anything but learned. In either case, despite is done to the holy cause, and assuredly, by infidels, such defenders as our author are regarded as auxiliaries. We have said before, Geology is in its infancy; and if the extensive knowledge of the various countries of the earth, already possessed, be of little avail, even in the hands of philosophical and right-meaning advocates, to clear up the mysterious language of Holy Writ, surely it seems little short of ridiculousness for a man who has no further acquaintance with the surface of our planet than the Isle of Wight can supply him with, or St. Michael's Mount in Cornwall, and who *draws conclusions* much in the same way as a *donkey draws a sand-cart*, to set about correcting the commentators and edifying "Jews and Gentiles" (p. 79.) on points unrevealed and unknown since Adam crossed the channel, and built his conventicle on Salisbury plain. We have heard of "Adam's grandmother," but never of his meeting-house till now; and we should not have deigned to notice the buffoonery, had not good reason been shewn, that this precious sample of itinerant lecturing would be puffed off in some of the trashy pseudo-religious magazines of the day, as the work of a genius, and perhaps hundreds be gulled into the belief of a notion which, because past comprehension, is therefore credible. We would have willingly spared Mr. Browne for the sake of his sensible remarks on subjects which require no great depth of learning or observation; for the sake of his *intention*, notwithstanding

* "*Scriptural Geology,*" about our remarks on which our friend Mr. Budd was so angry with us, was less absurd than this "*Geology of Scripture.*" This would almost justify that—which is saying a good deal.

his egregious vanity and conceit; and for the sake of his just observations on the "*real character of the present age*," (pp. 55—57). But on a subject where the Sacred Writings are concerned, it is absolutely necessary for the inspectors of the press, to spare no one who, either by ignorance or malevolence, tends to turn them into ridicule. Acquitting Mr. Browne, therefore, of any thing but extraordinary deficiency in the science of Geology, but its name, we impose upon him this penance;—to extend his "*Tour from Christchurch to Abury*" (which we have not had room to mention), as far as the Alps and Pyrennees, before he lectures again on "*diluvian*" operation; to learn to spell English before he "*brings out his Hebrew grammar and translations of Genesis*;" to make himself acquainted with the names and natures of rocks and stones, before he sends forth "*another production*," as he promises, "*on the subject of Geology*," (p. 188); to consider whether the deluge, which carried away almost every trace of the rocks from which Stonehenge was built, and upset and destroyed the surface of the whole earth, would leave that pile standing on an open plain (which plain was formed by that deluge), in compliment to its exposed situation, after having upset the Isle of Wight and St. Michael's Mount; and to suffer Mr. Anacreon Moore to discourse on "*the loves of the angels*," and "*the concerns of Hindoostan*," (p. 158); and the pre-Adamites to write the travels of their great descendant with whose voyagings through France and England they, perhaps, understand as much as, if not more than, the Amesbury "*Lecturer on Ancient and Modern History*!"

LITERARY REPORT.

The Life of William Cowper, Esq., compiled from his Correspondence and other authentic sources of information, containing Remarks on his Writings, and the Peculiarities of his Interesting Character, never before published. By THOMAS TAYLOR. London: Smith, Elder, & Co. 1833. Pp. xvi. 368.

THIS is one of those works to which criticism comes disarmed and appeased. The title itself suffices to obtain a patient and a cordial welcome at the hand of the fiercest of our tribe. For Cowper, the gentle and the great, the noble in mind, and the humble in bearing, is a name over which poetry and religion have thrown an irresistible and enduring charm. To say of Mr. Taylor's work, that it is written in a gentlemanly and candid spirit, is saying too little; it professes no more than it has endea-

voured to perform; and if it has not, in the opinions of some persons, removed the impression which has so universally obtained of Cowper's leaning to the Calvinistic party of the Church, it has completely, in our opinion, proved that his yielding to the doctrines of that party was not the cause of that peculiar tinge which his writings have imbibed, and his whole life seems to have taken also. Mr. Taylor has established, beyond a doubt, that Cowper was afflicted with a malady from which neither genius nor talent is exempt,—a malady which, at once, is distressing and humbling,—a malady which has too often been considered the effect of religious impressions, but which, we ourselves have had experience from observation, is generally more likely to act upon, than to be affected by, the reception of the Gospel. Cowper's is not a solitary instance; there are many

living witnesses to the truth of this position. And therefore it is with deserved encomium that we welcome Mr. Taylor into the ranks of successful writers. He has, by quotations from numerous letters, not before brought into public observation, established the position at which he aimed, and therefore we think him justly entitled to an ovation. As to the rest, he has, doubtless, in vindicating Cowper, also vindicated the doctrines which (independently of his affliction) he held; those peculiar opinions must still stand or fall according to the judgment of those who receive or reject them. But it is only fair to remark, that in no instance has the author used his subject unfairly, and in many instances he has vindicated with success the main and distinguishing doctrines of the Gospel. As an interesting specimen of biography, written in an impartial and pleasing style, we warmly recommend this life of Cowper to all who desire acquaintance with the history of that extraordinary man; and we shall be happy to learn that Mr. Taylor reaps the fruit of his honest and conscientious labour.

Plain Parochial Sermons, preached in the Parish Church of Bolton-le-Moors. By the REV. JAMES SLADE, M. A. Vicar of Bolton, and Prebendary of Chester. Second Volume. London: Rivingtons. 1833. 12mo. Pp. xii. 480.

OF such Sermons as those contained in this and the preceding volume of Mr. Slade, it is satisfactory to know that their circulation is sufficiently extensive to induce their author to give them to the public. Sound in doctrine, earnest in exhortation, simple yet eloquent in language, and breathing throughout a spirit of piety and Christian love, they cannot fail to be read with advantage in a family, or in private.

A Collection of Hymns, for General Use; submitted to the Consideration of the Members of the United Church of England and Ireland. London: Hatchard & Son. 1833. Pp. xii. &c. &c.

WHETHER the editor intends or not, that the Collection of Hymns should be original in the manner of their reproduction, we cannot tell; but he has not paged his book beyond the preface.

Many of the Hymns are original, and now first published. We are constrained to admit, that their intention is better than their execution; and if we withhold

our meed of praise from the collection at large, as not realizing the editor's own ideas and wishes as we understand them, we do so under the impressions that notwithstanding the many admirable specimens of Christian Psalmody extant, some of which are before us in these unnumbered though not numerous pages, it must be long ere pious Christians will be able to prove, by their own skill, that the opening sentence of our worthy Churchman's preface is deserving of unqualified sympathy. Till we can surpass David, it may be as well to listen to the inspiration of his glorious strains.

The Georgian Era. Memoirs of the most eminent Persons who have flourished in Great Britain, from the Accession of George the First to the Demise of George the Fourth. London: Vizitelly, Branston & Co. Vol. I. Pp. 582, Vol. II. Pp. 588.

To enter into a detailed review of a work of this description is clearly impracticable; we might as well attempt to analyze a dictionary. We have no difficulty, however, in expressing our approbation.

The idea of the book is, in its conception, excellent, and the task of reducing its heterogeneous materials into a pleasing and useful form, has been entrusted to able hands. The arrangement is, indeed, in every way unexceptionable; and, as long as the delightful study of biography maintains its ground, the *Georgian Era* will be a standard work.

We think, perhaps, that a little more space might have been devoted to the lives and characters of eminent Churchmen; and that the list might have been beneficially extended. It must, however, be confessed, that in condensing the memoirs of all the distinguished characters who have flourished in a century, the space of four volumes (to which it is intended to extend the work) would not suffice, were one portion to occupy more than its due number of sheets; and when we, in justice to the compiler, add—that he has given a brief, but clear and impartial view, of the lives of ten Archbishops, fifty-three Bishops, seven Deans, eleven Archdeacons, and forty-six Clergymen of the Establishment, who have flourished during the period that his history embraces, it must be conceded, that the Church has no just cause of complaint, and that he is entitled to our thanks for his labours.

Of the style in which the publishers have executed their part, it is impossible to speak too highly; the printing is admirable, and the *lout-ensemble* renders it an ornament to any library. The compiler, in a word, has found publishers able and willing to appreciate his arduous labours, and the publishers a compiler, who has performed his difficult task with no small portion of talent and accuracy. The second volume is even better than the first; and if the improvement continues, we shall expect to find the last faultless.

• *Explanatory Lectures on the Gospel according to St. Matthew.* By the Rev. JOHN PENROSE, M. A., formerly of Corpus Christi College, Oxford. London: Rivingtons. 1832. 12mo. Pp. xii. 348.

THESE Lectures were read to a country congregation after evening service, and were of course framed with that particular object in view. They form a running exposition and improvement of the life and teachings of our Lord, as recorded in St. Matthew's Gospel; and the plan, we think, might be generally adopted with considerable advantage. If read in a family, the author suggests the reciting of that portion of the Gospel which they severally include, from the Testament itself, either immediately before, or immediately after, each lecture. No paraphrase, indeed, should be accepted as a substitute for the comfort and daily habit of perusing the Bible itself, though such paraphrases as the one before us will ever be useful auxiliaries to the humbler classes in their converse with the sacred volume.

• *The Harmony of Religious Truth and Human Reason asserted; in a Series of Essays.* By JOHN HOWARD HINTON, A.M. London: Holdsworth & Ball. 1832. 12mo. Pp. xxxii. 336.

By asserting the Reasonableness of Religious Truth, the writer of these Essays does not infer that reason is a sufficient guide to the discovery of it, or that it is adequate to the explanation of its mysteries, or that religious truth accords with the wishes and feelings of mankind. He maintains that the doctrine of revelation, however incomprehensible, harmonizes with the reason and common sense of mankind. In support of this position, he tries the doctrines themselves by the test of a rational application of them to the judgment of mankind. Sel-

dom have we met with greater clearness of thought, or more accurate knowledge of the Scriptures, than these Essays exhibit. Those on the "Effects of the Fall," "Hereditary Depravity," and "Whether Christ died for all Men," contain as complete a refutation of the Calvinistic Creed, as we have ever perused.

• *Natural History of Religion; or, Youth armed against Infidelity and Religious Errors.* By the Rev. R. TAYLOR, Curate of Hart, in the County of Durham, &c. London: Baldwin & Cradock. 1832. 12mo. Pp. vii. 218.

WHEN the largest work, of which the present is merely an epitome, shall come forth, we shall be ready to do justice to its merits. Although the arguments, which are derived from the highest sources and authorities, are here necessarily condensed, they will be sifted by the reader with infinite advantage. Indeed, we have seldom seen the great truths of reason and revelation placed in so clear and perspicuous a light; and we look forward to the two octavo volumes which the author promises, with the most pleasurable expectation.

• *Morning Discourses, addressed to the Congregation of Christ Church, Birmingham.* By the Rev. G. HOBSON, M. A. Archdeacon of Stafford. London: Hamilton and Co. 1832. 8vo. Pp. 450.

WE perfectly agree with the able author of the Sermons, to which we would now direct the favourable notice of our readers, that "the simplest views of divine truth are the most conducive to holiness of life, as well as most consolatory at the dying hour;" and we sincerely recommend the consideration of the fundamental doctrines of the gospel, as infinitely better calculated to forward the salvation of souls, than a vain and futile intermeddling with the fanciful speculations which are frequently substituted in their stead. Such a view of these doctrines, and the practice built upon them, is offered in the discourses which compose the present volume; in the selection of which it has been the object of the writer to point out "that intimate and mutual relation which subsists between the peculiar doctrines, the characteristic duties, and the distinctive privileges of Christianity; to conduct the sinner to a knowledge of himself and of his Redeemer."

Maxims and Morals for every Day in the Year; a Subject, moral, intellectual, or religious, selected from some of the most approved Authors. By C. W. Baldwin and Craddock. 1832. 32mo. Pp. vi. 157.

ONE or more sentences to be committed to memory, or as a thesis for written reflections, according to the number of the days in the year, form the substance of this little volume. Probably it might have its use, if persons can be found to carry its design into daily operation. An Appendix is added, consisting of Scripture texts, arranged under distinct heads of moral improvement.

Dissertations, vindicating the Church of England with regard to some essential Points of Polity and Doctrine. By the Rev. JOHN SINCLAIR, A.M., of Pembroke College, Oxford, F.R.S.E. and Minister of St. Paul's Chapel, Edinburgh. London: Rivingtons. 1833. 8vo. Pp. ix. 390.

WANT of space at the moment, and the desire of calling immediate attention to this highly useful publication, prevents us from giving a more extended view of the subjects discussed in it, than we could otherwise have wished. A popular exposition of the peculiarities of the English Church, "in respect to doctrine, to rules of faith, to discipline, and public worship," cannot fail, in these days of hostility to the Establishment, to have a good effect; and the candour, the simplicity, and the pious earnestness, with which Mr. Sinclair has adapted his treatise to the understanding of ordinary readers, will tend greatly to increase its usefulness. *Episcopacy, Liturgies, Infallibility*, and the *Attemperment*, are the topics introduced into the present volume; and we shall look for a continuation of the author's plan, with an expectation proportioned to the value which we attribute to the four Dissertations already in our hands.

The Fairy Mythology; illustrative of the Romance and Superstition of various Countries. By THOMAS KEIGHTLEY, Author of "Outlines of History," &c. &c. In Two Vols. London: Whitaker. 1833. 12mo. Pp. xvi. 334. 35s.

HAVING lately gone a little out of our way to recommend Mr. Keightley's very useful and able work on "Heathen

Mythology," we shall not add greatly to the anomaly in going a step further, in favour of another of his performances. Under the authority of Goethe, and Southey, and others among the learned in such matters, adduced in his preface, he may well be pleased to assume the accomplishment of the *utile cum dulci* in his agreeable undertaking; nor shall we stop to add a word of praise to such testimonials. Our sole object is to forward the views of a meritorious writer, in accordance with "the opinion of those who understand these matters, that the work only requires to be better known to stand a fair chance of doing well in the world." It may be proper to add, that the work is cheap, even for these cheap times; especially when the number of well-executed engravings, with which it is illustrated, are taken into the account.

A Sermon, preached at the Opening of the General Convention of the Protestant Episcopal Church in the United States, in St. Paul's Chapel, New York, Oct. 17, 1852. By the RIGHT REV. HENRY U. ONDERDONK, D. D. Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. New York: Printed at the Protestant Episcopal Press. Pp. 18.

IN this excellent discourse Bishop Onderdonk has exceeded his former self. His subject is, first, to prove that the Church is the "City of the living God," and next, in the words of his text, that it is "a city not forsaken." In dilating upon these points he illustrates the duties which the Church owes to its members, in affording them "love and protection, instruction in the truth, an uninterrupted administration of the ordinances, and the provision of a pure worship:" in return for which, the Church is entitled to "obedience, the resolute maintenance of her authority and good order, peace among her disciples, for the preservation of her unity, and adequate pecuniary support."

In an incidental allusion to the three ranks in the Christian ministry, he maintains the divine and exclusive authority of Episcopacy, and throughout the discourse vindicates his claim to the character of an enlightened and indefatigable prelate. While such men occupy the posts of honour in the Episcopal Church of America, her "city" may truly be called "not forsaken."

A SERMON.

PSA. xcii. 13.

Those that be planted in the house of the Lord shall flourish in the courts of our God.

THE Psalm from which these words are selected for our present meditation, bears the appropriate and emphatic title, peculiar to itself, of a "Psalm or Song for the Sabbath-day." Now, as these titles are unquestionably of great antiquity, and the Psalm before us is thus designated in the Septuagint, or Greek version, as well as in the Hebrew text, we are fully warranted in drawing at least *this* inference,—that the Jews were accustomed to employ it in the public solemnities of that holy day, which they celebrated, we know, with scrupulous, nay, even with almost superstitious reverence. And they must have done this, either on account of its peculiar adaptation to such service, or according to the original intention and appointment of the inspired Author. The former of these suppositions is sufficient of itself to impart more than common interest to the Psalm; but the latter, which is the more probable, invests it with a more especial, nay, in one sense, with an exclusive title to our regard and attention. The very idea, that the man who experienced, perhaps, greater benefit, and certainly realized a more lively and intense delight in the public ordinances of divine worship than any one of the sacred writers;—whose drooping soul was so often refreshed under the most painful exhaustion, and recovered from the most profound depression, by repairing to the sanctuary of his God;—and who could but adequately give utterance to his fervent desires in broken and impassioned exclamations,—“O, how amiable are thy tabernacles, thou Lord of Hosts! When shall I come and appear before God,”—the very idea, that he who thus proved, by happy experience, the excellency of the service of God’s house, and whose salvation, it is probable, had been in no slight degree advanced by his constant, and assiduous, and unwearied attendance there, and who took the deepest interest in the real welfare of his people,—the idea, that he recommends, in such earnest and expressive language, adapted to the Church under all circumstances, that others should seek the benefit where he had found it, should be amply sufficient to concentrate our most profound and earnest attention on this eminently practical subject. For one of two things seems requisite;—either that we must accede to the strange and crude notions of those sceptical innovators, who question the obligations, impugn the sanctity, and thus contract the usefulness and neutralize the promises of the Sabbath; or we must admit that a special blessing is proclaimed and pledged to those who diligently improve the means of grace afforded them by this sacred institution; who count the Sabbath a delight, the holy of the Lord honourable; and who, being “planted in the house of the Lord, shall flourish in the courts of our God.”

* This Sermon was preached at St. Benet’s Church, Paul’s Wharf, on the occasion of opening a New Organ. See page 251.

From these words I propose to consider,—and may the Lord prosper the attempt to our mutual edification!—

I. The characters described.—Those that are “planted in the house of the Lord.”

II. The blessing promised.—They “shall flourish.”

III. The place in which this blessing shall be *especially* communicated.—The “courts of our God.”

The place in which Christians assemble for divine worship, and which has been duly consecrated, and set apart to that holy purpose, may now be termed the “house of the Lord.” But we must accurately distinguish between the purpose and the place. Doubtless there is a peculiar satisfaction in assembling where our forefathers, perhaps for many generations, have been accustomed to humble themselves in the presence of God; and in offering our praises in those edifices wherein we may suppose many to have received their earliest impressions of Gospel truth, and where many bodies are sleeping around, expectant of a joyous resurrection, the spirits of which are already present with the Lord. But associations of this character, however interesting, or however lively, should never be accepted as a substitute for individual, experimental acquaintance, with the spiritual benefits of the reasonable service. David loved the sanctuary because the tribes repaired thither to worship; he wished prosperity to Zion for his brethren and companions’ sake; but his strongest attachment to the temple arose from *this*,—that there he himself realized the presence of Jehovah; there he held personal communion with his God; there his own soul was elevated from mere earthly worship to the heavenly adoration which it typified; where there is not rest, and yet no weariness; where they cease not day nor night, yet their song is ever melodious, ever animated, ever transporting, ever new. Let us then not think it enough to worship in a place where the Holy Spirit has been shed abroad upon others, however endeared and hallowed by a thousand tender recollections of those who are now among the spirits of the just. Let us rather ask, “Is it the place where He has descended upon ourselves; where *we* have met with God; where Jesus has been visibly set forth crucified before us; where we have tasted the emblems of his precious body and blood, and pledged ourselves his, and only his, for ever?” Unless it be all this, we are not *planted* in the house of our God; we are at best only like slips and saplings, which are indeed committed to the ground, and watered with continual showers, and tended by the husbandman with patient and unwearied care, but which, despite his vigilance and assiduity, may yet droop and decline, when the sun beats fiercely from above; or, when the blast rushes fearfully through the trees of the forest, be uprooted from their place, and, having no root, must wither and fade away.

Now, that we may come up to the full force of the expression, “planted in the house of God,” it is by no means necessary that we should have been first impressed therein with a saving knowledge of the truth. It is not in the sanctuary alone that the good seed is sown—God forbid that it should be!—for then a thousand avenues, converging to the strait gate and narrow way, would be at once obstructed and walled up. No; there are probably as many called without as within the sacred edifice.

Some on a bed of sickness ; some in the seclusion to which they have been driven by bitter and overwhelming disappointment ; some in the family, attracted, it may be, by the amiable example, or awakened by the persuasive instructions of some Christian parent, relative, or inmate ; some in the closet, where they have studied Scripture, perhaps, for years, without any notion of its real import, till it was revealed with power to their hearts by the illuminating influence of the Spirit ; some even in the gay and busy world itself, where they have been encountered by some striking example of the vanity of pleasure, or impressed by the precariousness of riches, or disgusted by the selfish heartlessness of those who act only on worldly principles, or warned by some awful visitation, some disastrous occurrence in the order of the providence of God, which has precipitated others into eternity, and aroused them also to prepare for judgment. But wherever they may be called, by whatever voice, under whatever circumstances, it is certain that they will be thus brought, in the issue, to the house of God. Just as David himself, whose first serious impressions were received, we may suppose, while he was tending his father's sheep in the wilderness, and whose opportunities of visiting the temple were then limited, in all probability, to the three solemn days, when every male of the descendants of Abraham was required to appear before the Lord, delighted afterwards to be continually found therein ; and, when raised from following his sheep to be the leader of God's people Israel, made his habitation on the holy hill of Sion, attracted thereto by the proximity of the worship, the excellency of Jacob which he loved. Thus, however brought to a knowledge of the truth, the Christian will repair to the sanctuary, as there expecting to find an increase of the faith which cometh by hearing ; to receive profitable instruction in a house of preaching ; to offer effectual supplications in a house of prayer ; to celebrate the more than passover among his brethren, whom a greater than angel has redeemed, like himself, from worse than Egyptian bondage ; and to realize the sure and abiding engagement of their Master, "That where two or three are gathered in the courts of the Lord, there is he in the midst of them."

Those, then, who are planted in the house of God, attend all its ordinances regularly, so far as our common infirmity, and the circumstances of their condition will permit. They recognize the house of God as their kindred soil and congenial atmosphere ; they anticipate with joy returning seasons of attendance there, and prepare for it by meditation and prayer. The evening before the Sabbath, the morn of the Sabbath itself, witness their earnest supplications for a blessing ; it is the heart that is lifted up in prayer, and the heart that listens to the word ; and looks for Jesus, and is disappointed when He is not found. During the devotional service, there is a constant, often a successful effort, at concentration of heart ; and when the minister, however unworthy, prepares to deliver his message as ambassador for Christ, the language of the soul is, "I will hear what God the Lord will say to me." And when the solemnities of the morning are consummated by the sacrament of the supper of the Lord, on the part of such, at least, there is no temporizing, no vacillating ; no calculation how soon another opportunity will occur ; no deferring the sacrifice till the new moon or solemn feast day ; they

hail and embrace *every* opportunity of thus drawing nigh to God, and, comforted by their most imperfect prayers, and edified, in a measure, by the most feeble and untalented exposition of the word, if it be but faithful, earnest, and sincere; they depart, firmly resolved, by divine grace, to reduce all they have heard to practice; to incorporate with their previous stock of knowledge whatever may afford a prospect of future usefulness; to make fresh demands on that precious influence of the Holy Spirit which they can never task too largely; and thus shew to the world, by a consistent and holy walk, not only that they have been with Jesus, but that Jesus dwells in them, that "Christ is formed in them as the hope of glory."

Having thus sketched the characters of those who are "planted in the house of God," we proceed to consider,

II. Their privilege.—They "shall flourish."

God never acts in any of his ordinances and appointments without a special purpose—a purpose, which it is man's first duty to investigate, and will be his best interest to second and fulfil. Jehovah would not have commanded the Patriarchs to construct altars in various places, nor enjoined Moses to rear him a tabernacle, nor permitted Solomon to build him a house, had it not been his intention to confer, in each case, some corresponding benefit;—and that benefit was, obviously, to facilitate the access to himself. Accordingly, the man who values access to God, will proportionably value the ordinances in which God may be found; his flesh and his heart cry out, not for the outward form of worship, but for the living God, and, ordinarily, God will grant him the desire of his heart;—ordinarily, in exact proportion to his diligence and spirituality in attendance on the ordinance of God, will be his growth in grace and in the knowledge of the Lord.

It may seem presumptuous to those who judge only on the principles of the carnal mind, to attribute such momentous results to the "foolishness of preaching;" and it *would* be presumptuous, were not preaching the institution of God; were it not founded on his word and made effectual by his Spirit. But he breathes life into the form; he makes the excellency of the treasure to shine through the opaque substance of the earthen vessel; he speaks to the heart in a voice that is all his own, which man cannot counterfeit towards one another, or mistake in themselves. Nor does he speak only in the preaching of the word to those who are assembled in his courts; sometimes he elevates the soul during the offering of prayer; sometimes carries to the heart, like an arrow true to its aim, some portion of the word read to the congregation of his people in the judicious and seasonable order of the Church; sometimes kindles the warm thrill of gratitude while they are engaged in singing praises to God; and sometimes appeals to the heart by the voiceless, yet eloquent, symbols of the broken body and the poured-forth blood, in the partaking of which the believer is conscious of quickened faith, of livelier and more confiding love;—they could lead him for the moment to wish he might be dissolved, that he might be all with Christ. But, however God may deign to speak; whether by that resistless eloquence which resembles a rushing mighty wind, sweeping along houses, villages, cities, every obstacle that would retard its progress,—or by that profundity of close and connected reasoning, which, like a massive train of

fierce artillery, batters down, in succession, every strong-hold of the natural man, and levels with the dust every high thing that exalts itself against the knowledge of God; or by that simplicity of speech, and constant comparison of spiritual things with spiritual, which, accompanied by demonstration of the Spirit, and of power, may be a no less effective engine than either;—and whatever the believer may need—whether the removal of his doubts, or the alleviation of his fears, or the revival of a languishing faith, or the renovation of almost expiring hope,—whether he require to be attracted by promises, or admonished by denunciations, or instructed by precept, or stimulated by example, drawn by cords of love, or driven by the goad of fear,—to this very end the Head over all things to his Church will insensibly direct the ministrations of his appointed instrument; so that, perhaps, when the preacher returns from his duty, dissatisfied with his performance, despairing of his usefulness, almost ready to renounce the sacred office, and complaining of stammering lips, and a hesitating tongue, and saying, like Moses, “Send, O Lord, I pray thee, by the hand of him whom thou wilt send;”—some happy soul, which has been convinced by his arguments, animated by his encouragements, soothed by his consolations, stimulated and strengthened to persevere by his exhibition of the certainty that attends on every promise of God, will be inly thanking Him for raising up ministers who contend so ably for the faith delivered to the saints, and exclaiming, “O, how amiable are thy tabernacles, Lord of hosts! one day in thy courts is better than a thousand.”

But it must not be imagined that the privilege of growing in grace will be vouchsafed to an attendance on the services of the Sabbath,—however punctual, assiduous, and exact,—however externally devout and attentive,—however, for the time, earnest and sincere, *if it stand alone*. The Christian of the Church must be the Christian of the closet, of the family, and of the world. He is like a tree planted by the river of water—the river that maketh glad the city of God—the river of divine instruction—(for he that believeth on me, out of his belly shall flow rivers of living water) which will not merely impart strength to the root, and sap to the branches, and clothe the leaves with fresh, and lively, and unfading green; but will cause it to bring forth fruit in due season—the fruit of the Spirit, in season throughout all the year, ever charming to the eye, ever grateful to the touch, ever odorous to the scent, ever pleasing to the taste. His leaf also shall not wither; he shall not, from ceasing to imbibe the nutritive moisture of that pure stream, shed any portion of his foliage. He will be guided and sanctified in the commonest duties by the very same influence which is adequate and effectual to the most arduous and important. God, who looks on him in the church, will not turn his face from the domestic oratory; Christ, who hears united voices in his name, will not forget the cry of the humble, though it be offered from a solitary dwelling; the Holy Spirit will help the infirmities of his servants in their private or domestic intercession equally as in the place of congregational assemblage. As God is no respecter of persons, neither is he confined to places. He is peculiarly present in the sanctuary; but does not the humble and contrite heart, from whatever quarter it may ascend to Him, make a

sanctuary for itself? Those who are active in one duty and remiss in the other, are driven about with every wind of doctrine, and, unstable as water, cannot excel; but he who seeks to perpetuate in private the impression that has been made in public; to drink not merely of that fountain, which flows only in a fixed and settled course, but of that rock which follows the people of Christ, that is, Christ himself, and to drink of it whenever he is thirsty and fainting in the wilderness of the world; will cultivate a *constant* intercourse with God; will maintain a *daily* as well as *sabbatical* communion with him; will set God always before him, and seek to Him for comfort in every sorrow, moderation in every success, succour in every temptation, direction in every perplexity—will ask of himself, in every moment of emergency, What does my God require of me? That, and that only, will I do.

Such a man, or a man who strives to be such, and who attends conscientiously in God's house expressly for the purpose of becoming such, will flourish sooner or later, and perhaps the later the buds the more luxuriant will be the foliage; the later the blossom, the more abundant will be the fruit. He will flourish in every thing, he will come behind in no grace—and in every place, for his leaf shall not wither—but, most of all, in the courts of our God. O, might many such be realized in our own church! O, might it be fulfilled in our day, that glorious and heart-stirring prophecy, "Thy people shall be all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified."

III. We are now to consider, lastly, the place where these blessings shall be especially communicated.—"The courts of our God."

The place selected by Jehovah for his visible abode and external worship, was not only adorned with all the magnificence that the devotion of an entire people could supply, but was made of corresponding extent, and thus adapted to the accommodation of every description of persons. It was known generally by the appellation of the "House of God;" but the ample space included within the outer wall was separated into several compartments or courts;—first, the court of the Gentiles, beyond which no stranger might penetrate; next, the court of the Israelites, into which the descendants of Abraham might freely enter when purified from all ceremonial uncleanness; and lastly, the inner court, in which the sacrifices were offered, to which none had free access but the priests. The Israelite who offered an especial sacrifice might indeed bring his offering within the verge of this court, but he might not pass a certain partition that divided it; and he withdrew as soon as he had laid his hand upon the head of the sacrifice, and penitently acknowledged his sin. We may discern an intimate analogy between the mode of celebrating the temple worship and our own; and thus, by tracing an identity of duty, infer also, were it needed, an identity of inducement and of promise. In the court of the Israelites the law was publicly expounded to the people by the priests and Levites, while in the inner court were offered expiatory victims. So do all who bear the name of Christ attend in his house on the preaching of the word, while those only whose hearts are touched, whose consciences are awakened, whose souls are filled with an humbling conviction of their own sin and of their own necessity, draw nigh to the altar of God, not to sprinkle it

with the typical blood of bulls and goats, but to receive the emblems of that precious blood, above all value and beyond all price, which has been shed on their behalf. On their parts, all they have to render is a contrite heart, and they receive in return the assurance of pardon, through the efficacious atonement of the Lamb of God.

If then, of all the Israelites who entered the house of the Lord, those only can be said to have been *planted* therein whose minds were impressed by the exposition of the law, and who were thus led to the ulterior service of offering sacrifices in faith, may not we similarly infer, that of all who are congregated in our churches to hear the preaching of the Gospel, it takes deep and adequate hold only upon those whom it leads to the altar of their Lord, or at least who live in the expectation and in the desire that it should conduct them thither? Those who never even think of honouring their Saviour in his last solemn ordinance, are still, as it were, only in the Gentiles' court; and until they advance farther, can have no lot or portion with the true Israelites, the people of God; while those who are admitted into the second court, who outwardly connect themselves with the spiritual Israel, but still only look upon the sacrifices from afar, whatever be their attainments, comparatively with the former class, have certainly no title to expect personal benefit from a sacrifice they have never offered. They have not yet pledged themselves to be wholly Christ's; and until this is done, can we imagine that he will pledge himself to be theirs, especially when on his part there is all to give, on theirs only all to receive? As the assemblage in the courts of the temple at Jerusalem included all the temporal descendants of Abraham, yet all were not Israel who were of Israel; so among the outward worshippers that assemble in our own churches are intermingled, those who believe not with those who believe—the children of God with the children of the world,—and it is not easy to look upon a congregation, even when its numbers little exceed those who would have preserved Sodom, and to think that *all* are planted in the house of the Lord, and that *all* are flourishing in the courts of the house of our God.

Try yourselves then, brethren, as to your spiritual state, by this obvious and easy criterion, What do you think of the ordinances of God? How do you partake of them? How do they act upon you when partaken? We can have little need, on this subject, to address those who are still, so to speak, in the courts of the Gentiles, who are habitually found but *once* on the sabbath day in the house of God; and even then, when they retire from it, exercise their ingenuity in censuring what they hear, or shew their indifference by forgetting it. Such persons, in the hour of trial, could not even expect to realize the support and the comfort of religion. When the blast arises, so far from resisting it, like a planted, rooted tree; they will be as the arid heath in the wilderness, scattered by a breath. And whatever be their relative endowments or acquirements, whether like iron, or clay, or brass, or silver, or gold, when the stone, cut out without hands, hath broken the great image of the social frame, and it crumbles at the touch, they will be broken to pieces together, and become “like the chaff of the summer threshing floor, and the wind shall carry them away.”

We can have little need to address *such* persons, I repeat, because the passage on which we have been dwelling is one of sweet solace and

rich encouragement, and belongs to spiritual worshippers alone; but though we may have little need to address them, have they not the most urgent need to be addressed? Can any thing be more inconsistent than the periodical appearance in the courts of God's house, without any hope or expectation to be permanently profited thereby, just as if the sole object of presenting themselves before God, were to cast a sop to the wakeful hound of conscience; or to keep up the external semblance of communion with the Church, while yet the leaven of worldliness and indifference, if not of malice and of wickedness, is working, without hindrance or counteraction, throughout the whole of the moral and intellectual nature? Be assured, brethren, that, of the myriads and millions who are now surrounding the throne of God, and hymning the praises of the Lamb, there is not one who was brought thither by the mere garb and profession of religion. It is of no avail to call Jesus Lord, Lord, if we do not the things which he says; and it is marvellous that the children of the world, who are so quick-sighted to all that concerns their temporal interest, should be so hood-winked and so cozened in the things that accompany salvation. Point out to them a man in any pursuit or profession who is listless, indifferent, inactive, loitering in his place of business, or carelessly lounging, like an uninterested spectator, where he ought to be actively and personally engaged, and they will immediately tell you that there is no hope of his professional advancement, no prospect of his success in life,—he is a marked, a lost, a ruined man, doomed to an useless life and an ignoble death. But turn upon themselves, and compare all this with *their own* demeanour and deportment in the house of God, with their single attendance, with the scanty measure of this their only sabbath service, with their obvious indifference; their conscious and almost undisguised indulgence of a worldly spirit, and ask them if they really think that a series of such sabbaths will avail, on recollection, to smoothe the pillow of a bed of death, and to enlighten their gloomy passage to the grave; and what *will* they say, what *can* they say?—common sense would rise up to confute them did they even pretend to indulge an expectation, in their present state, of thus laying hold upon the hope set before them in the Gospel. No! but they will parry, or palliate, or evade the charge, or divert to another subject the intrusive questioner, and say, “Go thy way for this time,” and silence and smother conviction in the heart, by the fallacious acknowledgment, that all is not right at present; and the still more fallacious conclusion, that they shall have time to rectify and set all in order before the summons shall arrive. And at last it comes, as a snare, or as a thief in the night; and how will they endure the blast which even trees of righteousness could not abide, were they not so planted in the courts of God's house, that their roots had struck downwards, even to the Rock of Ages!

Again, therefore, would I earnestly entreat all who are now within these walls, and who, attending the ordinances of public worship in a sound and scriptural Church, enjoy a privilege for which they are deeply and fearfully responsible, to examine into the nature and measure of the benefit which they have actually derived therefrom. How does it act upon them, not only in the church and at the altar, but in the family, in society, in the world? Is there a character of consistency about

their conduct and conversation? Are both such as might be, and will be, and *ought* to be, required from persons who are habitually conversant with the things that accompany salvation? Does the fruit which they bear proclaim them to be trees of righteousness, planted in the house of the Lord, and flourishing in the courts of our God? Is it love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; whatsoever things are true, honest, just, pure, lovely, and of good report, such as ought always to be cultivated, and are certain always to be admired, while there is any virtue and while there is any praise? Do they invoke and implore, not only on the sabbath-day, but every day of their lives, those quickening and refreshing influences of the Spirit of God, which are exquisitely compared in Scripture to the "rain that cometh down, and the silent dew from heaven, and returneth not thither, but maketh the earth to bring forth and bud, that it may produce seed for the sower and bread for the eater?" And are they such, in consequence, that we may point to them with confidence, even in *this* day of rebuke and blasphemy, as living examples,—epistles, not written with ink, but by the finger of the living God, bearing testimony to all—what are the happy moral results of a liturgy of sound words, a gospel faithfully preached, a Church, threatened, indeed, by attacks from without, and convulsed by distractions within; but still based fast and firm on Christ, the Rock of Ages? Happy are those who can hope this of themselves, and of whom it will be affirmed by others; of such the numbers, already far from inconsiderable, are, we trust, rapidly on the increase; and God grant, brethren, that *you* may be almost, or altogether such,—that *your* moral holiness may be the reflection of the image of Christ produced by the Spirit of Christ; and that when the wind shall go forth to rend the great oaks, and lay low the high ones of the forest, and bring down the trees of Eden to the nether part of the earth,—when the wrath of God shall kindle the living flame, by which every green tree, and every dry tree, shall be alike devoured,—each of *you* may be like the tree planted by the rivers of water, that bringeth forth his fruit in due season; and which, being planted *here*, in the house of the Lord, shall flourish for ever in the courts of the house of our God, even a house not made with hands, eternal in the heavens.

It only remains that I add a few words in reference to the subject immediately before us. This Church, as you will observe, has resounded on the present occasion, for the first time, with the melody of an instrument, adapted, beyond all others, to the sweet and soothing solemnity of christian worship; the expense of which, I am apprized, has been, in great measure (much to their credit), defrayed by the munificence of the more opulent parishioners. There is, however, a considerable debt remaining, which, I trust, the liberality of this congregation will be called into exercise to liquidate; for we must all have heard, and, I trust, some of us have *felt* the advantage of such an addition to public worship: and surely that portion of our substance will neither be unworthily nor unprofitably spent, which is devoted to the decent and appropriate garniture of the house of God. If the royal writer of the Psalm whence my text is taken, accumulated his own wealth and his people's with such a ready heart and open hand for the house that was to be erected by another (and you will now hear

his acknowledgment, "that riches and honour come of God alone")* surely you will not be backward in offering to a similar work, which your own eyes have seen; excited by the sweet songs of praise which your own ears have heard? Let, then, your contributions this day prove, that the dwellings of the Lord of Hosts are amiable in *your* eyes; that *you* appreciate, and are solicitous to share in the zealous and disinterested exertions, by which a most interesting part of christian worship, the congregational psalmody, has been so eminently aided and improved; and that now, with David, would you thank your God, and praise his glorious name, by giving unto Him of what he has given you. "O Lord our God," confessed the pious King, "all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thy own." So let *your* hearts respond, "What are we, that we should be able to offer willingly after this sort? All things, Lord, are of thee, and of thine own have we given thee."

MISCELLANEOUS.

PRAYER BEFORE SERMON.

By the Rev. W. HARRY, M.A. late Fellow of Lincoln College, Oxford; and Vicar of Great Leighs, Essex.

ALMIGHTY GOD, whose goodness is everlasting, whose providential care extends to all Thy creatures, look down from the habitation of Thy holiness upon us, Thy servants, who are here assembled to present our supplications before Thee. We implore Thy acceptance of the adorations which shall be offered in this house of prayer. Vouchsafe to accept our offering, and to regard with an eye of mercy the supplicants who here approach Thy presence. Let the influence of Thy Holy Spirit accompany the religious instructions which shall here be delivered, that we may both perceive and know what things we ought to do, and may also have grace and power faithfully to fulfil the same. But if we sin against Thee, as there is no man that liveth and sinneth not, yet, if we repent, and make our supplications unto Thee in this house, and return unto Thee, with all our heart, and with all our soul, then hear Thou from heaven, Thy dwelling-place, and forgive us our transgressions, wherein we have transgressed against Thee. And this we beg for Jesus Christ, his sake, in whose most holy name and words we further address Thee. Our Father, &c.

ALTHORPIAN LOGIC.

IRELAND is beggared for want of a superior resident gentry: therefore, to improve her, cut off ten of her best.

Her Protestant interest is threatened by a formidable and implacable enemy: in order therefore to strengthen her cause, deprive her of ten of its most able leaders.

The rights of property are threatened and assailed; therefore to keep all secure commit an unprecedented act of spoliation, and justify it by a principle which would fully bear out Cobbett in his equitable adjustment of the funds.

* These words formed part of the Anthem sung after the sermon.

THE UNDECEIVING OF THE PEOPLE IN THE POINT OF
TITHES. BY PETER HEYLYN, D.D.—A.D. 1648.

(Concluded from p. 174.)

Thirdly :—That the change of Tithes into Stipends will bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended.

This is a double proposition, and therefore must be looked on in its several parts; first, in relation to the Clergy, whose case is very much pretended, and next in reference to the Occupant, whose profit only is intended in the change desired.

It is pretended for the Clergy, to be a very difficult thing to know the dues demandable of their several parishes, that it maketh them too much given unto worldly things, by looking after the inuing and threshing out of their corn, and doth occasion many scandalous and vexatious suits betwixt them and their neighbours, all which they think will be avoided, in case the ministers were reduced to some annual stipend. And to this end it is propounded by the army, in their late proposals, that the unequal, troublesome, and contentious way of ministers' maintenance by tithes, may be considered of (in Parliament), and a remedy applied unto it.

But under favour of the army, and of all those who have contrived the late petitions to that purpose, I cannot see but that the way of maintenance by annual stipends will be as troublesome, unequal, and contentious, too, as that of tithes by law established, especially if those annual stipends be raised according to the platform which is now in hand. For, as far as I am able to judge by that which I have seen and heard from the chief contrivers, the design is this:—A valuation to be made of every benefice over all the kingdom, according to the worth thereof one year with another; a yearly sum according to that valuation to be raised upon the lands of every parish, which now stand chargeable with tithes; the money so assessed and levied to be brought into one common treasury in each several county, and committed to the hands of special trustees hereunto appointed; and finally, that those trustees do issue out each half-year such allowances to the ministers of the several parishes, respect being had unto the deserts of the person and the charge of his family, as they think fittest: yet so, that the impropiators be first fully satisfied according to the estimate of their tithes and glebe. This is the substance of the project.

Now if the monies be assessed in the way proposed, only upon the landed men, whether lords or tenants, and not upon artificers, handicrafts, and men of mysterious trades, who receive equal benefit by the minister's labours, the way of maintenance by stipends will be as unequal altogether as by that of tithes; and if it be but as unequal, I am sure it will be far more troublesome. For now the minister or incumbent hath no more to do but to see his corn brought in and housed (being to be cut and cocked to his hand both by law and custom) and being brought in, either to spend it in his house, or sell the residue thereof to buy other provisions, which, if he think too great an avocation from his studies, he may put over to his wife, or some

trusty servant, as gentlemen of greater fortunes do unto their bailiffs. And I myself know divers Clergymen of good note and quality, to whom the taking up of tithes brings no greater trouble, than once a month to look over the accounts of their servants; besides, that many of them, keeping no more in their hands, than what will serve for the necessary expense of household, let out the rest unto some neighbour at a yearly rent. But when the tithes are turned to money, and that the minister hath neither corn nor hay, nor any other provision for expense of household, but what he buyeth by the penny, what an unreasonable trouble must it needs prove to him to trudge from one market to another for every bit of bread he eats, and every handful of malt which he is to spend? And if corn happen to be dear (as it is at this present), one quarter of a year's provisions bought at the price of the market, may eat out his whole year's allowance.

Besides, I would fain learn, for I know not yet, whether the valuation be to be made yearly, and to hold no longer than that year, or, being once agreed on, to endure for ever. If it be made from year to year, either the minister must be at a certain trouble in driving a new bargain every year with each several and respective occupant within the parish, or at a greater trouble in attending the trustees of the county, till they have list and leisure to conclude it for him. But if the valuation once made be to hold for ever, which is I think the true intent of the design, I would fain know, in case the price of all commodities should rise as much by the end of the next hundred years, as it hath done in the last, and so the next hundreds after that, how scant a pittance the poor minister will have in time for the subsistence of himself and his family charge. For since the 26th of King Henry VIII. when a survey was taken of all the spiritual promotions in this kingdom, and the clear yearly value of each returned into the Court of the Exchequer, the prices of commodities have been so enhanced, that had not benefices been improved proportionably, but held unto the valuation which is there recorded, the ministry in general had been so poor, so utterly unable to have gone to the price of the markets, that many must have digged or begged for an hungry livelihood.

And yet we do not see an end of the mischief neither; for when the tithes are changed to a sum of money, and the money brought into a common bank or treasury, the minister will be sure to undergo a *certain loss*, and be vexed with more uncertain troubles. For when this Clergy-office is once erected and settled in a constant course or method, as all offices be, there must be treasurers, receivers, tellers, auditors, besides under-officers, in each several county, every of which will look to have some benefit by his place and office, if not his whole subsistence by it. And I would fain know of these grand projectors, by that time every one of these cooks hath licked his fingers, and each Cerberus hath had his mouth full, how pitifully short the commons must needs prove to the hungry Clergy, who are to live on the remainder.

Now as the *loss* is more than certain, so will the *trouble* be as great as the *loss*, and no less certain too, though it be uncertain. For when the poor Clergyman hackneyeth to receive his stipend, how many put-off's shall he find ere he speed of his business. For either Mr. Treasurer is not at leisure, or the money is not yet come in, or better men than he must be

sped before him; and having danced a fortnight in this attendance, may possibly be forced to a composition, and take eggs for his money, or else pay very dearly for his expedition. Such courses have been formerly complained of in the King's Exchequer; Committees in the country are not free from the like complaints, and much I fear lest this new office prove as full of delays and troubles (for the best of us are but men, and subject to corrupt affections) as either of the others have been found to be.

But then, if Mr. Treasurer have a further power either of augmentation or of diminution, according as he judgeth of the minister's diligence, or looks upon him in respect of his charge and family, what a base vassalage and thralldom must the poor Clergyman be brought to, in having such a superintendent to judge of his parts and diligence, or to assign him an allowance for his wife and children? How punctually must Mr. Treasurer be attended and crouched unto, gifted, and bribed from time to time, either in hope to have the yearly stipend mended, or else for fear to have it lessened? The chancellors were thought to lord it with too high an insolency, when the poor country minister did appear before them. But these, who are to bear the bag, and upon whom the Clergy must depend for a poor subsistence, will be sure to lord it over them with contempt enough, more than the chancellor or bishop in the worst times of their government; in case at last they do not think all waste which is given to Christ, under pretence of keeping it for more pious uses. And what a trouble and vexation to ingenuous minds this must needs be thought, let the reader judge.

So then, the way of ministers' maintenance by yearly stipends being as unequal, and more troublesome than that of tithes, let us next see whether it may not prove *as contentious also*. 'Tis true, indeed, there have been many suits in the Courts of Westminster, between some incumbents and their neighbours about matter of tithes; but if it be examined where the fault lieth most, I doubt it will be rather found to proceed out of covetousness in some parishioners, than any difficulty in discovering the demandable dues, or any contentiousness in the ministers. For many country people, reckoning all good gains of which they can defraud the parson, are apt enough on all occasions to subduct their tithes, and either to pretend customs, or plead prescriptions to decline the payment. And though they commonly attempt it first in such trifling matters, as are not considerable in themselves, and would bring a scandal on the minister, should he be too strict, and trouble them for matters of so slight a nature: yet when he looks upon the consequent, and that the withholding or subducting of those petit tithes is but to make a way for the rest to follow, he finds more reason to insist on a punctual payment, than otherwise the nature of the thing would bear. And if a suit ensue upon it, I see not why it should be charged upon the minister, who is accountable to God, the Church, and his whole succession, for any diminution of the Church's rights, by his remissness or connivance. But wheresoever the fault lies, contentious suits do sometimes happen, there is no question of it. And can we think contentions will not also rise about the payment of the stipends? Some men conceive themselves to be overrated, others are apt enough to think that the tradesman who gets more by his shop, than they do by

the plough, should be as liable as themselves to this common burden ; and some, believing that no tithes are due at all, will neither pay in kind or money. Some course must then be taken to enforce a payment, where payment is denied upon these pretensions, and there is no compulsive course without some contenti^{on}. And then, supposing that some course must be taken to enforce a payment (as I can see no hope how it will be avoided), I would next know by whom this course must be pursued. If, by the trustees for the county, they will be like to prove but ill solicitors in another man's business, as being to get nothing but their pains for their labour ; besides that, spending, as they must, on the common stock (and men we know are very apt to cut large thongs out of another man's leather), the bill of charges for one suit, may possibly devour the fruits of the whole benefice. If, by the minister himself, as it is most likely, we are but where we were before, and by avoiding one contention for tithes in kind, the minister must be engaged in another for tithes in money, which comes all to one. For that such suits will follow on this alteration, I look on as a matter unavoidable, considering especially how infinitely the countryman, who aims at nothing in the change but his gain or profit, will find himself deceived of his expectation, and, consequently, will be more stubborn and untractable when he seeth his error.

For that the change of tithes into annual stipends will not be so much unto his profit as he doth expect, and hath been intimated to him by some leading men, who have the hammering of the plot, will be no hard matter to demonstrate. I know that nothing is pretended openly in the alteration, but that the occupant may have his tithes at a certain rent, and not be troubled to expect till the parson comes to set out his dues. But I know too, that generally they have been fed with a secret hope, that if the Parliament prevailed in the present war, they then should pay no tithes at all, but every man, of what estate or trade soever, should be contributory to the charge of the minister's maintenance. Just so the Prince of Orange dealt with the boors of Holland, assuring them, that if they prospered in the war against the king of Spain (which was then in hand), they should pay no tithes unto their ministers, and in the mean time, that the tithes should be taken up towards the maintenance of the war for the common liberty. But when the war was brought to so fair an issue, that the boor thought to be exempted from the payment of tithes, answer was made, that they should pay none to the minister as they had done formerly, whereby their ministers in effect were become their masters ; but that the tithes were so considerable a revenue, that the state could not possibly subsist without them ; that therefore they must be content to pay them to the state's commissioners, as they had done hitherto, and that the state would take due care to maintain a ministry. By means whereof they do not only pay their tithes, as in former times, but seeing how short the public allowance made their ministers, doth come of that which some are pleased to call a competency, they are constrained (as it were) out of common charity, if not compelled thereto by order, to contribute over and above, with the rest of the people, for the improvement and increase of the minister's pension.

And so it was in Scotland also, after the lords of new erection had

engrossed the tithes. I cannot say that there is any such design as to annex the tithes to the crown, (though if they be taken from the Clergy, they ought of common right to return again unto the crown, from whence they came.) But I dare say the landholder will conceive himself as much defrauded of his expectation, as if there was; and when he finds, that instead of paying no tithes at all, he is to pay a valuable consideration in money for them, will think himself so far from being beholden to the undertakers of this project, that he will think the old way better and more easy to him. His money he accounts his own, and parts as sadly from it as from so much of his blood. The tithes he looks upon as another man's, which never were in his possession, or to be reckoned of as a part of himself, and therefore lets them go without grief or trouble. And I have marked it commonly amongst my neighbours (who, I believe, are of the same temper with other occupants) that the same men who took no thought for parting with their tithes in kind, having compounded for them at a rate in money, invented more delays, and made more excuses, to put the payment off for a week or two, and so from one day to another, than for the payment of their tithes in all their life-time.

So dear a thing is money to us country people, that he who shall persuade us to redeem a supposed inconvenience with a real and a constant expense of treasure, will be counted but an evil counsellor,—a visible evidence whereof we have now amongst us. For though the quartering of soldiers be the heaviest bondage that ever a free-born people did languish under, and such as men of means and quality would buy out upon any terms, yet generally the countryman had rather make himself a slave, and his wife a drudge, and let them spend upon his victuals, than part with money to remove them to some other place. My inference hereupon is this: either the valuation of each several benefice will be true and real to the worth, or not. If not, it may redound indeed to the ploughman's profit, but then it comes accompanied with a public fraud, which, I believe, no Christian state will be guilty of. And, on the other side, if the rates be made according to the full worth of the benefice, it will be little to the profit of the husbandman, who might have farmed his tithes as cheap of the parson or vicar, besides the heart's-grief it will be unto many of them to part with ready money for a thing of convenience, without which they might live as happily as their fathers did.

And if it be not to the profit of the ploughman this way, I am sure that in another way it will not be to his content or his profit either. For, taking it for granted, as I think I may, that I have hit on the design which is now on foot, that is to say, that the yearly profits of each benefice in every county be brought into one common bank or treasury within the county, and then disposed of by trustees, according as they judge of the deserts of the person, and take into consideration his family charge; it may so happen (and will doubtless) that in a parish where the tax or sessement cometh to 400*l.* per annum, the minister may not be allowed above an hundred. The residue will be wholly in Mr. Treasurer's power, either to feast with his friends or lay up for his children, or, at the best, to settle it on such who relate unto him, or can make means and friends to enlarge their pensions, though such perhaps

as were never seen nor heard of by the parish whence the money comes. And if men think it, as it is, an ill piece of husbandry, to have the soil carried off their own land, and laid on another's, to the impoverishing of their own and enriching of his, I cannot see but that it will be thought a worse piece of husbandry, and prova of very ill digestion to most country stomachs to have the fat of their livings carried to another place, and given unto a man whom they never saw, and who is never like to feed their souls with the bread of life, or their bodies with the life of bread; their own poor minister, meanwhile, from whom they have reason to expect it, being so discouraged and impoverished that he can do neither. For, whereas those who were possessed of the richer benefices, did use to keep good hospitality, to entertain their neighbours and relieve their poor, and do many other good offices amongst them as occasion served, both to the benefit and comfort of all sorts of parishioners, it may so happen, and it will (as, before I said) that the minister may be so ill befriended by Mr. Treasurer, and the rest of the trustees for the county, that instead of being either a benefit or a comfort to them, in the way proposed, he may prove a burden and a charge. And though I doubt not but as great care will be taken as can be desired in the choice of those who are to have the disposing of the public monies, yet, to suppose that men once settled in an office of such trust and power, may not be subject unto partialities and corrupt affections, were an imagination fitter for the Lord Chancellor Verulam's new Atlantis, or Sir Thomas Moore, his predecessor's old Utopia, or a Platonic commonwealth, than the best tempered government in the Christian world. For my part, looking into the design with the best eyes I have, and judging of it by the clearest light of understanding which God hath given me, I am not able to discern but that *the change of tithes into stipends (in the way propounded) will bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended*, which is the third and last of my propositions, and is, I hope, sufficiently and fully proved, or, at the least, made probable, if not demonstrative.

I have said nothing in this tract of the *right of tithes*, or on what motive or considerations of preceding claim, the kings of England did confer them upon the Clergy. Contenting myself at this time with the matter of fact, as namely, that they were settled on the Church by the kings of this realm, before they granted out estates to the lords and gentry, and that the land thus charged with the payment of tithes, they passed from one man to another, until it came unto the hands of the present occupant, which cuts off all that claim or title which the mispersuaded subject can pretend unto them.

I know it cannot be denied, but that notwithstanding the said grants and charters of those ancient kings, many of the great men of the realm, and some also of the inferior gentry possessed of manors, before the Lateran Council, did either keep their tithes in their own hands or make infeodations of them to religious houses, or give them to such priests or parishes as they best affected. But after the decree of Pope Innocent the Third, (which you may find at large in Sir Edward Coke's Comment upon Magna Charta, and other old statutes of this realm, in the Chapter of Tithes) had been confirmed in that council (Anno 1215) and

incorporated into the canons and conclusions of it, the payment of them to the minister or parochial priest, came to be settled universally over all the kingdom, save that the templars, the hospitalers, and monks of Cisteaux held their ancient privileges of being excepted for those lands which they held in occupancy from this general rule.

Nor have I said any thing of *impropriations*, partly because I am persuaded that the lords and gentry who have their votes or friends in Parliament, will look well enough to the saving of their own stakes; but principally, because coming from the same original grant from the king to the subjects, and by them settled upon monasteries and religious houses, they fell in the ruin of those houses to the crown again (as of due right the tithes should do, if they be taken from the Clergy), and by the crown were alienated in due form of law, and came by many mean conveyances to the present owners. Only I shall desire that the Lords and Commons would take a special care of the church's patrimony, for fear lest that the prevalence of this evil humour, which gapes so greedily after the Clergy's tithes, do in the end devour their's also. And it concerns them also, in relation to their right of patronage, which if this plot go on will be utterly lost, and churches will no longer be presentative at the choice of the patron, but either made elective at the will of the people, or else collated by the trustees of the several counties (succeeding as they do in the power of bishops) as now committee-men dispose of the preferments of the sequestered Clergy.

If either by their power and wisdom, or by the arguments and reasons which are here produced, the people's eyes are opened to discern the truth, and that they be deceived no longer by this popular error, it is all I aim at, who have no other ends herein, but only to undeceive them in this point of tithes, which hath been represented to them as a public grievance, conducing manifestly to the diminution of their gain and profit. If, notwithstanding all this care for their information, they will run headlong in the ways of spoil and sacrilege, and shut their eyes against the light of the truth, shine it never so brightly, let them take heed they fall not into that infatuation which the Scripture denounceth, that "Seeing they shall see, but shall not perceive," and that the stealing of this coal from the altars of God, burn not down their houses. And so I shut up this discourse with the words of our Saviour, saying, that "No man tasteth new wine, but presently he saith that the old is better."

Thus our Author, has, we think, ably shown:—

First:—That never any Clergy in the Church of God hath been or is maintained with less charge to the subject than the Established Clergy of the Church of England.

Second:—That there is no man in the kingdom of England who payeth any thing of his own towards the maintenance and support of his Parish Minister but his Easter-Offering.

Third:—That the change of Tithes into Stipends will bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended.



A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

AT a crisis like the present, when all that is excellent and venerable is permitted to be attacked, the Church cannot hope to escape. The enemies of religion will assail her as "the chief bulwark of orthodoxy ; the Papist will hail the day of expected vengeance against an Establishment which has subverted his own ; and the Nonconformist, though he may shrink from being a party to her utter destruction, will gladly lend himself to pull down her supremacy.

The Church cannot wonder at the conduct of these parties, for they act but in accordance with their avowed principles. But she may well regret when sincere, though mistaken, friends attempt to propitiate her enemies by concession ; when they virtually acquiesce in charges which make her a culprit, instead of a victim ; and when, instead of vindicating her integrity and efficiency, they rather plead for a merciful sentence than contend for a triumphant justification,

True, that in the presence of her Maker she pleads no merit, but confesses herself "an unprofitable servant ;" that she rests her hope of deliverance from her present trials, not upon what she has done, but upon those assured promises which her experience of his blessing and protection warrants her to apply. But though she stands in submissive silence before God, she may boldly vindicate herself to man ; for there are no sects, or parties, or people, who have so little to be extenuated by human frailty, or can plead so many and important services as a claim to confidence and gratitude. Like Job, she will humble herself before the Almighty, and submit meekly to his chastisement ; but her accusers, like the friends of the patriarch, will fail to convict her of evil ; and her trials may be expected to end, like his, in double prosperity.

Appealing, then, to the rulers who are about to sit in judgment on her ; and to the multitudes who follow her, as the Jews her Divine Master, to the judgment-seat ; she may demand, at what period of her history was she so pure and efficient as now ? When were her Prelates more zealous, her Clergy so devoted and exemplary ? When was her influence so beneficially exerted, and her revenues so usefully expended ? What Church, what religious body, in the annals of ecclesiastical history, has advanced like her in purity and zeal, or has even maintained its first integrity so long ? Her enemies will do well to listen to the appeal. A spirit awake to its duties, and disposed to put forth every power to accomplish them, is not the mark of a Church which God is preparing to forsake. And they may fear lest, after her trials are ended, he should come forth to take vengeance on her oppressors.

Of the accusations brought against the Church, some have no better foundation than ignorance, prejudice, or hostility ; and the grievances which afford just cause for complaint were forced upon her by lay rapacity, and have been continued by lay influence.

The lay impropriators of tithes have had full experience, as landholders, of the evils of the present system ; and it has always been in their power to correct them ; for they have formed an influential part of the House of Commons, and perhaps a majority in the House

of Lords. The Clergy, absolutely excluded from the one house, and forming but a very small minority in the other, have never been able to do more than to relieve the tithe-payers by equitable compositions. Their liberality and forbearance have been a theme of praise, even with those who condemn the system; and it is manifestly unjust to withhold the commendation which, as far as their power extends, they have so fully earned; and to condemn them on account of evils for which others are responsible.

The spoliation of the Church has left a vast number of parishes too poor to support a clergyman. Such must necessarily be held in plurality, either dividing the services of an incumbent with another poor parish, or attached as a burden to a richer benefice, and served by a curate. It is much to be regretted that convenience has taken advantage, and not always innocently, of what necessity alone could justify; but it must be remembered that the Church possesses no legislative power, and that four-fifths of her patronage is dispensed by laymen.

It is a far more serious calamity that so many parishes should be deprived of a resident clergyman, because there is no house in which he can reside, and no funds to erect one. Here, again, the Church is the victim of spoliation, and the people are the sufferers. Melancholy as too often is the picture of such parishes, with their neglected roads, their squalid cottages, their miserable poor-houses, they yet afford a proof of the inestimable value of the Church. The state of these parishes shews what would be the condition of the whole country, but for the Clergy; and they require nothing but resident Clergymen to raise them to a level with their more fortunate neighbours.

The once favourite theme of calumny, the irreligion and misconduct of the Clergy, they have nearly shamed into silence. It would be strange indeed if it were not so, for no body of men live up to so high a standard of duty. This fact is proved, not more by the general feeling of society towards them, than by the cavils of their enemies. Such peculiar consistency would not have been demanded, unless their conduct afforded reason to expect it. Amusements which are regarded as innocent, and even praiseworthy, in every other class of gentlemen, would not be condemned as faults in the Clergy, unless they devoted themselves to the active performance of duties with which such amusements would interfere. The deference every where paid to them, beyond what their circumstances, and even their education, would claim, is a homage no less to the dignity of their office, than to the manner in which they sustain it. Even the contempt and horror with which a clerical delinquent is regarded, affords a satisfactory testimony to the general excellence of his order.

It is indeed difficult for any one, and impossible for a casual observer, to estimate the magnitude of our debt to the Clergy. The moral beauty of an English rural landscape—a subject of pride to ourselves, and of admiration to strangers—is created chiefly by their influence. The gentlemen of England, whose character is too high for eulogy, are trained to intellectual and moral excellence by them. The schools in connexion with the National Society, in which 900,000 poor children are now receiving a Christian education (a number absolutely incredible, were it not proved by official returns), have been established, almost

without exception, by their exertions, and are supported by their liberality and patronage. It is to their honour, that they are ever the foremost in promoting every scheme of charity, though more than a due share of the burden is almost sure to fall upon them; for the narrow income which authorizes a layman to close his hand, is not felt or considered to excuse the clergyman.

Other proofs may be adduced, not less conclusive, though of a less pleasing character. Parishes without a resident clergyman are notoriously far below the general standard of comfort and civilization. Large towns, with disproportionately few churches, are characterized by profligacy and sedition. And the appalling advance of crime through the country has kept pace with the increase of that part of the population which is beyond the effectual control of the Clergy. The benefits they diffuse can be adequately estimated only by contrast with the evils which remain; as the value of the Nile is shewn, not more by the fertility and beauty it creates, than by the deserts beyond its influence.

It is not difficult to trace the causes of the obloquy which, at different times, and by different parties, has been directed against them. The imprudence of a few among them, who, as the advocates of extreme Calvinistic opinions, have charged the bulk of their brethren with not preaching "the Gospel"—understanding by this term their own peculiar tenets—has led to great misrepresentation. Parties who are interested in not thinking well of the Church, have been too happy to condemn the great majority of the Clergy as misleaders of their flocks, upon the testimony of their own brethren; and have not had the candour to avow, that the pretended heresy is nothing more than the rejection of a supplementary tenet, confessedly not essential, and condemned by the majority even of orthodox nonconformists.

Another cause has nearly ceased to operate. Until within a few years, most parishes had their 'squires, who took a decided lead in every thing, and left to the clergyman but the second rank. At the same time, the difficulty of communication with places but moderately distant, from bad roads and other causes, made the clergyman the general, because almost the sole companion of his principal, whose example, necessarily influential, was not always safe to a young clergyman. Hence the race of sporting parsons, now all but extinct; of servile parsons, who are still more rare; and of drinking parsons, monsters, of whom it is to be hoped there is not a specimen remaining. The changes of the present century have extinguished the half-farmer half-gentleman class, and gives to the clergyman that station and authority in his parish which his office entitles him to claim. The tax, created by the transfer to the vicarage of the charity once expected from the mansion-house, may be cheerfully paid, since the influence of the mansion-house goes with it, and it is the price of increased usefulness and credit. None, above the most reckless democrat, would now dare to exhibit, even in caricature, what Cowper represented in grave and sorrowing verse. To the country the change has been of incalculable advantage; and the most striking effect of it is, that already the brutal and indecent sports, which had kept their ground for centuries, are all but forgotten.

Still, the Clergy lose much of their deserved popularity, because a

great part of their duties are performed in privacy. Ostentatious display is a far more short and certain road to reputation, than a course of conscientious but modest virtue. The audience who listen with delight to an itinerant orator, forget that he may have left his flock to a temporary, perhaps an incompetent hireling; and, possibly, where canonical ordination is not required as a passport to the pulpit, to the ministration of illiterate volunteers. And the passers who meet the clergyman in his solitary walks, seldom think that he is going where his instructions will direct the ignorant, or his consolation cheer the penitent and the afflicted.

I am enabled to illustrate this point with two striking examples. When the greater number of the sick poor, in a population of 14,000, came under my care as the resident surgeon to the Swansea infirmary, and the surgeon to the house of industry and parish, I witnessed, with admiration, the attention they received from the Clergyman. His whole time was devoted to them. Prompt at every call of poverty and sickness, and patient in his attendance, his visits were repeated with a frequency and regularity which often made me feel it necessary to be careful lest they should exceed my own. He allowed no amusements or pursuits to interfere with a duty which he made his pleasure, and to which he devoted himself with a quiet, but unremitting zeal, which left him no leisure for the trickeries of popularity. Abstaining from idle visits, he was always at the command of the afflicted: inaccessible to idle calls, the poor generally applied to him in preference to any other magistrate—and there were several in the town, and its immediate neighbourhood—whenever they required a magistrate's signature. He attended to his parochial duties, necessarily very heavy in so populous a parish, with remarkable punctuality. It adds to his merit that his health would have allowed him to claim the repose of an invalid. Yet he was even assailed with calumny. His piety was questioned; and I once saw him treated with very deficient civility, at a funeral, by a dissenting minister, who afterwards voluntarily excused his conduct to me on the plea that he felt a horror at an ungodly clergyman. I never met or heard of this minister on an errand of mercy! At that time I was a dissenter, and had imbibed the usual prejudices against the clergy; but I was compelled to feel—and it contributed powerfully to lead me to the communion of the church—that I could place no reliance on the tales I heard, when excellence like that which I witnessed could be thus calumniated.

As a contrast to this picture, I will offer the conduct and popularity of an individual who came into Cornwall two years since to levy contributions for the British and Foreign Seamen and Soldier's Friend Society, a *Society with which he was connected*. The accounts of this society have recently been audited and published, when it appeared, that in the last year, out of more than 3000*l.*, only 13*l.* was devoted to the objects of the charity, the remainder being pocketed by the managers, or expended in keeping up the deception. Accident brought this person under my notice very soon after his arrival, and some experience in the management of public institutions led me at once to suspect him. More particular inquiries were made in consequence, and as it was found that he had displayed a systematic indifference to truth, the Wesleyan

ministers closed their chapel against him. But a dissenting minister, who but a few days before had avowed in my presence a conviction of his misconduct, and a determination not to countenance him, was compelled by his people to admit him to his pulpit; and the meeting-house was thronged when he preached, even at five o'clock on a January morning. The secret of his popularity lay in novelty, unbounded assurance, and a few florid stock sermons. At length, it was discovered that he was labouring under an infamous disease! yet even this did not destroy his credit. A considerable party still adhered to him, who, after an unsuccessful attempt to disprove his guilt, subscribed a sum of money for his use, and to this day have never forgiven the persons who detected and exposed him.

I stated that the clergyman of Swansea is a magistrate. He consequently belongs to an order condemned by a party, who scoff at all religion themselves, yet pretend to extraordinary anxiety for the spirituality of the clergy. No friend of the Church would desire to load the already overburdened clergy with secular duties; but a magistrate must be a man of some property, and a clergyman with a private fortune in a laborious parish will generally avail himself of the assistance of a curate. Clerical magistrates are indispensable in many extensive and over-populous districts, which, but for their services, would be deprived altogether of an efficient magistracy: for when we have subtracted from the gentlemen of a neighbourhood all who are incompetent from age, health, or education, and all who would be inefficient from habits, or pursuits, or absence, we shall often have no remainder. It is a mistake to suppose that the office is injurious to the character of a clergyman. On the contrary, it may be often useful to him, as a man of property and influence, occasionally to take a part in public business with his equals, and thus to obtain that practical knowledge of the world which he would scarcely acquire in the seclusion of a college, or in his intercourse with his parishioners. In most parishes the Clergy are required to perform various secular duties. How well they have performed one of the most important of these, we have the testimony of the present board of Poor-law Commissioners, who in their printed instructions desire the assistant commissioners to recollect, "that in the few cases mentioned in the parliamentary evidence of extensive reforms effected in country parishes, these reforms generally appear to have been effected by the clergyman!"

The habits and duties of a Clergyman peculiarly fit him for the magistracy. He is the common friend of his parish, therefore is readily accessible to all. It is his office to labour in hope for the reformation even of the worst characters, and to be interested in the welfare of all; therefore he will be peculiarly disposed to temper justice with mercy. He is the general peacemaker, therefore he will always be anxious to reconcile differences, and in this work of benevolence none can recommend so effectually as he who has the power to compel. The assertion that clerical magistrates are unpopular, as such, in their parishes, is contrary to all probability. Why should their parishioners think unfavourably of them for possessing and exercising the power to correct those characters whose disorderly and vicious conduct makes them a nuisance to the community? The truth is, that the office increases the influence and credit of a clergy-

man, and hence the objection which has originated with parties who would destroy both.

Party violence scarcely presents a more extraordinary example of infatuation than in the proposal to exclude the Bishops from the House of Lords. It is an attack less upon the Church than the country, which is interested in forming as wide an avenue as possible by which superior merit may advance from any station to the highest dignities. That the peerage may be independent, it must be hereditary: that it may be respected, it must not be numerous. But the honours of a small and hereditary peerage would be placed beyond the hope of the multitude, especially as merit deserving the elevation would not often have gained the fortune necessary to support it. It would be difficult, if not impossible, for human wisdom to devise a more effectual and unexceptional corrective for this evil than is afforded by the institutions and privileges of the Church. In the bishoprics we have a fixed number of peerages, each with its endowment, whose succession is in the whole community, and the preference for the most worthy. Mature age, profound learning, unexceptionable character, are indispensable conditions: poverty and humble birth are no bar; while duties of peculiar importance and responsibility are attached to the office. Thus adding the dignity of personal excellence to the splendour of hereditary rank, the bishoprics can elevate the character even of a British peerage.

Nor is it the only or even the strongest objection to the measure, that it would lower the dignity of the House of Lords, and exclude the people from its honours. It is a decisive revolutionary step. When the bishops shall have been sacrificed, what available plea can be offered for the lay Peers? The antiquity of their honours? The baronies attached to the bishoprics date beyond their oldest title. The dignity of their character? Admirable as they may be, men who succeed to honour by the accident of birth cannot compete with those who achieve it by merit. The magnitude of their possessions? These will offer but a new temptation to the spoiler. The value of their services? The plea will have been overruled already, where it applied yet more strongly. The injustice done to the heirs? Such a claim will receive but little consideration, when the greater injustice has been already perpetrated. There are twenty thousand heirs to the spiritual peerage. Every clergyman, every young man who enters a college, is a claimant. True, not many can obtain it, but it elevates every one, for the whole order is ennobled, whose lowest member has the power and the prospect of rising to nobility. The Lords will follow the Bishops; and what then becomes of the throne?

Here we are on the trodden ground of history, and are relieved from the task of speculating on probable consequences. There was a period when the Bishops were driven from the House of Lords; and the peerage itself was soon after set aside. Then came, in their natural order, the degradation, the deposition, the murder of the Sovereign; next the iron tyranny of a military despot; and at length, bitter repentance, and the re-establishment of every thing which had been overturned through so much crime and bloodshed. It may be contended, that the present condition of society differs widely from that which existed at the time of the great rebellion. It does, indeed! for then, the sword of the

destroyer was wielded by the fanaticism of religion : now, it would fall into the more bloody hands of popery and infidelity.

I shall have now to speak of the real evils which discredit and weaken the Church : a population far too great to be instructed properly with her present means ; deficient activity and co-operation with the Clergy in her lay friends ; and a want of that union and combination which might enable her to put forth her whole strength as that of one man. And after proving the utter inadequacy of nonconformity, even as an auxiliary to the Church, and the danger to the country itself, which is the price of its services, I shall venture to suggest a corrective measure. It is among the necessary requisites of a safe and efficient measure, that it shall compromise no church principle ; that, capable of being applied on the smallest scale, it shall admit of indefinite extension ; that it shall admit of all the modifications necessary to accommodate it to local circumstances, without losing its unity of character ; that it shall involve no spoliation, no violation of existing rights, no remodelling of any tried institution ; that it shall be simple in its machinery, and easy in its working ; that in its most complete and extended success it shall not interfere with the influence of the parochial Clergy, or risk any future schism in the Church ; that it shall be fully and effectually under the control of the present ecclesiastical authorities ; and finally, that it shall be calculated to engage the affections of the multitude, to secure the active co-operation of the laity, and to concentrate, as it were, into one arm of strength all the powers of the establishment. E. O.

(To be continued.)

LAST WORDS OF THE DYING.

SIR HENRY WOTTON'S HYMN TO GOD ON THE APPROACH OF DEATH.

Ob. 1639.

Oh, thou power, in whom I move,
For whom I live, to whom I die,
Behold me through thy beams of love,
Whilst on this couch of tears I lie ;
And cleanse my sordid soul within,
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,
No rags of saints, no purging fire ;
One rosie drop from David's seed
Was worlds of seas to quench thine ire.
O precious ransom ! which, once paid,
That *consummatum est* was said ;

And said by him, that said no more,
But seal'd it with his sacred breath.
Thou, then, that hast dispung'd my score,
And dying, wast the death of death,
Be to me now, on Thee I call,
My Life, my Strength, my Joy, my All.

SKETCH OF THE LIFE AND CHARACTER OF THE LATE ADMIRAL VISCOUNT EXMOUTH.*

THE most valuable examples in biography are afforded by the characters who present not so much a single striking quality, as a just combination of great and kindred excellences: who are indebted for none of their advancement to favour, and for none of their success to fortune; and who derive from religion a grace beyond all intellectual preeminence, and a dignity above all worldly distinction.

Such was the late Admiral Viscount Exmouth; than whom, as an example of professional and moral greatness, the British Navy has not a more perfect model. Tried in all the emergencies which call forth the highest qualities of a seaman and a commander—in the battle, the wreck, and the mutiny; as well as in the varied and arduous duties of a command-in-chief; duties rendered more onerous at one period by extreme youth, and complicated at another by extended political responsibilities, he every where leaves nothing to be desired or regretted. His more splendid qualities, sustained by a moral elevation of no common order, were softened by the gentler feelings which are seldom preserved through the struggle for distinction, and the independent loneliness of command.

The ancestors of Lord Exmouth have been settled in the west of Cornwall for many centuries. His father commanded a post-office packet, at Dover, and Lord E. was the second of his four sons. Of his brothers, the eldest was educated for a surgeon, but eventually became collector of the customs at Falmouth; another, the late Sir Israel Pellew, entered the navy; and the youngest obtained a commission in the army, and fell at Saratoga.

The brothers were deprived very early of their natural protectors. Their father died when the eldest was only eleven years old; and an imprudent marriage of the widow three years after, threw them upon their own resources, and committed them to their own discretion. Happily, the eldest was enabled, even at that early age, to exercise an almost parental control. All their characters presented a very striking resemblance, partly, perhaps, owing to the similar circumstances in which they were placed; but more to constitutional causes. From their mother, a woman of strong mind, but almost ungovernable impetuosity of feeling, they appear to have inherited a peculiar nervous temperament. Lord E. himself had occasional slight attacks, somewhat resembling epilepsy. It is known that Cæsar, Mahomet, and Napoleon suffered from a similar affection; and the fact affords a striking illustration of the connexion between moral phenomena and physical agencies. It is not to be supposed that these attacks arose from the ordinary causes of disease. They resulted rather from a moving power in the mind, almost beyond its enduring strength; like an engine working at the highest pressure of the steam. Thus the power, whose intensity would destroy an ordinary mind, created, when acting

* Should the above appear to our readers not strictly adapted to the pages of the Christian Remembrancer, we think our apology may be found in the union in one character of the great Commander, the true Christian, and the sincere Churchman; as will be seen at the close of the sketch.—Ed.

upon faculties of corresponding strength, that bold originality of conception, the rapid decision, and the untiring energy, by which all these characters were distinguished. So nearly allied is the transcendent intellect, which constitutes the highest power and pride of man, to the most humiliating of his infirmities.

He gave early proofs of the fearlessness which distinguished him through life. At Penzance, while he was still a school-boy, a house, in which was a considerable quantity of gunpowder, took fire, and while all others were afraid to approach, he went into the burning house, and brought out the powder. His strength and activity were extraordinary. When General Burgoyne was embarking in Captain Pownoll's frigate for America, and the yards were manned to receive him, he was surprised and terrified to see a young officer at the yard arm standing on his head. Captain P. whose attention he directed to the circumstance, told him it was young Pellew, a lad of his, who was always doing what no one else would attempt; but that the General might be quite at ease for him, for that if he fell, he would only go down on one side of the ship and up at the other. It was his common amusement to dive under the ship's bottom, or to upset himself in a sailing boat. These indeed are but the frolics of a daring boy; but they made the sea almost his natural element, and at length enabled him to execute the most happy, if not indeed the most splendid of his services. Many as well as himself have saved the lives of shipmates by jumping overboard at sea, but his exploit in saving the people from the *Dutton*, considered in all its particulars, is unequalled. It required courage and activity like his to board the vessel through the breakers—energy like his to restore confidence and order to a despairing multitude of soldiers, women, and children, amidst the confusion of the storm, and in a wreck already breaking up—and a promptitude at resource, such as few but himself possessed, at once to find and to apply the means by which they were safely landed.

His judgment was remarkably rapid and correct. He has been known to say that he never had a second thought worth sixpence; and never had surrendered his opinion to that of another without repenting it. This would be an absurd boast in a common character; but it is an important declaration from a man whose life was a career of enterprise without a failure. He possessed the rare faculty of carrying on two distinct trains of thought, so as to be able to dictate and to write at the same moment: and such was his power and habit of personal application, that he has been known to write sixty letters in a day.

Such an attention to the details usually confided to subordinates may appear incompatible with the elevated and comprehensive mind required for a commander; but success depends most essentially upon attention to little things. In reviewing a failure we generally find that it might have been prevented, had some circumstance, perhaps trifling in itself, been foreseen; and the individual who possesses that last and rarest quality of a great mind, the power to originate a bold and comprehensive plan, combined with the accuracy which overlooks not the minutest consideration, will anticipate every possible cause of disappointment, and thus conduct the most complicated and extended operations with almost the certainty of success.

This faculty is an important feature in the mind of the Duke of Wellington. Nothing has appeared too vast for it, yet nothing is too minute. Such is his habit of accuracy, that he would carefully erase a misspelt name in writing a letter of comparatively little importance, instead of striking his pen across the fault. This is an extreme illustration, but it marks the character of his mind, and probably affords the secret of his unparalleled success. Anticipating every contingency in the execution of plans such as he alone could have formed, he foiled the most able generals opposed to him, as certainly and easily as a practised chess-player defeats an inferior antagonist.

As a contrast, one of the first of Napoleon's marshals, Massena, who was excelled by no one in the consummate skill with which he directed a battle, or executed a great military operation, was deficient, according to the testimony of his master, in this important quality; and hence, when matched against our own great captain, with forces so overwhelming as apparently to ensure his triumph, he was baffled, and at length driven, without a battle, to a hasty flight; the whole course of the campaign having been foreseen and predicted by his conqueror.

Lord E. was peculiarly unfortunate in his first commander. This officer, Captain Stott, turned him out of the ship at Marseilles, with another Midshipman, Mr. Francis Cole, at the dictation of a mistress he kept on board, and whom they had offended by resenting a gross insult she had offered to Mr. Cole. Such was the discipline of the British Navy sixty years ago. A master of a merchant vessel whom he had known in Cornwall offered to take him home, but he refused to leave his companion, and at length, with some difficulty, procured a passage for him also. Mr. Cole, who at this time was scarcely fourteen years of age, afterwards rose in the service, and was known as Captain of the *Revolutionnaire*, in which, under Lord Exmouth's orders, he captured, in 1796, the French frigate *L'Unité*. His younger brother, now Sir Christopher Cole, who distinguished himself so highly at Banda, is also one of Lord Exmouth's officers; and both were his warm personal friends. Indeed, the officers who served under him almost invariably became strongly and permanently attached to him. Strict, but considerate in his discipline, and remarkably quick and accurate in his discrimination of character, merit, in whatever station, was with him certain to be appreciated, brought out, and rewarded: and a natural kindness of disposition, strengthened, perhaps, by the early circumstances which united him so closely with his brothers, displayed itself habitually in his demeanour, and gave a double value to the favours he conferred.

Mr. Pellew next sailed with Captain Pownoll, an officer who had been trained by Admiral Boscawen, and from whom he received kindness which he always remembered with gratitude. The present Viscount is named after him. Captain Pownoll's ship was stationed on the coast of America during the war of independence; and a party of sailors being drafted from her to man a schooner, the *Carleton*, on Lake Champlain, Mr. Pellew was permitted to accompany them, at his urgent request, as third in command. In action with an American flotilla, the *Carleton* lost a third of her crew, and both her superior officers; and Mr. Pellew conducted the action to a successful termination. This, with his previous high character, induced Commodore Sir C. Douglas,

with the approbation of Lord Howe and General Burgoyne, to appoint him to the chief command on the Lake, though only nineteen years of age, and still but a Midshipman. His merit here was officially recognized by his superior officers on repeated occasions, and particularly General Burgoyne once thanked him, in the name of the army, for the skill and courage with which he had executed an important service in their sight. He was even complimented with a flattering letter from the First Lord of the Admiralty. At the council of war, held at Saratoga, he assisted as the Naval Commander, and pleaded earnestly that the sailors might be excepted from the capitulation. This was overruled, but he was sent home with the despatches, and promoted immediately on his arrival.

General Arnold, who afterwards obtained such unfortunate notoriety by his desertion to the British, and the consequent fate of Major André, narrowly escaped, on one occasion, becoming his prisoner. Passing across the Lake in a boat, he was observed, and chased by Mr. Pellew. The General, observing that his boatmen were panic struck, by the fear of capture, declared that the pursuers were not enemies, but only another party endeavouring to outrow them; and urging his men not to allow themselves to be beaten, he pulled off his own stock, and seized an oar. He reached the land with difficulty and escaped, leaving his stock in the boat. Happy for Arnold; happy for the gallant unfortunate young officer who was the victim of his desertion; and perhaps, on such a small contingency may the fate of a campaign depend, happy even for the British army, to whose subsequent misfortunes his skill so materially contributed, had the fortune of the chase been different.

When his early friend, Captain Pownoll, commissioned the *Apollo*, he was happy to obtain Mr. Pellew as his first Lieutenant, declining in his favour the offered services of a nobleman, who afterwards rose to the highest rank in the service. So high was Captain Pownoll's opinion of him, that he appointed him the guardian of his only child, a young lady of large fortune, though he was a very young man, and without a shilling but his lieutenant's pay. Captain Pownoll was unhappily killed in action with a French frigate off Ostend, and Mr. Pellew drove the enemy to take shelter under the batteries. On this occasion he received the usual promotion.

He endeavoured to beguile the inaction of peace by farming the family estate at Trevery, but with little profit, and still less satisfaction. The business of a farm, at that time little better than a mechanical routine, afforded very inadequate resources for a mind like his, which found pleasure only in pursuits upon which it could impress its own character. He was wearied by the imperceptible growth of his crops, and complained that he made his eyes ache, by watching their daily progress. He was therefore glad to exchange the plough for the sword; and when informed of the probable occurrence of hostilities with revolutionary France, he went without an hour's delay to London to offer his services.

He was immediately appointed to a 32-gun frigate, the *Nymph*, which he fitted out with his accustomed despatch; but so great was at that time the difficulty of obtaining men, that when his ship was ready, he had scarcely two-thirds of his complement, and of these very few

were seamen. He therefore requested Mr. Pellew, at Falmouth, to procure men for him while he went to Ireland for their brother Israel. Eighty men had entered for him in his absence, chiefly miners, and others who had never been at sea before. With this motley and undisciplined crew, untrained to their guns, and unacquainted with their officers and with each other, he sailed from Falmouth late in the evening; and very early on the next morning, while many of them were actually sea-sick, till roused by the exciting duties before them, it was his fortune to fight the first battle of the war against the best commanded, and, perhaps, the best equipped frigate in the French Navy.

He very quickly inferred from the manœuvres of the *Cleopatra* the character of her crew, and was as painfully conscious of the inferiority of his own: but, though he was affected even to tears when he addressed his brother, and reproached himself for having brought him, he concealed all his anxiety from the ship's company. However deficient in other respects, his men possessed unbounded confidence in themselves, and their commander, whom they were proud of as a countryman, (for most of them were Cornish,) and whose reputation was with most of them the chief inducement to enter. The lower classes in the west of Cornwall, employed for the most part in pursuits which require the constant exercise of observation and judgment; and familiarized to danger in their mines, and in the seas around their exposed and rocky coast, are peculiarly thoughtful and intrepid; while the distinctness of name and character which they derive from the almost insular position of their county, and the general ignorance of strangers in the interesting pursuits with which they are so familiar, make them consider Cornwall less an integral part of England than a distinct and superior country. Captain Pellew, availing himself of this sentiment, appealed to their spirit as Cornishmen; and they fought as if the credit of their country depended upon their success. They fired with a steadiness and precision, and in less than an hour boarded and carried the enemy in a style which would have done credit to a veteran crew. A miner who had joined but the day before, when all at his gun were killed and wounded but himself, attempted to fight it alone; and another, who had been sea-sick before the action commenced, did not discover till after its close that he was severely wounded.

Mullon, Captain of the *Cleopatra*, was struck by a cannon-shot. He had in his pocket the private signals used along the French coast, his own invention; and his first thought, when he fell, was to destroy them. In the agonies of death, he took out his commission by mistake, and was found endeavouring to eat it! Captain Pellew wrote a letter of condolence to the widow of his brave and able opponent, and as he learnt that she had been left in narrow circumstances, he sent her all the assistance which his then limited means enabled him to offer. On another occasion, he gave a yet more striking instance of benevolent liberality. On board the National Corvette *Vaillante*, which he captured in 1798, was the wife of a banished deputy, going to join her husband, with all they possessed. He restored to her the whole of her property, and paid from his own purse the prize-money of his crew.

From this time, his life was a succession of important services. In 1794, the depredations of the enemy's cruizers became so daring and

extensive, as to determine the Admiralty to station at Falmouth several frigates, commanded by some of the most enterprising officers in the service. Never were squadrons more active. They ranged over the mouth of the channel, and around the French coast, less like cruizers keeping their station than keen sportsmen beating for their game; and the enemy's vessels of war were speedily swept from the seas. Sir Edward Pellew, who commanded one of the squadrons, particularly distinguished himself. In the *Arethusa* he captured *La Pomone*, a frigate of the largest class, and assisted at the capture of the *Revolutionnaire*, and the destruction of the *Volontaire* and *Felicité*; and in the *Indefatigable* he captured *La Virginie*, commanded by the able and active Bergeret, who again became his prisoner in India, ten years after.

At the close of 1795, the French embarked 18,000 troops in 44 ships, of which 17 were of the line, and 13 frigates, for the invasion of Ireland. The squadron appointed to watch this armament never saw it; and the fleet collected to oppose it had five of its largest ships, the *Prince*, *Sans Pareil*, *Formidable*, *Ville de Paris*, and *Atlas*, temporally disabled in going out of harbour, and was afterwards prevented by the wind from sailing, until its services were no longer required. It is not presumption to believe, what it is rather impiety to doubt, that God would afford a pledge of His protection at the beginning of the awful struggle to be waged for existence itself through twenty successive years, in the prostration of all human defences, and in the defeat of the invading enemy by his own direct interposition. Except one ship of the line, wrecked in coming out of Brest, the whole fleet arrived in Bantry Bay, their destined harbour, without an accident; and the preparations were completed for landing the troops in a country prepared to join them. But not one of them was to touch it as an invader! "He blew with his winds, and they were scattered!" The gale, which commenced at the last critical moment, continued, and blew day after day with increasing fury. Two frigates went on shore and were lost; one of them with 700 people. Part of the fleet were driven out to sea, and before they could regain the harbour, so much time had been lost that they were compelled to return to France: and the ships that remained, seeing no prospect of a change to allow their friends to return, or the troops to be landed, formed the same resolution.

Sir Edward Pellew had watched the fleet out of Brest, and increased their confusion by running almost among them in the night, making pretended signals as from one of their own admirals, by throwing up rockets, and firing guns. After the failure of the expedition, he was waiting with the *Indefatigable* and *Amazon* to intercept the fugitives; and meeting a 74, the *Droits de l'Homme*,* they engaged her in a heavy gale of wind for eleven hours. The *Droits de l'Homme*, was driven on shore and lost, with nearly all her people. The *Amazon* was also wrecked, but her crew were saved; and the *Indefatigable* herself was preserved chiefly by the accuracy with which Lieutenant, now Captain, George Bell kept the ship's reckoning through the action, which enabled him to determine with certainty her approach to the French coast.

In the *Impetueux*, a 74, to which he was appointed from the *Inde-*

fatigable, he arrested a mutiny, which, with a moment's irresolution on his part, would have been more formidable than that at the Nore. All the fleet were implicated in the plot, and the *Impetueux*, as the most disaffected, was chosen to set the example. Sir Edward was in his cabin dressing when the mutiny broke out. He ran to the quarter-deck among the mutineers, and after a moment's parley with their leader, sprang to seize him. The man, panic-struck at the promptitude of his commander, ran below with all his party, pursued by the officers, who secured ten, and brought the rest to their duty. Shortly after, the Admiral made a signal, which was instantly acknowledged and obeyed by the *Impetueux*; and the rest of the fleet, seeing themselves deserted by their leader, and losing confidence when they discovered that the mutiny had been attempted and suppressed, remained quiet. For obvious reasons the disaffection of the fleet was never made public, and the promptitude with which it was suppressed afforded the means of concealment; but Earl St. Vincent, within whose command the mutineers were tried, and who was thus enabled to estimate the extent and objects of the conspiracy, always spoke of this as the most important of Sir Edward's services.

He received his promotion to a flag in 1804, and was appointed to the chief command in India; but the Admiralty, who at that time were not favourably disposed towards him, and who gave him the command in a moment of gratitude for an essential service he had rendered them, attempted shortly after virtually to cancel it by sending out Sir T. Troubridge, in the *Blenheim*, to take from him the most valuable part of his station. Sir Edward, finding that the Admiralty had overlooked the essential step of sending his own recall, refused to recognize Troubridge's commission, and required him to serve under his own orders, on pain of a court martial for disobedience. Troubridge's resentment was so deep, that when he was leaving for England, he refused to accept a ship from Sir Edward, who offered him the choice of his fleet, though he knew, and his captain had formally reported, the *Blenheim* to be un-seaworthy; and he perished with all her crew when she foundered between Madagascar and the Cape. India afforded at that time no field for enterprise to an admiral, and the most conspicuous services performed by Sir Edward were the destruction of a frigate in Batavia Roads in November, 1806; and of two dismantled line of battle ships, and a frigate at Gresslie, in December 1807. But the protection he afforded to the trade was most complete. Before his arrival, the French cruizers almost commanded the Indian seas, and a single privateer had, on one occasion, kept possession of the Bay of Bengal for six weeks, while, in the absence of any force to chase her away, an embargo was actually laid on the shipping in the British ports. Sir Edward established a regular system of convoys, while his fastest vessels and most active officers were sent after the enemy's cruizers; and so effective was his system, that the rate of insurance fell 50 per cent, and still the profits of the underwriters amounted to three fourths of the premiums paid. „Indeed it was officially declared at a public meeting of the merchants and underwriters of Bombay, that of property insured to the value of 6,700,000*l.*, 68,000*l.* was lost by sea-risks, and only 61,000 by the enemy.

The naval command in the Walcheren expedition had been destined for him, but he arrived in England too late to receive it. It is almost idle to speculate on the possible consequences of his appointment; but his personal friendship with the Earl of Chatham might have enabled him to influence that indolent general, and perhaps to impart to him for a time a portion of his own energy; and while his character affords a pledge that, as far as the fleet was concerned, nothing would have been overlooked or delayed, his unvaried success may warrant almost the belief, that under his direction the expedition might have terminated very differently.

After serving for a short time in the North Sea, he was appointed to succeed Collingwood in the Mediterranean command, at that time the most arduous ever intrusted to an Admiral. The direction of 90 men of war, and the blockade of the enemy's chief port, were among his minor responsibilities. The different States around the Mediterranean, too amicably disposed to be considered exactly as enemies, were yet too completely in the power of France to declare themselves friends; and the complicated duties arising out of this anomalous relation of desired friendship, but formal hostility, were confided entirely to his discretion. The peerage which rewarded his services at the close of this command, is the best proof how highly they were appreciated; since it is an honour very rarely conferred on an Admiral, except after a great victory.

His triumph at Algiers, with its glorious result in the liberation of all the Christian slaves, and the extinction of Christian slavery, is in itself sufficiently splendid; but there are circumstances which materially enhance his merit, in planning and achieving it. Nelson, on a report of the general strength of the defences of Algiers, and the number of heavy guns mounted on them, considered that 25 sail of the line would be required for their destruction; and the Admiralty were surprised when Lord Exmouth limited his demand to five. He had observed that there were positions affording comparative impunity, yet absolute power of destruction, for just that number, and he preferred risking a possible failure, which might have been his fate, if the Algerines opened their fire before the ships had taken their stations, to incurring the dreadful carnage which must have ensued, if the fleet were drawn up, as a large fleet must have been, in a manner that allowed every gun on the defences to bear on them. The result shewed his calculations to be as accurate as his motives were humane. The *Queen Charlotte*, *Minden*, *Superb*, and *Albion*, speedily destroyed the works opposed to them, with no greater loss in all than 26 killed; while the *Impregnable*, which took a position different from that assigned to her, had 50 men killed; and though she fired 2,300 shot more than the *Queen Charlotte*, she required at last the assistance of an explosion vessel, which had been destined for a different service.

Still, in the full vigour of his bodily and mental powers, and little beyond the prime of life, he was now to endure that severest trial to an active mind, the exchange of important and exciting duties for repose. He avoided politics entirely, happily for his reputation and peace, since he thus escaped the contamination of party intrigue, the virulence of party animosity, and the envy of the multitude, ever slow to be just to his merits who has already distinguished himself in another

pursuit. He possessed resources higher, purer, and more certain. Amidst his public duties his character had been influenced, and his conduct directed by religion, and its principles acquired new importance when no external responsibilities diverted his attention from himself, and the attainment of every worldly distinction had left the world not a bribe to offer him. Down to old age they supported him; and as he advanced towards the end of his course, they raised him more entirely above all temporal considerations. When the highest honour in his profession, the dignity of Vice-Admiral of England, was conferred upon him, accompanied with a flattering letter from the King, he received it as a man who felt himself just at the portals of eternal glory. He observed that he should have it only for one year, and his prediction was fulfilled. Being now in his 77th year, his bodily strength failed him, but his mind retained its character, or, if it had declined in any degree from its former powers, the decay was not perceptible in the quiet of domestic retirement. He had always cherished a warm attachment to the Church, and had become a member of the Society for Promoting Christian Knowledge, at a period when principle rather than example must have determined the step; and he now often expressed great anxiety for her welfare, and sometimes almost despondency when he saw the attacks of her enemies, and the apparent supineness of so many who should defend her. Within the last year of his life he lost a daughter after an illness too short to break the blow; and soon after he was called to meet his brothers for the last time at the death-bed of the youngest of them, Sir Israel. Brave as a lion, and distinguished on many occasions, especially at Trafalgar, where the Commander-in-chief of the combined fleets struck to him, Sir Israel had endeared himself to both his brothers by a character modest and gentle almost to a fault. He had assisted Lord Exmouth in the *Nymphæ*, and materially contributed to the success of the action; he had long served in the same ship with him in the Mediterranean, when both were flag-officers; he would have accompanied him to Algiers, but that Lord E. would not allow him to expose himself to danger, where duty did not absolutely call him: and now, while affording his elder brother a practical warning of his own fate, he gave him also an example how to meet it. "I know in whom I have believed," was the testimony of the dying Admiral. Pleasant in their lives, in death they were not long divided. Lord Exmouth had returned to his home but a very few weeks before the commencement of his own fatal illness. The danger was at first most imminent, but he unexpectedly struggled through this, and then lingered for many months under increasing weakness, and without a chance of recovery. Yet, whether contemplating an almost sudden dissolution, or sinking under protracted disease, he was equally supported by the faith which had been illustrated in his life, and was now proved in his death. An officer who had long served under his command, remarked, "Every hour of his life is a sermon; I have seen him great in battle, but never so great as on his death-bed." To those who surrounded him, the commander and conqueror were forgotten in the superior dignity of the dying Christian; and when nature was at length exhausted, he closed a life of brilliant and important services with a death more happy, and not less glorious, than if he had fallen in the hour of victory.

LAW REPORT.

No. XII.—A RECTOR HAS NO POWER TO ALIENATE ANY PART OF THE CHANCEL.

Easter Term, 1818.

CLIFFORD v. WICKS AND TOWNSEND.*

TRESPASS, for breaking and entering a close of the plaintiff, situate in the parish of Frampton-upon-Severn, in the county of Gloucester, being the upper part or corner of the chancel belonging to the parish church of the said parish, at the south-east end thereof above the ascent there, containing from north to south divers, to wit, twelve feet, and from the east to the ascent westward divers, to wit, eight feet, and pulling down and destroying part of a moveable seat or pew, belonging to the plaintiff, then standing thereon, and removing from the said close a certain other part of the said seat. The second count stated a similar trespass on another close in the chancel. Plea, 1st, Not guilty; whereupon issue was joined; and, 2dly, *Liberum tenementum* in the defendant, Anne Wicks; whereupon issue was also joined. The cause was tried at the Gloucestershire summer assizes, and a verdict taken for the plaintiff, subject to the opinion of this Court on the following case:

By indenture of feoffment of the 17th June, 13th Car. II., made between Edmund Clifford, of Buckinghamshire, Esq. of the one part, and Edward Haynes, of Frampton-upon-Severn, aforesaid, gentleman, of the other part, the said E. Clifford, in consideration of many services and of the sum of two shillings, did enfeoff unto the said Edward Haynes, his heirs and assigns for ever, the pieces of the chancel mentioned in the first and second counts, by the description contained in the declaration, together with free liberty to erect and build seats thereupon, and to make and dig sepulchres or burying-places therein, without any fine, mortuary, or pit heriot to be paid for the same, (which said premises were then in the possession of the said E. Clifford, as rector and patron of the church); to hold the same unto the said Edward Haynes, his heirs and assigns for ever, to the use of the said Edward

Haynes, his heirs and assigns for evermore. By indenture of feoffment of the 14th April, 1760, made between Edward Gardner and others, the representatives of the said Edward Haynes, deceased, of the one part, and Richard Clutterbuck, of Frampton-upon-Severn, Esq. of the other part, the said Edward Gardner and others, in consideration of five shillings, and for other consideration, did enfeoff unto the said R. Clutterbuck, his heirs and assigns for ever, the said two closes of ground and premises comprised in the before-mentioned indenture of feoffment, upon the latter whereof a seat had been then many years erected and built by the said Edward Haynes, and then stood; to hold the same to the said R. Clutterbuck, his heirs and assigns for ever, to the use of the said R. Clutterbuck, his heirs and assigns for evermore.

The present plaintiff, Nathaniel Clifford, is the nephew and heir at law of Elizabeth Phillips, who was the niece and heir at law of the said R. Clutterbuck. Richard Clutterbuck was the proprietor of Frampton Court-house, of which the plaintiff is the present proprietor. Upon the close of ground first described in the before-mentioned feoffments as lying at the south-east end of the chancel, and which is the close mentioned in the first count, there stood, at the time of the trespass complained of, a moveable seat; the husbandry servants, and some of the tenants of Mr. Clifford the plaintiff, have been used to sit in this moveable seat: Edward Haynes, the feoffee in the first feoffment, and his widow, and their daughter and granddaughter, and the children of the widow by another husband, were buried in the chancel, upon the piece of ground mentioned in the first count. On the 18th December, 1816, the defendant Townsend, by the direction of the other defendants Anne Wicks, entered upon the part of the chancel where this moveable seat was standing, and cut away part of

* A grant of part of the chancel of a church by a lay inpropriator to A., his heirs and assigns, is not valid in law. And therefore such grantee, or those claiming under him, cannot maintain trespass for pulling down his or their pews, there erected.

it, which he threw into the centre of the chancel, and dragged away the remaining part also into the centre of the chancel. The seat in the second count, had been used by R. Clutterbuck, and his descendants, and by the family of the plaintiff. On the same 18th December, the defendant Townsend, by the direction of the other defendant, cut down about three feet of the last-mentioned seat, standing upon the piece of ground second described in the feoffments, and the subject of the second count, and threw the boards into the inner part of the seats. The defendant Anne Wicks is the lay impropriatrix of the Rectory of the parish of Frampton-upon-Severn. The tithes of that parish are paid partly to her, and partly to the vicar. The burial fees for the north part of the chancel are received by the defendant Anne Wicks: she received burial fees upon the burial of the children of Mr. Henry Clifford, the son of the plaintiff, who were buried in the north part of the chancel: the father of the defendant, Anne Wicks, who, at the time of his death, was impropriator of the parish, was buried on the south side of the chancel, a little within the chancel-door, and below the ascent. The moveable seat, which then stood in that part of the chancel, was moved to make way for that purpose. The roofs of both the north and south sides of the chancel have been kept in repair by the defendant and her ancestors, the lay impropriators of the parish.

The question for the opinion of the Court is, whether the plaintiff is entitled to recover on all, or either of the counts of the declaration. The verdict to be set aside, and a nonsuit to be entered; or to be set aside as to part, and to stand as to the rest; or to stand for the whole, as the Court shall direct.

Osborne, for the plaintiff.

Where the rectory, since the stat. 27 H. VIII. c. 28, and 31 H. VIII. c. 13, has been impropriated, and is come into lay hands, it is converted into a lay fee, and is disposable as such; except that the rector, being seized of the body of the Church for the benefit of the parishioners, (so far as respects pews to be placed thereon), cannot there perhaps alienate the soil so as to interfere with that right: but in the chancel, the freehold being in him absolutely, and it being parcel of his glebe, the soil

is the fit subject of alienation. In *Stocks v. Booth*, Buller J. said, that trespass will not lie for an injury to a pew in the body of the church. The parties there, however, claimed no interest in the soil, but a mere easement, viz. a liberty to sit, which they take by distribution of the ordinary, under a faculty, or by prescription, which supposes a faculty. This authority, however, does not go the length of deciding that the Rector may not alienate the soil even in the body of the church: his alienee indeed could not take a larger right than the grantor; and as the latter held the freehold of the body of the church for the benefit of the parishioners, at the distribution of the Ordinary, as far as respects the pews, the alienee could only be possessed, subject to the same restriction. But it does not follow, that because the mode of using the property is restricted, that therefore it is not the subject of alienation. The right to bury, or permit others to bury, belongs to the parson, independently of the Ordinary and churchwardens. *Frances v. Ley*.^{*} To this right the alienee of the soil in the body of the church would be entitled; and if such alienee had obtained from the Ordinary a faculty to sit in a seat placed thereon, he surely might maintain an action of trespass for a disturbance. There is, however, a material distinction between the body of the church and the chancel. *Corven's case*, *Hussey v. Leighton*,[†] *Dawney v. Dee*,[‡] *Crook v. Sampson*,[§] *Frances v. Ley*, and *Barrow v. Keen*,^{||} are authorities to shew that the aisles (which may be considered as small chancels), are distinguishable from the body of the church, and that there, at least, a man may prescribe for a seat; and all these cases proceed upon the ground, that the Ordinary has no jurisdiction there. In *Buxton v. Bateman* it is said, that unless a seat be in the body of the church, the Ordinary has nothing to do with it; and that for the seats in the body of the church, it should be intended that the patron at the consecration of the church, resigned them to the Ordinary; and this case proceeded upon the distinction between the body of the church and the chancel, and therefore is a very strong authority to shew, that the power of the Ordinary extends only to the body of the church, and not to the chancel. And although the parson is seized of the freehold of

^{*} 2 Cro. 367.

[§] 2 Kebl. 92.

[†] 12 Coke, 105.

^{||} 1 Sid. 361.

[‡] 2 Roll Rep. 139; Cro. Jac. 604.

the church as well as of the chancel, still in the latter he has a freehold of a different and more beneficial description; in the body, the freehold is vested in him for the benefit of the parishioners, to be taken at the distribution of the Ordinary, as to the pews there placed. The parson alone, therefore, cannot confer a complete title in the body of the church; but Lord Coke says, "that for the body of the church the Ordinary is to place and displace; in the chancel the freehold is in the parson, and is parcel of his glebe." In the chancel, therefore, the Ordinary having no controul, the parson alone may make a complete title to and grant the soil, and his grantee consequently cannot be interrupted by the churchwardens or the Ordinary; and it is reasonable that he should have a larger interest in the chancel than in the body of the church; for by the common law, the burden of repairing the latter rests upon the parishioners, but that of repairing the former, upon the parson; nor is any inconvenience likely to result from holding that the lay impropriator may alien his interest; for his alienee cannot claim to use it for all purposes indiscriminately, but only for spiritual purposes, viz. for seats and for burial, that is, for the same purposes to which it would have been applicable while it continued in the hands of the lay impropriator; and there is no reason to suppose the property is more likely to be abused in the hands of the lay alienee than of the lay grantor; and he cited an anonymous case and *Walwyn v. Aubery*,* to shew that the same remedies might be had against either; and that the profits of a rectory impropriate are not subject to sequestration: parts may be detached by grant from a lay rectory, as the tithes or a part of the tithes.

Campbell, contra.

The feoffment in this case does not convey to the grantee any interest that will enable him to maintain trespass. It is clear that trespass will not lie for breaking and entering a pew in the nave of the church, and there is no distinction between the nave and the chancel, except that in the latter, the parson or rector impropriate is entitled to the chief seat. And the dictum cited from Rolfe's Reports is explained by the report of the same case in Croke,† from which it appears, that the pew there was in an aisle. Now it is laid down in Gibson's Codex,

"that an aisle of a church, which has time out of mind belonged to a particular house, and been maintained and repaired by the owner of that house, is part of his frank tenement; and the Ordinary cannot dispose of it or intermeddle in it: and the reason is, because the law in that case presumes that the aisle was erected by his ancestors, or those whose estate he hath, and is thereupon particularly appropriated to their house." But this reason does not apply to the chancel, and therefore the dictum cited is not in point; but the policy of the law is, that the seats should be reserved for the use of the parishioners, and not of strangers. Now if the Rector had the power of alienating, he might alienate the whole or a part to the inhabitants of a different parish; and parishioners might thence be excluded from the chancel, and perhaps ultimately, from the increase of population, wholly deprived of their right of sitting in the church. Such a right as is contended for, therefore, is obviously against the policy of the law; but in Gibson's Codex it is said, "that seats in the chancel are in the disposition of the Ordinary, in like manner as those in the body of the church, which need only be mentioned, because there can be no real ground for exempting it from the power of the Ordinary, since the freehold of the church is as much in the parson as the freehold of the chancel: but this hinders not the authority of the Ordinary in the church, and therefore not in the chancel." And in *Griffith v. Mathews*,‡ Buller J. says, that a faculty might be presumed to build a pew in the chancel, from whence it clearly appears to have been the opinion of that learned judge, that the Ordinary had jurisdiction over the chancel. He was then stopped by the Court,

LORD ELLENBOROUGH C. J.—I am of opinion that the plaintiff in this case is not entitled to recover. This is a grant made to him and his heirs of a part of the chancel, not as a chancel, or for the purpose of being used as such, but generally and without any guard or restraint. If the Rector might convey in this way to one person, he might do so to forty or fifty different individuals, and by his so doing the parish might be put to great inconvenience: it might even enable him wholly to desecrate this part of the church, where particular parts of the service are required to be

* 2 Mod. 257.

† Cro. Jac. 604.

‡ 5 T. R. 298.

performed. Whilst it remains in the hands of the Rector, it is under regulation and restraint; but in the hands of his grantee, that restraint ceases. Now, can it be contended that any part of the patrimony of the church can be so separated from it, as to deprive succeeding Rectors of their rights? Is it not the duty of the Rector to retain such a power over the chancel as to enable him to see that it is applied to the purpose for which it was originally built? Without entering, therefore, into the question, whether the Ordinary in this case has a paramount authority, so as to render his consent necessary, it seems sufficient to say that it is inconsistent, either with his duty or that of the Rector, to alienate any part of the chancel in the manner done by this grant.

BAYLEY J.—The general rule is, that *the Rector is entitled to the principal pew in the chancel; but that the Ordinary may grant permission to other persons to have pews there.* If this grant, however, were good, it would take the chancel entirely out of the jurisdiction of the Ordinary. There is no instance of a right like this being in the rector or his alienee. This is a feoffment to the party and his heirs; and it is not necessary that they should be resident in the parish. Now, if a part of the chancel may be granted away in this manner, there is no reason why the whole may not; and thus the chancel might be filled with seats which might descend to strangers, and so the parishioners might be wholly excluded. This would be a great inconvenience. The policy of the law plainly is, that the whole right shall be kept entire in the Rector (for the time being). I am therefore of opinion that the plaintiff cannot maintain this action.

ABBOTT J.—I am of opinion that this grant is void: it is made to the party and his heirs, and if good as to one part of the chancel, would be good as to the

whole; and this inconvenience would then follow, that persons not inhabitants might, to the exclusion of the parishioners, have the sole right of seat and sepulture there. It is laid down, that *the Ordinary cannot grant a seat in the body of the church to a man and his heirs, without annexing it to some particular messuage*: and the same argument *ab inconvenienti* applies to the case of a seat in the chancel. Without, therefore, entering into the question, whether the Rector or the Ordinary has, in this case, the paramount right, I am of opinion, that the Rector cannot make a grant like this, inconsistent with the right of the parish; nor can he deprive succeeding Rectors of the power of disposing of the rights of seat and sepulture to future inhabitants of the parish; for the right of the Rector must in this respect be subject to the same restrictions as that of the Ordinary.

HOLROYD J.—It seems to me that no part of the chancel can be separated from the rectory. The Rector has the freehold in the *chancel* in the same manner as he has in the *church* and the *church-yard*. Previously to the act for the dissolution of the monasteries, he could not have alienated any part of these without the consent of the Ordinary. In that act,* there is a clause introduced, saving "to all and every person and persons, bodies politic, &c., other than the Abbots, &c., all such right, title, claim, and interest, &c. which they had before that act passed." This saving leaves the right as it existed before; and *the chancel, therefore, is still inalienable by the Rector.* It would be productive of great inconvenience, and inconsistent with the nature of such property, if we were to hold that a grant of this sort could be valid in law.

Judgment for defendant.†

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—LIVERPOOL.

FROM this Report, we have only space for the following extracts, which, however, will shew the activity of our Liverpool friends, and the prosperity of the Society.

The sale of the Saturday Magazine has progressively increased, and has now reached to upwards of 3,400 numbers every week: and we have been informed that since the appearance of this work, many periodical publications in this town, of a doubtful or pernicious

* 31 Hen. VIII. c. 13. s. 4.

† See *Pettman v. Bridger*, 1 Phillimore's Rep. 316.

tendency, have been discontinued, or have decreased considerably in the amount of their sale.

The Lending Library placed in the depository, Ranelagh-street, has been considerably enlarged; and by a resolution of the Annual Meeting, the use of the books has been permitted to those children who have left the different schools connected with the Established Church, with good characters from their teachers. The Corporation free schools have now the advantage of Lending Libraries, which circulate among the children under the direction of the masters; and it is hoped that this plan will be generally adopted by the other schools in the town. During the last year, no less a number than 46,736 books and tracts have been distributed.

And the number of children, of both sexes, in the different schools of that district, all connected with the Established Church, is 10,101.

The Rev. P. BULMER, M.A. } Secs.
The Rev. J. B. MONK, M.A. }

S. P. C. K. — BRENTFORD.

AFTER enumerating the success which has attended the exertions of the Parent Society, the Brentford District Committee proceed to give a short account of their own proceedings, and observe, that within the last two years there has been a considerable addition to the amount of their subscriptions, as well as an increased sale and circulation of religious books and tracts amongst the poor.

In 1830 the annual subscriptions amounted to 41*l.* 15*s.*; last year, 1832, they amounted to 63*l.* 9*s.* 6*d.*; which enabled the Committee, after defraying

its own expenses, to forward as its annual donation to the Parent Society, the sum of 40*l.*

In 1830, the total number of books, &c. distributed from the depository was 2,864.

Last year the numbers stand thus:—

Bibles	113
Testaments	92
Prayer Books	127
Tracts	5,757
	<hr/>
	6,089

The number of children within the district, gratuitously educated according to the principles of the Established Church, and using the Society's books, is 1,289.

The number of books contained in the respective Parochial Lending Libraries of the district is 575.

REV. J. STODDART, Sec.

LIVERPOOL BLUE-COAT HOSPITAL.

WE are happy to find from this Report, that, although at the close of 1831, a debt of upwards of 2,100*l.* had been contracted, yet, through great exertion, and the liberality of kind friends, there is now remaining a balance of only 413*l.* against the charity. The annual subscriptions also have been increased from 1675*l.* to 1826*l.*; yet, notwithstanding this augmentation, the sum of 1,200*l.* must be raised from casual benefactions and church collections, in order to meet the current expenses of the year.

The number of children at present in the hospital is 350; viz. 250 boys and 100 girls,—of whom 126 are orphans, 198 fatherless, 16 motherless, and 10 who have parents, but in indigent circumstances.

POLITICAL RETROSPECT.

DOMESTIC—The domestic transactions worthy of record during the last month have been entirely parliamentary. We noticed in our last, the Bills for Church Reform and the suppression of the disturbances in Ireland; both these have been proceeded with, but with less speed than had been anticipated:—Ministers overlooked the fact, that the former is

a bill to tax, and, as such, must be submitted to a Committee of the whole House before it could be read a second time:—the latter passed the Lords without much delay, and was introduced in the Commons by Lord Althorp, who stated, in support of the measure, that during the last year, there were perpetrated, in the province of Leinster only,

163 murders, 487 robberies, 1827 breakings into or armed attacks upon houses, 194 burnings 70 houghings of cattle, 743 violent assaults on persons, 913 illegal notices served to deprive persons from claiming their lawful rights, and 407 cases of severe injury done to property, with scarce any punishment inflicted; witnesses, jurors, and peace-officers being alike deterred by the violence threatened or done, to every one who attempted to oppose this miserable state of affairs.—An animated debate followed, for five nights, in which the members of the late administration nobly redeemed their pledge, given when they retired from office, that they would give their support to their successors, in every measure suited to the welfare of their country. The Hume and O'Connell party were the only opposers, and the first reading of the bill was carried by a majority of 466 to 89.

A Bill has been introduced to alter the Jury Law of Ireland:—by the new regulations, the liability of serving on Juries extends to freeholders possessing lands worth fifteen pounds of annual rent, to freemen of corporations, and tenants of houses of twenty pounds annual rent, and to persons enjoying an annual income of one hundred pounds, though they should occupy a house of less than that rental.

On a motion from T. Attwood, member for Birmingham, for a committee to inquire into the causes of distress under which the nation has so long and severely laboured; the ministry could only carry the previous question by the small majority of thirty-four; three hundred and fifty members present.

Lord Durham has retired from the present administration;—other resignations are spoken of.

Among the benefits recommended to poor Ireland by the Agitators, is that of a general run upon all the Banks, to demand gold for all their paper in circulation, and this has been as greedily adopted as it was foolishly suggested:—the demand has been so great, that in addition to the gold in store, about one million sovereigns have been sent from this country, with all expedition, to enable the Banks to meet the demand:—the effect has been a complete stand-still of all operations, whether commercial or agricultural. Farming stock in some places has fallen 50 per cent. without finding buyers:—the poor deluded creatures who

have thus been misled by their Agitators, are beginning to find that they are the first sufferers by a recommendation which they vainly imagined was only intended for their welfare.

Fresh detachments of the army continue to be sent to Ireland, and the circumstance of the route of the militia regiments having been determined by lot before the King in council, induces the expectation that that portion of our national force will be embodied without delay.

FRANCE.—We recorded the capture of the Duchess de Berri: she has since confessed herself pregnant, but without disclosing the name of her husband, to whom, she asserts, she was privately married in Italy. The government, which seems apprehensive of disorders in Paris, to prevent or suppress which, they have issued new military regulations, have determined on sending the unfortunate princess to Naples: at present the state of her health, independent of her pregnancy, renders the execution of their resolution impracticable.

BELGIUM.—There is a rumour afloat that the King of Belgium will declare himself a papist at the baptism of the child with which his queen is now pregnant.

PENINSULA.—The negotiations at Madrid are understood to have for their object an interference for the settlement of the affairs of Portugal, by effectually putting the crown of that kingdom on the head of Donna Maria de Gloria, and that the Cabinet of Madrid have finally acceded to it. The Cortes are summoned to meet on the first day of April.

TURKEY.—The French and German papers concur to announce the conclusion of peace between the Porte and Mehemet Ali, on the terms that the latter shall be the monarch of Egypt and Syria, with inheritance to his descendants, and that the former shall pay a large sum of money to the latter, as an indemnity for the expenses of the war. The Grand Vizier, who was taken prisoner at Konieh, has accepted a command in the Egyptian army.

CURSA.—The differences between the East India Company and the Celestial Emperor have been amicably arranged, and the commercial intercourse renewed. A very formidable insurrection exists in the interior; the insurgents have three times defeated the imperial troops in regular battle.

CALENDARIUM ECCLESIASTICUM. APRIL, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
GOOD FRIDAY.		
<i>Morn.</i> —Gen. xxii. to ver. 20	Offering of Isaac	Dr. W. Clagget I. 145. Dr. A. Littleton. Pt. II. 281. St. Grove. II. 171, &c. (Dr. Van Mildert. I. 1. Dr. J. Edwards. I. Dr. A. Littleton. Pt. II. 10. Dr. J. Barrow III. Ser 39, &c. Xn. Rem. XIII. 608. (T. Dale) Dr. T. Jackson. III. 369. B. Newton. 71. Bp. Weston. II. 187. P. Skelton. III. 104. [Art IV. Bp. Pearson on the Creed. Dr. J. Barrow. II. Ser. 26. B. Newton. I. 49.
John xviii.	Truth	
Collects	Salvation of all Men	
Epistle, Heb. x. 1—25	Jewish and Christian Sacrifices	
Gospel, John xiv. 1—37	Crucifixion of Christ	
Appropriate singing Psalms {	XXII. 1, 5, 6, 7, c.m. <i>Burford.</i> XI. 6, 7, 13, 17, l.m. <i>St. Philip's.</i>	
<i>Evening.</i> —Isaiah lvi.	Sufferings of Christ	(Dr. T. Coney. III. 227. Bp. W. Nicholson. 238. Dr. G. Rogers. I. 297. G. Burnet. I. 105. Abp. Sharp V. 277. Abp. Tillotson. III. 213.
1 Peter ii.	Christ our Example	
Appropriate singing Psalms {	XX. 1, 2, 3, 4, c.m. <i>Bath.</i> LXXV. 15, 16, 17, l.m. <i>Warrham.</i>	
EASTER DAY		
<i>Morning.</i> —Exod. xii.	Passover	[B. IV. C ix. Witsius on the Covenants. T. H. Horne's Introduction, Pt. III. C. iv. 8 5. W. F. Hook's Lectures 1. Dr. R. Burrowes. 205. Abp. Tillotson. III. 31, &c. Dr. T. Jackson. III. 167. Rd. Duke. 135. [T. Dale. Christian Remem. XII. 101 C. Bradley. I. 163. P. Skelton. III. 193. C. Girdlestone. II. 229. Pastoraha, Ser. 24 Bp. Horne. Disc. 16. H. Grove. I. 367, &c. [Trion H. Ditton. Disc. on Resurrec- J. Hall. I. 105.
Rom. vi.	Shamefulness of Sin	
Collect	For Grace and Assistance in our Christian Course	
Epistle, Col. iii. 1—7	The Christian dead and alive	
Gospel, John xi. 1—10	Resurrection of Christ	
Appropriate singing Psalms {	CXVIII. 17, 18, (19), 20, 22, c.m. <i>Doxology.</i> Easter Hymn.	
<i>Evening.</i> —Exod. xiv.	Hardening of Pharaoh's Heart	(Bp. Seabury. II. 298. Dr. R. Burrowes. 193. See Sunday next before Eas- ter in Calendarium Bp. Seabury. I. 191. Dr. J. Barrow. II. 296. Bp. Pearson, Art V.
Acts ii.—begin ver. 22	Christ's Descent into Hell	
Appropriate singing Psalms {	LXXXI. 1, 2, 3, 4, c.m. <i>St. George's.</i> XVI. 8, 9, 10, 11, c.m. <i>St. David's.</i>	
1 SUNDAY after EASTER.		
<i>Morning.</i> —Numb. xvi.	Rebellion of Korah, &c.	(Bp. Hall's Contemp. B. VI. W. Reading. I. 183. W. Bolton. 88. Dr. R. Burrowes. 224. Bp. Horne. Disc. 19. C. Girdlestone. I. 1. Bp. Hackett. 941. [18. Dr. Hammond on Jer. xxxi. Dr. South on Jonah iii. 8, 9. Abp. Dawes. II. 388 Dr. Moss. VI. 299. [274. Xian Rem. VI. 505. VIII. Dr. T. Brett. 88. Dr. D. Whitby. 245 Bp. Seabury. I. 52.
Acts xi.	Disciples first called Christians	
Collect	Prayer for Conversion from Sin	
Epistle, 1 John v. 1—12	Victory of Faith	
Gospel, John xx. 19—23	Remission of Sins	
Appropriate singing Psalms {	CXXIV. 1, 2, 3, 5, c.m. <i>Besley.</i> LXXXIX. 13, (14), 15, 16, l.m. <i>Rockingham.</i>	

* This Author contains much information, but must be used with great caution

LESSONS, &c	SUBJECT.	AUTHORS to be CONSULTED
1 SUNDAY after EASTER (continued)		
Evening.—Numb. xxi.	Balak and Balaam	Pastoralia, Ser. 25. Dr. R. Burrowes. 244. Bp. Hall's Contemp. B. VII Dr. Waterland. IX. 397. Bp. Butler. 117. Dr. Moss. IV. 165, 185. Archdn. Beienson Christian Character. Ser. 12. Dr. South. V. 369.
James iii.	Envy	
Appropriate singing Psalms {	CXVIII. 1, 2, 3, 4, c.m. <i>London New.</i> XIX. 7, 8, 9, 10, c.m. <i>Manchester.</i>	
2 SUNDAY after EASTER.		
Morn.—Numb. xxiii. xxiv.	Balaam's Wish	Bp. Smalridge. 592. Dr. Moss. VI. 197. Bp. Mant. II. 365. Abp. W. Dawes. II. 329 Dr. A. Littleton. 317. Dr. W. Sherlock. II. 13. C. Girdlestone. II. 82. Abp. Tillotson. III. 213. Abp. Sharpe. V. 277, &c. Dr. T. Cockman. I. 407. Bp. Horne. Disc. 60. Bp. Atterbury. I. 145. Dr. J. Barrow. III. 81. Dr. G. Stanhope. III. 27 J. Knight on the Parables 170 J. Hall. I. 137.
Acts xviii.	Indifference in Religion	
Collect	Christ our Example	
Epistle, 1 Pet. ii. 19—25	Christian State one of Suffering	
Gospel, John x 11—16	The good Shepherd	
Appropriate singing Psalms {	IX. 1, 2, 10, 11, c.m. <i>St. Ann's.</i> XXIII. 1, 3, 4, 6, c.m. <i>Abingdon.</i>	
Evening.—Numb. xxv.	Zeal of Phinehas	W. Reading. III. 235. S. Scattergood. II. 306, &c. Bp. Mant. III. 195.
1 Pet. v.	Pride contrasted with Humility	
Appropriate singing Psalms {	LVI. 10, 11, 12, c.m. <i>St. James's</i> XXXIV. 13, 14, 15, 18, c.m. <i>Oxford.</i>	
3 SUNDAY after EASTER.		
Morning.—Deut. iv.	Obedience to God	Bp. Beveridge's Thesau. The olog. on Zeph. vi. 2 J. Slade. II. 71, 254 S. Johnson. II. 125, 142. Dr. S. Smith. II. Bp. Van Mildert. II. 191. Lord Lyttelton. 21. H. Grove. I. 302. G. Haggitt. II. 253. Abp. Synges. SS. Bp. Sheridan. II. 267. Dr. W. Berriman. II. 22, &c. C. Benson. Huls. Lect. Disc 15. A.D. 1820. T. Dale. 200. W. Jones. VI. 138, &c. Dr. Rennel. 167. P. Skelton. II. 43. J. Riddock. III. 167, 181 J. Hall. I. 453.
Acts xxv.	St. Paul, his Life Character Conversion Religion Faith Preaching	
Collect	Prayer against Sin, and for Holiness	
Epistle, 1 Pet. ii. 11—17	Subjection to the Powers that be	
Gospel, John xvi. 16—22	The sorrowing Disciples	
Appropriate singing Psalms {	XCIII. 1, 2, 3, 4, L.M. <i>Angel's Hymn.</i> CXXXVIII. 1, 6, 7, 8, c.m. <i>Bath.</i>	
Evening.—Deut. v.	The Sabbath	Pastoralia, Disc. 36. C. Benson. Huls. Lect. Disc 16. A.D. 1820. P. Skelton. III. 334. C. Girdlestone. I. 227. B. Newton. 239. Bp. Smalridge. 318.
1 John iv.	Love of our Neighbour grounded on our Love to God	
Appropriate singing Psalms {	LXXXI. 1, 4, 15, 16, c.m. <i>St. Stephen's.</i> CXIX. 4, 5, 6, 8, c.m. <i>Trish.</i>	
THANKSGIVING SERMONS.		
Bp. Beveridge. Thesau. Theol. on Matt. xi 25. & 1 Thess. v. 18 Bp. S. Ward. 403. B. Mould. SS. Psalms.—XXXIV. 1, 2, 3, 6, c.m. <i>St. David's.</i> XXX. 1, 2, 3, 4, c.m. <i>Abingdon.</i>	Bp. Atterbury. IV. 1. Dr. S. Clarke on Psalm I. 23. H. Grove. I. 248, &c. &c. Psalms.—LXXXIX. 1, 2, 5, 7, L.M. <i>St. Olave's</i> LXXI. 10, 11, 12, 13, c.m. <i>St. Ann's.</i>	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

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**NEW ORGAN IN THE PARISH CHURCH OF ST. BENE'T AND ST. PETER, PAUL'S WHARF, LONDON.**—On Sunday, Feb. 10, a new Organ (built by Mr. J. C. Bishop, Organ builder to His Majesty), was opened in the above Church, on which occasion a most eloquent sermon was preached by the Rev. T. Dale, who has kindly permitted its insertion in our present number. This Organ may be played by barrel or by finger, and has separate movements to each. Its compass is from G G to F in alt., 58 notes long octave. It has an octave of German Pedals, and three Composition Pedals, with a general Venetian Swell on the whole; and contains the following stops:—1. Open Diapason, 2. Dulciana, 3. Stop Diapason (the latter two particularly fine, as solo stops), 4. Principal, 5. Fifteenth, 6. Sexquialtra. To persons unacquainted with the interior of an organ, it may be startling to learn, that this, though moderate in size, contains no less a number than 448 pipes.

The following anthems, accompanied by the master hand of Mr. Cooper, Organist of St. Sepulchre's, Snow Hill, were beautifully sung by Masters Howe and Hopkins, of Westminster Abbey, and Messrs. Goulden, Michelmore, Clark, and Leffler, of St. Paul's Cathedral.

### BEFORE SERMON.

*Solo (Bass).*—"O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and a longing to enter into the courts of the Lord, my heart and my flesh rejoice in the living God." Psalm lxxxiv.

*Solo (Counter Tenor).*—"O praise the Lord, ye that fear him; for he hath not despised the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him." Psalm xxii.

*Duet (Trebles).*—"Lord, what love have I unto thy law: all the day long is my study in it."

*Solo (Treble).*—"The law of thy mouth is dearer unto me than thousands of gold and silver."

*Duet (Trebles).*—"O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth." Psalm cxix. 13th part, 97th verse. (*Prayer Book Version.*)

*Chorus.*—"HALLELUJAH. AMEN."

### AFTER SERMON.

#### KENT.

##### *Full.*

"Blessed be thou, LORD God of Israel our Father, for ever and ever."

##### *Verse, Four Voices.*

"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth are thine, thine is the kingdom, O LORD, and thou art exalted as head over all."

##### *Verse, Two Voices.*

"Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all."

##### *Full.*

"Now therefore our God, we thank thee, and praise thy glorious Name."—1 Chron. xxix.

After the service a collection was made, amounting to 71*l.* 12*s.* 6*d.*; of which, it should in justice be known, the Rev. II. DuCane, the Rector—a man whose heart and hand are always open to every good work—gave 35*l.*, and this in addition to a subscription of 20*l.* By this collection, added to the kind and liberal subscriptions of the Parishioners, not only has the debt incurred by the building of the organ been discharged, but it is intended to purchase 100*l.* stock, to meet any future and necessary expenses.

**NEW CHURCH AT WORCESTER.**—An able and powerful Address has just been put forth, under the sanction of the Bishop of that Diocese, and of a Committee of the most influential men in Worcester, on behalf of a new district Church, proposed to be built in the immediate neighbourhood of the Blockhouse.

The Address states, that within the circuit of the City, and inhabiting the extra-parochial quarter of the town, called the Blockhouse, there are at least 1200 souls in a state of religious destitution, and which, from the poverty of the neighbourhood, must so remain, unless the Christian heart be open, and the generous hand will aid the Committee in their praiseworthy undertaking. The Church is intended to be large enough for not fewer than 800 persons; but if the funds should permit, the scale of course will be extended. Towards this noble work, their excellent and amiable Diocesan has contributed one hundred pounds, and the Committee trust that they who have the ability, and know the value of religious instruction to the immortal soul, will not be backward to contribute their mite in so sacred a cause.

Subscriptions are received at both the Worcester banks; by the different booksellers; by any member of the Committee; and by the Rev. W. R. Holden and the Rev. Wm. Godfrey, honorary Secretaries.

THANKSGIVING DAY.—His Grace, the Archbishop of Canterbury, has been directed to prepare a form of prayer and thanksgiving to be used in all Churches and Chapels on Sunday, the 14th of this month, that day being appointed to be observed as a day of general thanksgiving for the removal of the cholera from this country.

## ORDINATIONS.—1833.

*Bristol* ..... *March 3.* | *Lincoln* ..... *March 3.* | *Hereford* ..... *March 3.*

## DEACONS.

| <i>Name.</i>                                           | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|--------------------------------------------------------|----------------|-----------------|--------------------|---------------------|
| Carr, Thomas William . . . . .                         | B.A.           | Merton          | Oxf.               | Lincoln             |
| Champneys, Thos. Phipps Amian . . . . .                | B.A.           | Merton          | Oxf.               | Lincoln             |
| Chapman, Charles ( <i>let. dim.</i> ) . . . . .        | B.A.           | King's          | Camb.              | Bristol             |
| Daniel, Alfred . . . . .                               | B.A.           | Exeter          | Oxf.               | Bristol             |
| Dancey, Edward . . . . .                               | B.A.           | Downing         | Camb.              | Bristol             |
| Durban, John . . . . .                                 | B.A.           | Queen's         | Camb.              | Lincoln             |
| Farquharson, Robert . . . . .                          | B.A.           | Christ Church   | Oxf.               | Bristol             |
| Gray, Robert . . . . .                                 | B.A.           | University      | Oxf.               | Bristol             |
| Harvey, John Ridout . . . . .                          | B.A.           | St. Alban Hall  | Oxf.               | Bristol             |
| Le Gross, John Samuel . . . . .                        | B.A.           | Downing         | Camb.              | Bristol             |
| Pemberton, Arthur Gore . . . . .                       | M.A.           | Trinity         | Dublin             | Lincoln             |
| Pollock, James F. E. B. ( <i>let. dim.</i> ) . . . . . | B.A.           | Exeter          | Oxf.               | Bristol             |
| Poole, Robert . . . . .                                | B.A.           | Exeter          | Oxf.               | Bristol             |
| Reynolds, James Jubilee ( <i>let. dim.</i> ) . . . . . | B.A.           | Queen's         | Camb.              | Lincoln             |
| Scott, James W. . . . .                                | B.A.           | Exeter          | Oxf.               | Bristol             |
| Smith, Solomon ( <i>let. dim.</i> ) . . . . .          | M.A.           | St. John's      | Camb.              | Lincoln             |
| Ventis, Joseph Underwood . . . . .                     | B.A.           | St. John's      | Camb.              | Lincoln             |
| Wayet, West . . . . .                                  | B.A.           | Queen's         | Oxf.               | Lincoln             |
| Whall, William . . . . .                               | B.A.           | Emman.          | Camb.              | Lincoln             |
| Whitfield, Henry John . . . . .                        | B.A.           | Magdalen        | Camb.              | Hereford            |

## PRIESTS.

|                                                        |      |                 |        |         |
|--------------------------------------------------------|------|-----------------|--------|---------|
| Bathurst, Walter Apsley ( <i>let. dim.</i> ) . . . . . | B.A. | Wadham          | Oxf.   | Lincoln |
| Case, Thomas . . . . .                                 | B.A. | Worcester       | Oxf.   | Bristol |
| Cheere, George . . . . .                               | M.A. | Queen's         | Camb.  | Lincoln |
| De Boudry, Daniel . . . . .                            | B.A. | Magdalen Hall   | Oxf.   | Bristol |
| Dixon, Robert . . . . .                                | M.A. | Catharine Hall  | Camb.  | Bristol |
| Eaton, Richard Storks . . . . .                        | B.A. | Trinity         | Dublin | Bristol |
| Galton, John Lincoln . . . . .                         | B.A. | St. Edmund Hall | Oxf.   | Lincoln |
| Garwood, John . . . . .                                | B.A. | Magdalen Hall   | Oxf.   | Lincoln |
| Haworth, Richard . . . . .                             | B.A. | Queen's         | Camb.  | Lincoln |
| Hutton, Henry . . . . .                                | B.A. | Wadham          | Oxf.   | Lincoln |
| Ingram, George . . . . .                               |      | Queen's         | Camb.  | Bristol |
| Irvine, John . . . . .                                 |      | Magdalen Hall   | Oxf.   | Bristol |
| Jackson, Joseph Marshall . . . . .                     | B.A. | Lincoln         | Oxf.   | Lincoln |
| James, Howell . . . . .                                | B.A. | St. John's      | Camb.  | Bristol |
| Jebb, John Benidge . . . . .                           | B.A. | St. Peter's     | Camb.  | Bristol |
| Jones, Neville . . . . .                               | B.A. | Catharine Hall  | Camb.  | Lincoln |
| Orde, Leonard Shaftes ( <i>let. dim.</i> ) . . . . .   | B.A. | Queen's         | Camb.  | Bristol |
| Poole, John ( <i>let. dim.</i> ) . . . . .             | B.A. | St. John's      | Camb.  | Bristol |
| Prosser, James . . . . .                               | B.A. | Catharine Hall  | Camb.  | Lincoln |
| Richmond, Henry Sylvester . . . . .                    | B.A. | Queen's         | Camb.  | Lincoln |
| Rowe, William Sloman . . . . .                         | B.A. | Queen's         | Camb.  | Lincoln |
| Taylor, Georgius . . . . .                             | M.A. | Exeter          | Oxf.   | Lincoln |
| Thomas, John William . . . . .                         | B.A. | Merton          | Oxf.   | Lincoln |
| Wilson, Joseph . . . . .                               | B.A. | Pembroke        | Camb.  | Lincoln |

Deacons, 20.—Priests, 24.—Total, 44.

## CLERICAL APPOINTMENTS.

| <i>Name</i>                 | <i>Appointment.</i>                            |
|-----------------------------|------------------------------------------------|
| Moyle, William . . . . .    | Mast. of St. Oswald Hospital, near Worcester.  |
| Lewis, Henry John . . . . . | Chapl. of St. Oswald Hospital, near Worcester. |

# PREFERMENTS.

| <i>Name.</i>           | <i>Preferment.</i>                         | <i>County.</i> | <i>Diocese.</i>              | <i>Patron.</i>                                                 |
|------------------------|--------------------------------------------|----------------|------------------------------|----------------------------------------------------------------|
| Ashe, Edward . . . .   | Harnhill, R.                               | Gloucester     | Gloucester                   | Rev. R. Ashe                                                   |
| Atkinson, T. Dinham    | East Wretham, R.                           | Norfolk        | Norwich                      | Wyrley Birch, Esq.                                             |
| Barnes, John . . . .   | Wreay, P.C.                                | Cumb.          | Carlisle                     | D. & C. of Carlisle.                                           |
| Bathurst, W. Apsley    | Ludham, V.                                 | Norfolk        | Norwich                      | Bp. of Norwich                                                 |
| Battiscombe, Richard   | Southmere, R.                              | Norfolk        | Norwich                      | Eton Coll.                                                     |
| Booth, George . . . .  | Fyndon, V.                                 | Sussex         | Chichester                   | Magdalen Coll. Oxf.                                            |
| Bryan, George . . . .  | Huttoft, V.                                | Lincoln        | Lincoln                      | Bp. of Lincoln                                                 |
| Curbitt, J. H. . . . . | Powick, V.                                 | Worcester      | Worcester                    | Earl of Coventry                                               |
| Dawson, Francis . . .  | Preb. in Cath. Ch. of Cant.                |                |                              | The King.                                                      |
| Day, Samuel Emery      | Bristol, St. Phil. & Jacob, V.             | Bristol        | Bristol                      | Corp. of Bristol                                               |
| Eaton, Thomas . . . .  | Farndon, P.C.                              | Chester        | Chester                      | Marq. of Westmins.                                             |
| Eyre, Vincent E. . . . | { Cranwich, R.<br>with Methwold, V. }      | { Norfolk      | Norwich                      | H. S. Partridge, Esq.                                          |
| Gardiner, Frederick    | Llanvetherine, R.                          | Monm.          | Llandaff                     | Earl of Abergavenny                                            |
| Greville, E. Septimus  | Bonsall, R.                                | Derby          | L. & C.                      | Dean of Lincoln                                                |
| Guthrie, John . . . .  | Calstong, R.                               | Wilts          | Salisbury                    | Marq. of Lansdowne                                             |
| Hodges, William . . .  | Lyne, V.                                   | Dorset         | { P. of D. of<br>Salisbury } | { Preb. of Lyme and<br>Halstock in Cath.<br>Ch. of Salisbury } |
| Homfray, Edward . . .  | Rateinghope, P.C.                          | Salop          | Hereford                     | Rev. C. B. Hawkins                                             |
| Hulme, George . . . .  | *Reading, St. Mary New Ch.                 | Bucks          | Salisbury.                   |                                                                |
| Jenkins, John . . . .  | Whitehaven, St. James, C.                  | Cumb.          | Chester                      | Earl of Lonsdale                                               |
| Marden, Owen . . . .   | Clymping, V.                               | Sussex         | Chich.                       | { Eton Coll. on Nom.<br>of Bp. of Chichester.                  |
| Marsden, J. Buxton     | Tooting, R.                                | Surry          | Winchest.                    | Rev. Richd. Greaves                                            |
| Marsh, Wm. H., jun.    | { Lammas, R.<br>with Little Hautboys, R. } | { Norfolk      | Norw                         | { Rev. W. H. Marsh,<br>scn.                                    |
| Nicholson, Edward      | Pentridge, R.                              | Dorset         | Bristol                      | Lord Chancellor                                                |
| Partington, Henry . .  | Wath, V.                                   | W. York        | York                         | Ch. Ch. Oxford                                                 |
| Povah, John Vidgen     | Minor Can. in Cath. Ch. of St. Paul        |                |                              | { Min. Cans. nom 2<br>persons, D. & C.<br>elect }              |
| Prideaux, G. . . . .   | { Elmstead, V.<br>and Hastingleigh, R. }   | { Kent         | Cant.                        | Abp. of Canterbury                                             |
| Russell, John Clarke   | New Romney, V.                             | Kent.          | Cant.                        | All Souls Coll. Oxf.                                           |
| Selwyn, William . . .  | Preb. in Cath. Ch. of Ely                  |                |                              | Bp. of Ely                                                     |
| Smith, Samuel . . . .  | Camberwell, St. Geo. D.C.                  | Surry          | Winchest.                    | V. of Camberwell                                               |
| Spurgeon, John . . . . | Guist, V.                                  | Norfolk        | Norwich                      | William Norris, Esq.                                           |
| Sunderland, Thomas     | Tilsworth, V.                              | Beds.          | Lincoln                      | { Trustees of Sir G.P.<br>Turner, Bart.                        |
| Whall, William . . . . | Thurning, R.                               | Hunts          | Lincoln                      | Emman. Coll. Camb.                                             |
| Wynter, James Cecil    | Gatton, R.                                 | Surry          | Winchest.                    | Lord Monson                                                    |

# CLERGYMEN DECEASED.

| <i>Name.</i>         | <i>Preferment.</i>                                            | <i>County.</i> | <i>Diocese.</i> |                                         |
|----------------------|---------------------------------------------------------------|----------------|-----------------|-----------------------------------------|
| Allen, Richard . . . | { Great Driffild, V.<br>and Little Driffild, P. C. }          | { E. York      | D. & C. }       | Precentor of York<br>Cath.              |
| Cartwright, Edmund   | { Preb. in Cath Ch. of Chichester<br>and Ernley, R. }         | Sussex         | Chich.          | Bp. of Chichester                       |
| Cooper, Edward . . . | { Hamstall Ridgware, R.<br>and Yoxall, R. }                   | Stafford       | L. & C. }       | Hon. Mrs. Leigh<br>Rev. T. Gisborne     |
| Cutler, John . . . . | Patney, R.                                                    | Wilts          | Salisbury       | Bp. of Winchester                       |
| Jones, Thomas . . .  | { Ilmer, V.<br>and Radnage, R. }                              | { Bucks        | Lincoln }       | Earl of Chesterfield<br>Lord Chancellor |
| Newbolt, W. H., D.D. | { Min. Can. of Cath. Ch. of Winchester<br>and Morestead, R. } | Hants          | Winchest.       | Bp. of Winchester                       |
| Phelips, William . . | { Cucklington, R.<br>and Stoke Trister, R. }                  | Somerset       | B. & W.         | John Phelips, Esq.                      |

\* This Church has been erected at the sole expense of Mr. Hulme.

| <i>Name.</i>         |  | <i>Appointment.</i>                     |
|----------------------|--|-----------------------------------------|
| Chapman, James, D.D. |  | Fell. of Magdalen Coll. Oxf.            |
| Luscombe, Henry H.   |  | Chapl. to the British Embassy at Paris. |
| Newton, Thomas.      |  | Fell. of St. John's Coll. Camb.         |

## OXFORD.

In full Convocation, the University seal was affixed to Petitions to both Houses of Parliament, praying that they would be pleased to take into their early consideration the laws relating to the observance of the Lord's Day, with a view to their amendment.

In a Convocation, the nomination of the following gentlemen to be Public Examiners was approved, viz. — The Rev. Augustus Short, M.A. Student of Christ Church, in *Literis Humanioribus*; The Rev. Arthur Neate, M.A. Trinity, in *Disciplinis Mathematicis et Physicis*.

The Examiners appointed to elect a Scholar on Dean Ireland's Foundation, have elected Robert Scott, Student of Christ Church. There were more than thirty candidates.

The Examiners appointed to elect a Mathematical Scholar, have announced to the Vice Chancellor their election of Henry Anthony Jeffreys, B.A. Student of Christ Church.

## MARRIED.

At Bathford, by the Rev. W. Short, Vicar of Chippenham, Wilts., the Rev. Thomas Vowler Short, B.D. Student of Christ Church, and Rector of Kingsworthy, Hants, to Mary, relict of the Rev. J. J. Conybeare.

The Rev. Hubert Kestell Cornish, M.A. Fellow of Exeter College, to Louisa,

second daughter of the Rev. Dr. Warre, Rector of Cheddon Fitzpaine, Somersetshire.

At Bathwick, by the Rev. Chas. Burford, the Rev. W. Hayward Cox, M.A. Michel Fellow of Queen's College, to Julia Catharine, only daughter of the late Lieutenant Colonel John Carroll.

## DEGREES CONFERRED.

## MASTERS OF ARTS.

Rev. Charles Childers, Christ Church.  
 Rev. T. Brooke, Brasenose Coll.  
 Rev. Alfred Daniel, Exeter Coll.  
 Rev. T. Tolming, Brasenose Coll.  
 Rev. Edward T. Lewis, University Coll.  
 Rev. C. A. S. Morgan, Christ Church.  
 Rev. F. C. Parsons, Worcester Coll.  
 William Dod, Magdalen Hall.  
 John Wyndham Bruce, Exeter Coll.

## BACHELORS OF ARTS.

William E. Elwell, University Coll.  
 George Garrick, University Coll.  
 A. J. Sutherland, Student of Christ Ch.  
 Charles Leslie, Christ Church.  
 William Hornby, Christ Church.  
 Arthur G. S. Shirley, Christ Church.  
 John Barrow, Wadham Coll.  
 Thomas P. Lethbridge, Christ Church.  
 F. W. C. Whalley, Christ Church.  
 F. Anson, Prob. Fell. of All Souls' Coll.  
 James Ralph, St. Edmund Hall.

## CAMBRIDGE.

Herbert Jenner, Esq. LL.B. of Trinity Hall, eldest son of Sir Herbert Jenner, the King's Advocate General, has been elected a Fellow of that Society.

The Norrisian prize essay has been adjudged to Thomas Myers, B.A. Trinity College. Subject, *The intent and use of the Gift of Tongues in the Christian Dispensation*.

The Chancellor's gold medals for the two best proficient, in classical learning among the commencing Bachelors of Arts, have been adjudged to Edward Herbert Bunbury, of Trinity College, and James Hildyard, of Christ's College.

Thomas Kynaston Selwyn, of Trinity College, has been elected a Craven Scholar. At the same time, the electors stated that they were "unanimously of opinion, that Creasy, of King's College, and Goulburn, of Trinity College, acquitted themselves in such a manner as to be deserving of special commendation."

## CLASSICAL TRIPOS.—1833.

## EXAMINERS.

J. Gibson, M.A. Sidney Sussex Coll.  
 W. Martin, M.A. St. John's Coll.  
 W. A. Soames, M.A. Trinity Coll.  
 F. Field, M.A. Trinity Coll.

## FIRST CLASS.

|                    |                   |
|--------------------|-------------------|
| Ds. Bunbury, Trin. | Ds. Barnes, Trin. |
| Hildyard, Chr.     | Whittaker, Qu.    |
| Francis, John's    | Bury, John's      |
| Walford, Trin.     | Begbie, Pemb.     |
| Wilson, John's     | Lydekker, Trin.   |
|                    | Kempe, Clare H.   |

## SECOND CLASS.

|                  |                         |
|------------------|-------------------------|
| Ds. Tate, North. | Emm.   Ds. Taylor, Joh. |
| Inman, Joh.      | Chambers, Joh.          |
| Smith, Pet.      | Stockdale, Joh.         |
| Nicholson, Chr.  | Raikes, Corp.           |
| Howlett, Joh.    | Fowler, Trin.           |
| Brown, Trin.     | Jones, Qu.              |
|                  | Roots, Jesus            |

## THIRD CLASS.

|                     |                       |
|---------------------|-----------------------|
| Dr. Evans, } S. Qu. | Dr. Fawcett, } S. Ma. |
| Jacob, } Em.        | Andras, } Joh.        |
| Dusautoy, Joh       | Sale, Joh.            |
| Rose, C.H.          | Couchman, C.H.        |
| Huxtable, Trin.     | Langdon, Joh.         |
| Alford, Vis. Mag    | Barker, Joh.          |

At a meeting of the Syndics, appointed by a grace dated Feb. 18, 1833, to consider of what standing Candidates for the degree of B. A. ought to be, before they are allowed to be examined for that degree, and also to consider for what period after examination the certificate of approval signed by the Examiners shall remain in force, and to report thereupon to the Senate:

1. The Syndics recommend to the Senate that hereafter no person should be admitted before Ash-Wednesday in the Lent term of each year, *ad respondendum questioni*, who shall not have been publicly examined at the usual time of examination in the month of *January* of that year, and produce a certificate from the examiners of examination and approval; except those who, in consequence of ill-health, may, by the permission of the Examiners, have absented themselves from such examination.

2. That no person be admitted to examination for the degree of B.A. until he has entered into his eleventh term, he having previously kept nine terms exclusive of the term in which he was admitted, and that no certificate of approval, in the case of a person so examined in his eleventh term, shall be valid, unless it shall appear when such person applies for his admission *ad respondendum questioni*, that he has kept the said eleventh term.

These regulations shall not apply to those persons whose names shall appear in the List of Honours at the examination in *January*, 1834.

Several members of the university, and some other personal friends of the late M. Ramsay, Esq. have expressed their regard for this lamented individual, by erecting a mural tablet to his memory in the chapel of Jesus College. The tablet contains a medallion, and was designed by Mr. Chantrey, and has the following inscription from the elegant pen of the Rev. G. Caldwell, formerly tutor to Jesus College.

MARMADUKE RAMSAY,  
Collegii hujusce nuper subsidium et spes  
nunc desiderium.

In eo iuerant

Doctrina, ingenium, fides, pietas,  
Literarum studium et amor prope singularis  
Tum linguarum quæ maxime apud exteros  
Hodie valent

Par scientia et usus.

Accessit his sermo facetus et idem urbanus  
et summa morum suavitatis

Decessit pridie Kal. Aug. Anno Salutis  
MDCCXXXI. Etatis XXXVII.

## PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Feb. 25, Professor Sedgwick, the president, being in the chair. Among the members elected were Lord Braybrooke, M.A. of Magdalene College, and the Hon. Peter John Locke King, M.A. of Trinity College. Various presents of books were announced, among which was a Memoir, by Cacciatore, the astronomer at Palermo, concerning the reduction and comparison of Meteorological Observations made in different places. The Rev. W. Whewell read a continuation of his Memoranda on the Architecture of Normandy. After the meeting Professor Airy gave an account, illustrated by models and diagrams, of his recent researches concerning the mass of Jupiter, by means of observations of the fourth satellite. It was observed, that the proportion of the quantity of matter of Jupiter to that of the Sun, is the most important datum in our reasonings concerning the Solar System, after the elements of the planetary orbits. But though this is the case, considerable uncertainty has recently prevailed concerning this quantity. The calculations of Laplace and Bouvard made Jupiter 1-1070th of the Sun, by means of the perturbations of Saturn; but the German astronomers, Nicolai and Encke, by means of the perturbations of Juno and Vesta, obtained a mass larger by about 1-80th than that of Laplace. But in the mean time the observations which seemed to promise the most simple and decisive means of obtaining the value of Jupiter's mass, those of the periods and distances of his satellites, had never been put in practice since the time of Newton, at whose request Pound made such observations. The question concerning this mass is not only of consequence in the calculations of other perturbations of the Solar System, of which Jupiter is "the tyrant" (to use Sir John Herschell's expression); but was also of sufficient magnitude to decide the existence or not, of a resisting medium, as deduced from Encke's comet. Professor Airy determined therefore to repeat these observations, and to endeavour to calculate from them the mass of Jupiter with greater certainty and accuracy than had hitherto been obtained. In his statement on Monday evening, he described the various adjustments which he found it necessary carefully to make in order to ensure the requisite degree of accuracy in the observations; and the difficulty and embarrassment which occurred in consequence of considerable errors which exist both in the signs and in the numerical values of Laplace's theory of the satellites of Jupiter. Finally, all these difficulties were overcome; and the result is, that the



mass of Jupiter is most probably 1-1050th of the Sun, 1-1054th (Nicolai's determination) being much less probable, and 1-1070th (Laplace's) very improbable.

A meeting of the Philosophical Society was held on Monday evening, March 11, the Rev. Professor Sedgwick, the president, being in the chair. A memoir by the Marchese Spineto was read, containing objections, founded on astronomical considerations, and on the examination of ancient authors, to the chronological system of Sir Isaac Newton; and reasons for preferring the more extended chronology which is suggested by the study of Egyptian Antiquities. After the meeting, Dr. Jermyn exhibited various ornaments of glass and enamel, a bronze bracelet, and other implements of metal, and vessels of earthenware, some of them of the kind called "Samian." These relics were found in association with bones, partly interred, and partly deposited in urns, which have been discovered at Exning and at Bartlow, in this neighbourhood. The skeletons have invariably been found lying in threes, with their faces downwards. Professor Sedgwick also gave an account, illustrated by drawings and sections, of the geology of North Wales. He stated that, by various traverses across Caernarvonshire and Merionethshire, it was ascertained that the strata of the district are bent into *saddles* and *troughs*, of which the *anticlinal* and *synclinal* lines occur alternately, and are all nearly parallel to the "great Merionethshire anticlinal line." The direction of these lines is nearly N. E. by N. and S.W. by S.; and they appear to pass through the following points:—(1.) Near Caernarvon, (2.) Mynydd Mawr, (3.) Garn Drws y Coed, (4.) Moel Hebog, (5.) Moel Ddu, (6.) Between Pont-Aber-glas-lyn and Cnicht, (7.) The great Merioneth Anticlinal, (8.) The west side of the Berwyns, (9.) The Calcareous beds to the west of Llanarmon Fach. The bearing of these facts upon the general views of Elie de Beaumont was noticed; and it was observed that the approximate parallelism of the most prominent mountain chains of Wales, the Isle of Man, Cumberland, and the

south of Scotland, corroborate the justice of this theory up to a certain point; although on a wider scale, these apparently parallel straight lines may be found to be portions of curves of small curvature.

#### BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The objects of this Association are, to give a stronger impulse to scientific inquiry; to promote the intercourse of those who cultivate science in different parts of the British Empire, with one another and with foreign philosophers; to obtain a more general attention to the objects of science, and a removal of any disadvantages of a public kind which impede its progress.—We extract the following from the Rules, for the information of our readers:—

1. The Fellows and Members of Chartered Societies in the British Empire shall be entitled to become members of the Association, upon subscribing an obligation to conform to the Rules.

2. The office-bearers and members of the councils or managing committees of Philosophical Institutions shall be entitled, in like manner, to become members of the Association.

3. All members of a Philosophical Institution, recommended by its council or managing committee, shall be entitled in like manner to become members of the Association.

4. Persons not belonging to such Institutions shall be eligible, upon recommendation of the general committee, to become members of the Association.

N. B.—Persons wishing to become members of the Association in virtue of Rule 4, are requested to apply to any member of the Council of the Philosophical Society.

5. The amount of the annual subscription shall be one pound, to be paid upon admission; and the amount of composition in lieu thereof, five pounds.

N. B.—Subscriptions will be received by J. Crouch, at the Rooms of the Philosophical Society.

The Annual Meeting of the Society for the present year will be held at Cambridge, and will commence June 24.

#### NOTICES TO CORRESPONDENTS.

On account of several articles of immediate interest, we have been obliged to defer the "Fathers" and other matters for the present.

Unless our "Salopian Friend" is acquainted with the medium through which he sent his late communication, we should feel obliged if he would send his future correspondence, direct to us, through our Publishers.

We are glad to have the approbation of "E. E." and shall be always happy in attending to his suggestions.—"Z." of Newington Butts, "Z." of Hackney, and "Investigator," have been received.—To "W. B. C." we say, that if he does not use the N. V., we would recommend the selection of the Rev. T. H. Horne.—In our next communication we will explain all to "D. J. E."

We shall feel indebted to our readers if they will forward to us for publication any opinions which they may have taken upon points of Ecclesiastical Law as yet undecided.

THE  
CHRISTIAN REMEMBRANCER.

MAY, 1833.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Astronomy and General Physics considered with reference to Natural Theology.* By the Rev. WILLIAM WHEWELL, M.A. Fellow and Tutor of Trinity College, Cambridge. 8vo. Pp. vii. 381. London: W. Pickering. 1833.

THE Right Hon. and Rev. Francis Henry, Earl of Bridgewater, who died in 1829, directed in his will the sum of 8,000*l.* to be placed at the disposal of the President of the Royal Society, to be paid to a person or persons appointed by him to write, print, and publish 1,000 copies of a work "On the Power, Wisdom, and Goodness of God, as manifested in the Creation." Mr. Davies Gilbert, the late president, acting with the advice of the Archbishop of Canterbury and the Bishop of London, and with the concurrence of a nobleman immediately connected with the deceased, nominated eight persons to write separate treatises on the different branches of the subject, of which the volume before us contains one. Whatever opinions may be entertained of the judgment displayed in the disposition of the subject allotted to each of the individuals selected, there can be no doubt that Mr. Whewell has performed the task assigned him with no less credit to himself than advantage to the reader; and though he writes under an appearance of restraint, naturally induced by a subject not of his own immediate choosing, his reasoning is plain, cogent, and convincing. His work also exhibits a uniformity of design, as well as of argument, which will scarcely be the case with some of the series. Chemistry and Meteorology, for instance, take part, in the division assigned to Dr. Prout, with the Function of Digestion. Surely it would have been more congruous to have united the latter with the speculation of Sir Charles Bell, and to have left the former unlogged with their anomalous accompaniment. But we shall see in due time.

It is the object of Mr. Whewell's Treatise, which is the third in the promised series, to prove, that the laws of nature, by their mutual

adaptation, afford a convincing proof of a creating and presiding Intelligence; and to shew that our knowledge of the universe, advancing with the progress of the physical sciences, harmonizes with the belief of a wise and good God. While Revelation alone can effect the great end of religion, and prepare mankind for a future and more exalted state of being, still, by "looking through nature up to nature's God," the mind is led to acknowledge the perfections of the Divine Legislator, and the wisdom and goodness manifest in his government of the world. Assuming therefore the leading facts of the course of nature as sufficiently proved by astronomers and natural philosophers, our author traces in his first book the laws which prevail in the organic system of the earth, and their adaptation to the nourishment, the enjoyment, and the diffusion of living things, as indicating an object worthy of a creating wisdom. In proof of this position, the following general fact is fully established and exemplified:—

That those properties of plants and animals which have reference to agencies of a periodical character, have also by their nature a periodical mode of working; while those properties which refer to agencies of constant intensity, are adjusted to this constant intensity: and again, there are peculiarities in the nature of organized beings which have reference to a variety in the conditions of the external world, as, for instance, the difference of the organized population of different regions: and there are other peculiarities which have a reference to the constancy of the average of such conditions, and the limited range of the deviations from that average; as, for example, that constitution by which each plant and animal is fitted to exist and prosper in its usual place in the world.

And not only is there this general agreement between the nature of the laws which govern the organic and inorganic world, but also there is a coincidence between the *arbitrary magnitudes* which such laws involve on the one hand and on the other. Plants and animals have, in their construction, certain periodical functions, which have a reference to alternations of heat and cold; the length of the period which belongs to these functions by their construction, appears to be that of the period which belongs to the actual alternations of heat and cold, namely, a year. Plants and animals have again in their construction certain other periodical functions, which have a reference to alternations of light and darkness; the length of the period of such functions appears to coincide with the natural day. In like manner the other arbitrary magnitudes which enter into the laws of gravity, of the effects of air and moisture, and of other causes of permanence, and of change, by which the influences of the elements operate, are the same arbitrary magnitudes to which the members of the organic world are adapted by the various peculiarities of their construction.—Pp. 18, 19.

When the coincidence here spoken of is distinctly brought before the reader, it will, we trust, be found to convey the conviction of a wise and benevolent design, which has been exercised in producing such an agreement between the internal constitution, and the external circumstances, of organized beings. We shall adduce cases where there is an apparent relation between the ~~course~~ of operation of the elements and the course of vital functions; between some fixed measure of time or space, traced in the lifeless and in the living world; where creatures are constructed on a certain plan, or a certain scale, and this plan or this scale is exactly the single one which is suited to their place on the earth; where it was necessary for the Creator (if we may use such a mode of speaking) to take account of the weight of the earth, or the density of the air, or the measure of the ocean, and where these quantities are rightly taken account of in the arrangements of creation. In such cases we conceive that we trace a Creator, who, in producing one part of his work, was not forgetful or careless of another part; who did not cast his living creatures into the world to prosper or perish as they might find it suited to them or not, but ~~all~~ together, with the nicest skill, the world and the constitution which he gave

to its inhabitants; so fashioning it and them, that light and darkness, sun and air, moist and dry, should become their ministers and benefactors, the unwearied and unfailing causes of their well-being.—Pp. 19, 20.

Mr. Whewell's first example of terrestrial adaptations is taken from the manifest adjustments of the dimensions of the solar system to the powers of vegetable life.

The relation (he observes) is as clear as that of a watch to a sundial. If a person were to compare the watch with the dial, hour after hour, and day after day, it would be impossible for him not to believe that the watch had been *contrived* to accommodate itself to the solar day. We have at least ten thousand kinds of vegetable watches of the most various forms, which are all accommodated to the solar year; and the evidence of contrivance seems to be no more capable of being eluded in this case than in the other.—Pp. 31, 32.

In the same manner, the pairing, hatching, and fledging of birds, and the transformation of insects, occupy a peculiar season of the year; and the same argument may be applied to the entire animal creation. So also the diurnal period is adapted to the purposes of vegetation, as appears by the opening and shutting of certain plants at regular periods of the day; and to the animal functions of waking, sleeping, eating, &c. Respecting this latter economy, Mr. W. remarks:—

The hours of food and repose are capable of such wide modifications in animals, and above all in man, by the influence of external stimulants and internal emotions, that it is not easy to distinguish what portion of the tendency to such alternations depends on original constitution. Yet no one can doubt that the inclination to food and sleep is periodical, or can maintain, with any plausibility, that the period may be lengthened or shortened without limit. We may be tolerably certain that a constantly recurring period of forty-eight hours would be too long for one day of employment and one period of sleep, with our present faculties; and all, whose bodies and minds are tolerably active, will probably agree that, independently of habit, a perpetual alternation of eight hours up and four in bed would employ the human powers less advantageously and agreeably than an alternation of sixteen and eight. A creature which could employ the full energies of his body and mind uninterruptedly for nine months, and then take a single sleep of three months, would not be a man.—Pp. 39, 40.

Now how should a reference be at first established in the constitution of man, animals, and plants, and transmitted from one generation of them to another? If we suppose a wise and benevolent Creator, by whom all the parts of nature were fitted to their uses and to each other, this is what we might expect and can understand. On any other supposition such a fact appears altogether incredible and inconceivable.—P. 41.

By a similar mode of reasoning, the vital powers of vegetables and animals are then shewn to have forces which correspond to the force of gravity; the mass of the earth, the magnitudes of the ocean and the atmosphere, the various natural phenomena of freezing, thawing, and evaporation, and the laws of electricity, are proved to be adjusted in such a manner to their support; as could alone be effectual to that end; and the vibrations of the air and of ether, are demonstrated to be precisely adapted to the sentient faculties of man in the production respectively of sound and light. Whence then, and why, have we such

laws and such quantities as those which occur in the natural system of the universe, and none other? It must surely be the work of design; and if so, it cannot be doubted of a most wise and benevolent Contriver.

The second book is occupied with "cosmical arrangements," or the mutual relations of the sun, the earth, the moon, the planets and their satellites, the fixed stars, and other heavenly bodies. After a brief description of the solar system, the regularity of its structure is shewn to be inconsistent with the notion of accident in the arrangement; and "no one," says the author, "can believe that the orbits of the planets were made to be so nearly circles by chance, any more than he can believe that a target was painted in concentric circles by the accidental dashes of a brush in the hands of a blind man." The system, however, is not merely regular and symmetrical, but it seems to be the only one which would answer the purpose of the earth, as any greater or less eccentricity of orbit would produce an inequality of heat at two seasons of the year, destructive to animal and vegetable life. It appears also that the arrangement is precisely that which is necessary to the *stability* of the system; that the position of the sun in the centre is better adapted than any other position could be, to those periodical returns of solar influence, which fit the constitution of the living creation; that the compensating light of the moon and the satellites, for the diminished light of the sun at greater distances, the stability of the ocean, the law of gravitation, and, in fact, all the arrangements by which the system is kept together, augur an adaptation of the construction of the material world to the nature of man.

Having concluded the philosophical portion of his subject, Mr. Whewell proceeds, in the third and last book, to take it up more particularly in a religious point of view; to point out the connexion which may be perceived between the evidences of creative power, and of moral government in the world; and to shew that the only legitimate deduction from the most comprehensive aspects of nature and philosophy, is that of the presiding government of a Creator, allwise, almighty, of infinite knowledge and inexhaustible goodness. However remote the connexion may appear between the study of nature and the religious interest of man, yet it is easy to trace an identity between the Creator of the universe, and the Author of the conscience and the affections. It would be impossible to analyse the reflections of Mr. Whewell upon this interesting subject of inquiry with any degree of perspicuity; and we must therefore be content to refer to his work itself, as affording a novel and truly philosophic view of the existing connexion between natural and revealed religion. One illustration, the first which he adduces, we must extract; and it affords a good specimen of the manner in which this part of the subject is treated.

The *atmosphere* is a mere mass of fluid floating on the surface of the ball of the earth; it is one of the inert and inorganic portions of the universe, and must be conceived to have been formed by the same Power which formed the solid mass of the earth and all other parts of the solar system. But how far is the atmosphere from being inert in its effects on organic beings, and unconnected with the world of life! By what wonderful adaptations of its mechanical and chemical properties, and of the vital powers of plants to each other, are the development and well-being of plants and animals secured! The creator of the atmosphere must have been also the creator of plants and animals: we cannot for an instant believe the contrary. But the atmosphere is not only subservient to the life of animals, and of man among the rest; it is also the vehicle of voice; it answers the purpose of intercourse; and in the case of man, of rational intercourse. We have seen how remarkably the air is fitted for this office; the construction of the organs of articulation, by which they are enabled to perform their part of the work, is, as is well known, a most exquisite system of contrivances. But though living in an atmosphere capable of transmitting articulate sound, and though provided with organs fitted to articulate, man would never attain to the use of language, if he were not also endowed with another set of faculties. The powers of abstraction and generalization, memory and reason, the tendencies which occasion the inflexions and combinations of words, are all necessary to the formation and use of language. Are not these parts of the same scheme of which the bodily faculties, by which we are able to speak, are another part? Has man his mental powers independently of the creator of his bodily frame? To what purpose then, or by what cause, was the curious and complex machinery of the tongue, the glottis, the larynx produced? These are useful for speech, and full of contrivances, which suggest such a use as the end for which those organs were constructed. But speech appears to have been no less contemplated in the intellectual structure of man. The processes of which we have spoken, generalization, abstraction, reasoning, have a close dependence on the use of speech. These faculties are presupposed in the formation of a language, but they are developed and perfected by the use of language. The mind of man then, with all its intellectual endowments, is the work of the same artist by whose hands his bodily frame was fashioned; as his bodily faculties again are evidently constructed by the maker of those elements on which their action depends. The creator of the atmosphere and of the material universe is the creator of the human mind, and the author of those wonderful powers of thinking, judging, inferring, discovering, by which we are able to reason concerning the world in which we are placed; and which aid us in lifting our thoughts to the source of our being himself.—Pp. 255—258.

Here then we must part with Mr. Whewell and his admirable Treatise. Another of the series has just come to our hands, to which we shall direct attention in our next number. We have only time at present to state, that it is every way worthy of the acknowledged talent and high reputation of the writer, Professor Kidd, of Oxford.

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ART. II.—*The Ordination Service of the Rev. Ebenezer Temple, of Birdbush, Wilts, Oct. 12, 1831.* London: G. Virtue; and Rev. E. Temple, Birdbush. Pp. 79.

“A bird in the hand is worth two in the bush,” says the proverb; we therefore prefer taking a peep behind the scenes, as it is here offered, to waiting for any clearer development of the feelings and objects of dissent, as about to be evidenced, when the next act of our legislative drama shall have been brought forward. Perhaps no publication, of

late years, has proved to us the *animus* of our modern nonconformists so distinctly as this little tract; for it fully bears out, in all its points, the excellent remarks of the author of the "Treatise on Dissent," which has already appeared in our pages. This publication details the proceedings of the ordination of an Independent minister, and speaks (as we have been *authoritatively* informed) the opinions of the Independents. A brief history of, as it is called, "The Church of Birdbush, Wilts.," introduces the services;—a history odd enough in itself,—as it occurs here and in Calamy's Nonconformist's Memorial, to which we refer our readers, if they are curious to know how the shepherd became a minister; and Mr. Ince's meeting-house "has continued unto *this day*, upwards 150 years, a gathered congregation of dissenters," yecept the Church of Birdbush.

The Introductory Address, by the Rev. T. Durant, of Poole, Dorset, heads the Services. Mr. Durant, we have understood, is a mild and moderate man, and, though self-educated, more learned than many of his brethren. We have also been informed, that the sentiments expressed in this Address express the sentiments of nine in ten *moderate* dissenters. We will take then his opinion as theirs on some interesting points of inquiry, and in his own words.

I shall, first, consider—*What is included in our notion of ORDINATION itself.* We do not, with the catholic, consider it as the conveyance of a certain mysterious quality, termed, *the grace of ordination*, which, it appears, is so indelibly affixed to the ordained, that no time,—no vice,—no, nor everlasting perdition itself,—can remove;—nor, with the rigid episcopalian, do we consider it to be the conferring of a power to preach the gospel and administer its ordinances, without which authority, lineally descended from apostles through the unbroken succession of bishops, every ministration must be invalid.—With us, it is the recognition of a relation founded upon the mutual agreement of a people and a pastor—an orderly and scriptural method of designating a Christian brother to the work and office of a bishop—by the laying on the hands of the presbytery;—of sanctioning, so far as our presence and services can sanction, the choice and conduct of both parties, and of uniting to devote him to God, and to implore upon him and the people of his charge the divine benediction.

The people have, in our opinion, exercised a divine and inalienable right in choosing our brother. They have, indeed, no right to dictate to him or to any other man the articles of his creed. Every man must be left to the exercise of his own judgment. But they have a right to ascertain, as far as possible, the personal religion and the doctrinal sentiments of the man to whom they have agreed to look as their overseer and guide. And our mode of ordination, by requiring from the ordained an account of his Christian experience, of his motives for engaging in the ministry, and of his opinions on the essentials of Christianity, affords as great a security as the present state of human nature permits, for the permanence of a holy and evangelical ministry in our churches. And if a man dares, on such an occasion, and at such a moment, to equivocate and deceive, to employ ambiguous language—and to creep, by any disingenuous methods, into the pastorate—he deserves equally the pity and contempt of every honest man, and he can expect nothing but the frown and curse of heaven upon himself and his future engagements. That which commences in perfidy can end only in disgrace and disappointment.—Pp. 6—8.

Of the definition of *the Church*, as it is well known, we need not make mention; but of the "*specific form of Church government*," we extract the following:—

Episcopalians, presbyterians, and congregationalists, with that nice discernment which strong prepossession upon almost any subject uniformly imparts, have each seen their particular "platforms" of church government, as they were once termed, laid down with, at least, as much precision as was the Mosaic ritual. And it has been triumphantly asked, in turn, by each party, "Can it be supposed that Christ, the great lawgiver, legislating, not for one people and one age, but for all people and all ages, should have left his church without regulations on every thing connected with ecclesiastical order, as definite and obvious as those which were given under the law?" The question must, however, be determined, not by reasonings, but by *facts*. And, is it a *fact* that there is such a precise form of government laid down? The very circumstance that three opposing systems have been discerned, with equal clearness, by the friends of each, affords a strong presumption, that none is laid down with absolute precision. It is at any rate certain, that some men of apparently dispassionate minds, of no inconsiderable research, and of no mean powers, have failed to discover any exact form.—Pp. 10, 11.

It is, indeed, questionable with many, whether any church in the present day, is, or can be, precisely the same as churches founded and governed by the apostles—men who, in consequence of their immediate commission from Christ, their endowment with miraculous powers, and their inspiration by the Holy Ghost, possessed a plenary authority among men—and who, it is clear, had not, and could not have, any successors in their office. The independency of each church, and the voice of the people in managing the affairs of each church (though all the churches maintained an intimate and most friendly union) are, however, pretty clearly taught us. Candid presbyterians, as the late Principal Campbell, in his *Lectures on Ecclesiastical History*; and candid episcopalians, as the present Bishop of Lincoln, in his admirable work upon Tertullian, admit the independency of the churches for the first two or three centuries. And Lord Chancellor King, in his elaborate work on the constitution, discipline, &c. of the earliest ages of christianity, has *demonstrated* the fact—a fact which even Bingham, in his *Ecclesiastical Antiquities*, cannot deny. Yet candour must, in turn, admit, on our side, that we have not been able to find, either in the New Testament, or in the earlier records of the church, a model which forms the exact prototype of that rigid, insulated, unsocial independency, for which but few indeed have argued, though upon which too many may have acted.—Pp. 12, 13.

With respect to the *officers* of the Church we read—

With the long train of officers, from the pope—that most distinguished of patriarchs—through all the gradations of metropolitan, exarch, archbishop, dean, archdeacon—down to the pew-opener—who constitute the orders of the papal church; the Scripture claims no other acquaintance than that which arises from its prophetic denunciations of the whole system of anti-christianism—seated in the throne, and usurping the attributes of the Great Lawgiver and Judge of the church. And we must be pardoned for refusing to acknowledge, in our churches, distinctions, offices, and authority which have originated solely in the ignorance or ambition of mankind. There is, indeed, no difficulty in ascertaining the principles in our corrupt nature from which the successful usurpation has originated: and the advance of episcopacy, from its most simple form of parochial pastorship, up to its abused and intolerable form in the papacy, admits of an easy illustration from the history of the church.

Many of our good forefathers—nursed in the bosom of the Romish church, did not, in some cases, perceive all the blemishes of their mother; and, consequently, left untouched many of her evils, which appear to us harsh and intolerable: while others, who clearly saw her defects, were, perhaps, afraid to attempt too much, lest by aiming at the attainment of all that was desirable, they should risk the loss of all. It is not my province to pronounce upon the propriety of the measure. I merely refer to the fact, that the reformers, whether from an enlightened prudence, or from a timid and short-sighted policy, did, actually, keep pace only with the march of public opinion. They left to other, calmer, and more favourable times, the prosecution and perfecting of measures to which they felt themselves, under their circumstances, unequal. We thank God, and bless their memory, for what they did effect. And we are probably acting in the genuine spirit of their principles, while we maintain our dissent from the very church which they planted by their labours, and strengthened by their sufferings.—Pp. 15—17.



Again,

But the legal intertwining of Christianity with civil institutions, the throwing of ecclesiastical appointments into the hands of mere politicians, the buttressing of a state with the immortal principles of a purely spiritual dispensation; in a word, the *political establishment of some form of Christianity*—differ, in toto, from all those speculations to which I have already directed your thoughts. And I shall not consider myself as deviating from the plain path of duty, in soliciting your candid attention to a few remarks upon this subject, for it is closely connected with the ordination of a minister over a dissenting church. *Why do we dissent?* Is it, that separation from many whom we love and revere, as the excellent of the earth, possesses an intrinsic charm? Or, is it, that the imperial power of conscience sternly enjoins upon us the duty of coming out, even from among them, and being separate?

The simple question of an establishment must not be confounded with any particular mode of ecclesiastical government. An establishment may be catholic or protestant, episcopal or presbyterian. I may be a catholic, an episcopalian, or a presbyterian, and object, as strongly as any congregationalist, to an establishment. Few men are more decidedly episcopalian than those of the North American churches; yet few men have shewn themselves more hostile to an established religion than the late Bishop Hobart, of New York, who was nearly as high a churchman as Laud himself.—Pp. 18, 19.

To balance this we find the unction of flattery soothing the supposed pain of such a confession as has gone before; and to shew ourselves as candid as either "Principal Campbell," or "the present Bishop of Lincoln," we take the sweet as well as the bitter of the draught before us.

That I may not be considered an unfair or intemperate opponent of our established church, I solemnly declare, that there is not, in the church of England itself, an individual who more cordially rejoices than I do in its improved and improving state: there is not one who more ardently wishes that success may attend the labours of those admirable and devoted men, who honestly fill its pulpits—there is not one, who more longs to see among its ministry a unity in the great principles of evangelical religion, common to the reformed churches, instead of the actually existing diversity and hostility of opinion, ranging through all the intermediate shades, from pelagianism—aye, from unitarianism itself—to the extravagant absurdities and filthy abominations of antinomianism—there is not one who more earnestly desires to see the established church accomplishing all the great moral and religious objects of our common christianity, than myself! Some of my most esteemed friends are members and ministers of that church—persons, whose virtue, integrity, piety, and active zeal I admire—at whose feet I would, in many things, be content to sit as a learner, with whom I hope to dwell in the blest communion of heaven—persons, however, who concede to me, what, in turn, I concede to them, the right of forming and expressing our own independent opinions.—Pp. 19, 20.

But hold—

It has been long asserted by disinterested men, who have been capable of thinking, and who have dared to think; and it is now beginning to be admitted by many members and advocates of establishments themselves; and it is ranked, by a certain class, among the first principles of political science; that the church is far from being, in all cases, the strength of an administration; that, instead of being its ornamental pillar, contributing at once to its beauty and support, it sometimes becomes an unsightly incumbrance, impeding the movements, embarrassing the measures, defeating the noblest objects, of a liberal ministry. Churchmen have been, in not a few instances, like elephants in war, effective against the opponent, while they could be moved at the will of the mohout; but when, from caprice, or cowardice, or some unknown cause, they have shrunk from the conflict, have become dangerous, terrific, destructive to their allies and friends, and, in their backward course, have left their former managers and masters overthrown and trampled upon; the prey and the sport of their antagonists.—Pp. 21, 22.

"The Church! The Church!" has been the common watchword among the covenanters of Scotland, (though in their case, accidentally associated with efforts for

the attainment of *civil* freedom,) the high-churchmen of England—the fanatics of Spain and Portugal.—P. 22.

“The support of administration!” Yes! Almost ever, when an administration had for its object the extension of regal prerogative—Seldom, if ever, when an administration aimed to consolidate and extend the privileges of the people!—P. 23.

“The support of government!” If a government, more liberal or sharp-sighted than its predecessors, attempt to remove from the church and state—from our common christianity—the disgrace of converting a holy sacrament into a political distinction, they are paralyzed by the cry, “The church is in danger!”—P. 23.

Now, all this has arisen, not from the circumstance of its being an episcopal church, with a liturgical service; not in consequence of its clergy being men of inferior learning, of narrower minds, or of less excellency than their dissenting brethren, for it is far otherwise; but wholly in consequence of its being an *establishment*, conferring exclusive emoluments and distinctions on a privileged class of the community!—P. 24.

Let the church, for me, enjoy its revenue, subject only to such arrangements for the general comfortable support of its bishops and pastors as the legislature, which may control all *national* property (and the church has gloried in being a *national* church) shall deem least oppressive to the people, and most advantageous to the clergy. I, as an individual, (and I speak the language of many dissenting friends of respectability,) do not wish to rob the church of one farthing of its revenues. But will episcopacy suffer, by being disunited from the state? If episcopacy be an apostolic institution, which we deny, but which its friends maintain; would it become really, or in the general estimation, less sacred, if stripped of its secular appendages, and presented in the unadorned beauty of its primitive simplicity? If the ministers of the episcopal church preach, with fidelity and fervour, the glorious gospel of the grace of God, will that gospel be less efficient, because less princely revenues are showered upon the few higher, and more equitable revenues are bestowed upon the numerous inferior and laborious clergy? Will the pure word of God, that sword of the Spirit, be less powerful, if applied without the envelopments of lawn and ermine; without being studded and decorated with patrician jewellery? Will it not, to say the least, be as mighty, through God, if wielded by Bishop Chase and others in North America, who, while superintending their extensive dioceses, are found, in some cases, actually and laboriously working with their own hands in the erection of colleges and churches?—Pp. 24, 25.

These are our views,—views held in common by the great body of congregational dissenters,—views which they have held almost from the moment of their *origin in modern times*, (for I must be permitted to take for granted, as a consistent congregationalist, that the great principles of our church government, though, for many centuries buried beneath a mass of antichristian doctrines and ceremonies, are *coeval with christianity itself*.)—Pp. 25, 26.

After this follows “the Confession of Faith,” consisting of a series of questions and answers, the former by the Rev. Thomas Evans, and the latter by the Rev. Ebenezer Temple, the pastor of Birdbush. To go through the whole history of his “*call*” is not our object; but we take the reasons of this minister, for choosing the Protestant Dissenters of the Congregational order.

My principal reasons of dissent from the national church, are these—its connexion with the state, consequently involving the interference of secular power in that kingdom which we are expressly told is not of this world—its delegating that authority to the king of England, which only belongs to him who is the King of kings and Lord of lords—the creation of many offices and officers in the church, for which there is no warrant in scripture, or by early usages of the church of Christ in its purest state—its assumption of the power to decree rites and ceremonies, we cannot but view as an infringement on the authority of Christ, the only legal head of the church—the unscriptural efficacy given to the ordinance of baptism, it being substituted for regeneration by the Holy Ghost—also, the administration of the Lord’s supper without a proper regard to the moral or religious qualifications of

the persons receiving it. These are my principal reasons for dissenting from the church established by law, and for the same reasons, I am induced to exercise my ministry among Protestant Dissenters of the Congregational Order.—P. 34.

In answer to another question he says, “*I intend to exhibit the cross of Christ in the pulpit.*”—P. 37. Query—what does the Papist less or more?

Having witnessed his confession before many witnesses, the Rev. Ebenezer Temple is then dismissed with a brief commendation to God; an ordination prayer is offered by the Rev. Joseph Hyatt, of Wilton; and a charge on Acts ix. 6, by the Rev. A. Fletcher, of London (by whom Mr. Temple was converted, p. 32), delivered as the conclusion of the ceremony, so far as concerns the minister. There is nothing exceptionable in this charge as a sermon; and therefore it is not a subject for blame so much as for its quaintness, that we notice the following expressions:—

It is your privilege and duty now to address your divine Master in the language of St. Paul, *Lord, what wilt thou have me to do?* He is present to answer your request. You shall not hear his voice *immediately*. Without a miracle, if he were now to speak immediately in the midst of us, it should so overwhelm our feeble nature, that it would strike us dead on the spot. I therefore appear before you, to give you the answer of your Lord to your humble and dutiful request.—Pp. 40, 41.

One piece of advice we cannot but think very applicable to some dissenting preachers, if not occasionally to the author of the charge himself.

Drollery and irreverence in the pulpit, remind me of merriment by the bedside of a dying man! Can any indulge in irreverent preaching, and at the same time believe that they are standing betwixt the living and the dead? Impossible—P. 44.

The concluding part of the “Ordination Service” of the Rev. Ebenezer Temple, is a sermon entitled *The Proof of Love*, on 2 Cor. viii. 24; addressed to the assembled congregation by J. E. Good, of Salisbury: and we take it to be the most instructive part of the whole affair. For it opens to our view, not the plan, but the *working* of the system adopted by dissenting ministers.

Mr. Good sets out with declaring that

We know of no superiority or influence which the pastor of one church has over the members of another church, save that which may be awarded him by their voluntary offering. The second observation is, that I do not mean to cast any reflection upon you as to the *past* by the exhortations I may give you as to the *future*. With some of you I am on terms of affectionate intercourse, and of others I know nothing to their disadvantage as christians. You will not therefore suppose that I mean to imply reproof, or to express a doubt of the propriety of your deportment as a religious society.—Pp. 60, 61.

And that—

The followers of the Baptist were known by their austerities and abstemiousness—those of the Pharisees by their ostentatious display of piety—their dress and ceremonies—but the disciples of the Saviour were to be distinguished, not by conformity—to any peculiar sect, or non-conformity to the decent customs and usages of the society with whom they may mingle—but by love. Every man is allowed a preference

adopted from conviction and prayer, but that preference for certain forms of religion and modes of worship is not religion itself. The dress is not the man. We have as much real and solid godliness as we have of the love of God in the heart, and no more.—P. 63.

Such a *salvo* was necessary for the lesson his hearers were to receive. It is impossible to do more than take the different steps in this lesson as they occur; and we prefer the plan of leaving the speaker to tell his own tale.

When once a coldness enters the heart towards the minister, farewell for ever to all improvement under his ministry. And as that coldness grows, as grow it will, the evil consequences will become more and more apparent. Should he be assailed by slander, or aspersed by calumny, the ear will be readily disposed to credit the injurious tale; at length a deep rooted prejudice is entertained—and from that day, nothing he ever may say or do will be right. Should he live as devout as an angel; and should he spend his strength in the service of God with the zeal of an apostle, still it will be all wrong. If there be no positive causes of complaint against him, there will be imaginary ones; and the jaundiced eye of prejudice will pervert every action, and every step to his disadvantage—perhaps his ruin. If, therefore, you would avoid such a sinful and wretched alternative, guard against the beginning of a spirit of indifference with respect to him.—Pp. 64, 65.

There is nothing more disgraceful to a society of professed christians, than to act towards their ministers as children with their toys. They are every thing to-day; to-morrow they are passable; and next day are thrown aside.—P. 66.

If a people, able to support their pastor, should allow him to want the necessary comforts of life, they are any thing but New Testament christians.—P. 66.

The righteous law of christianity has laid it down, most unequivocally, that they who preach the gospel as the constant and exclusive labour of their lives, such as the pastors of distinct churches, should live of the gospel.—Pp. 66, 67.

There will be a dreadful reckoning another day, with some of our rich professors, who have eat the fat, and drank the sweet, and lavished their hundreds on the decorations of their houses, or the indulgence of their fancy, but the house of God, and the comfortable subsistence of their pastor, they have quite forgotten!—P. 67.

Two things have always distinguished "the" behaviour "of my people" in this respect, which I would enforce on you. *Practicality* in the periodical discharge of this obligation. Debts are bad things, and the sooner they are discharged the better. As you wish him to "owe no man any thing" but love, enable him to be regular and prompt in all his dealings, by being so yourselves towards him. I would also exhort, that this transaction be done in *kindness*. Never suppose that you are conferring a favour, for it is not so. It is a debt of sacred honour, and although he may not be able to prosecute his demand in a court of justice, yet that does not make it an iota the less binding on you, as professors of the Gospel.—Pp. 67, 68.

But there are others—oh! how different! Instead of helping him forward, they are for ever throwing impediments in his way; and not unfrequently do they succeed in defeating his good intentions and purposes. These are the *anti-reformers* in our churches, and the fewer such there are among you, the better it will be for you. They are the eternal advocates of things as they are, no matter how corrupt and unscriptural.—P. 68.

They are very much in love, when applied to on foreign or distant objects, with that sage proverb, "Charity begins at home;" a fine maxim truly, but with them it means, as far as they are concerned, that it shall begin nowhere. Ask them for aid for their own sanctuary, and you will hear directly of a long list of losses in trade, so that you will begin to think you must give them something before you leave. Ask them to contribute towards the instruction of the ignorant, and they are afraid the poor will be too wise. Solicit their personal assistance, and they have no time. Thus they continue to evade every duty, and wrap themselves up in their self-complacency, that if they have done no good they have done no harm!—P. 69.

Let me earnestly beseech you to encourage no "busy-bodies," no whisperers, no tale-bearers. Should any such come to you with reports detrimental to his moral character, take them by the arm, and say, "Now you shall go with me to the person who told you these things; and you shall produce your authors or retract your tale." And if you do this, I will venture to say, these pedlars of the devil, who scatter

discord and strife wherever they are, will not often trouble you. They will vend their wares of abomination in another quarter. Always make them prove, or retract, their charge, and they will soon grow weary of calumny. You have, of your own free choice, voluntarily and unanimously chosen him to be your pastor; and he on his part has generously left his widowed mother, and put himself into your hands by accepting your election; and you are therefore bound by every consideration of honour and religion to defend him as far as truth and righteousness will admit.—P. 72.

Never accuse him of personality in preaching faithfully the gospel of the Lord Jesus Christ, in all its lengths and breadths, doctrines and duties. I have too high an opinion of his judgment to suppose he can descend to this. It is an unworthy and pitiful device whenever, and by whomsoever, it may be practised in the pulpit, and he will not be guilty of it.—P. 73.

*Neither the fashionable amusements of the world; nor the pleasures of the chase; nor the midnight festivity will be the cause of his delay. And if, in the ordinary course of occurrences, you should see him pass to the door of your neighbour, do not charge him with disrespect to yourselves or partiality to others, if he should not call on you; he may have business of pressing moment upon his hands at home, and but for the necessity of the case would not leave at that time even for a few minutes his own abode. Duty requires him, or he would not be seen. On these plain matters I need not enlarge; "a word to the wise is enough."*—P. 74.

Let your attendance be early; late coming to the house of God is a wretched habit, and shews a great want of domestic arrangement, perhaps of personal piety. I know how to excuse the mother of a little family, who endeavours to step into the sanctuary unobserved, to hear a part of the sermon, when she was unavoidably prevented from hearing the whole, but this excuse cannot be pleaded in justification of multitudes who may always be present at the commencement of the service if they had any inclination. And let it be constant. If you expect him to preach, he has an equal right to expect you to hear. Week-day services had in many places be better discontinued, and the minister be at liberty to go to some village, to preach the gospel to the hungry, who are earnest for the bread of life, or devote the evening to the discharge of some other pastoral duties, than that he should be required to preach in a large place of worship to a score or two of individuals, who deem the service a matter of course, while the bulk of the congregation neglect it altogether. Perhaps in all our churches there is much room for improvement in this respect.—P. 75.

We could multiply other quotations; but our object is not to criticise, but to state the case of dissent fairly in the words of dissenters; and, therefore, we shall transcribe no other than the concluding sentence of these remarks.

"Happy Birdbush! happy brother who labours there for the salvation of souls; and happy, thrice happy people, the blessed of the churches of the Lord." Wherefore shew ye to him and before the churches the proof of your love, and our boasting on your behalf. Amen and Amen.—P. 79.

We have now gone through this tract, and without any intention, save that of placing before our readers the means of judging for themselves, whether dissent does or does not deserve what we have, in our preceding numbers, stated respecting it. From its own mouth is it condemned. We learn that hostility to the Church is so wrought up with the system, that no opportunity of an open attack, or "*sly fling*" at it is omitted. In the introduction to the "Ordination" of a minister of the Gospel, the Church is made the ground of sentiments not very congenial to the spirit of that religion which the Gospel inculcates, and even contempt of its claims make one of the chief grounds of fitness for the ministerial office; whilst it is necessary to inculcate

principles of *common honesty* into the minds of the people over whom the thus-fitted teacher is to have cognizance. Can any thing be more conclusive respecting the recommendations to dissent, than the exhortations of Mr. Good to the "*happy people of happy Birdbush?*" Let those who would view dissent in its effects on the community at large, read a lesson from this *profitable* sermon, and ask themselves, if such be the treatment experienced by the ministers of their choice, who are to be their spiritual comforters, what sympathy can dissenters be supposed to have *in any way* for members of the Church; and whether, on any occasion, their conjunction can be any thing more than a measure adapted to the one universal end, hostility to the form and constitution of the Established Church.

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## LITERARY REPORT.

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*A Companion to the Book of Common Prayer: being a Compilation of Hymns and Psalms on the Collects, Epistles, and Gospels; and on the Fast, Festivals, and Rules of the United Church of England and Ireland.* London: Smith, Elder, & Co. 1822. Pp. xvi. 408.

A SELECTION by a lady, dedicated to Dr. Card, Vicar of Great Malvern. Like all similar undertakings, it has an unconquerable fault — impracticability in operation. The poems are well suited to the subjects, but must rather be "*said*" than "*sung*." They are intended for the Church, but they suit the closet better; and thither, we think, they will eventually find their way, at least with such as there use the beautiful Liturgy of our Church as a *daily* book of prayer.

*American Poetry, Religious and Moral, selected from the most popular Authors.* London: Hamilton, Adams, & Co. Pp. viii. 124.

MINIATURE books are now much in vogue; and for many of them we are indebted to the publishers of this. We think a better selection, as to *poetical* merit, might have been formed from the abundance of transatlantic sweets that are scattered along the walks of western literature; but the present collection is at once pleasing and pious, and is well adapted for a present to a young person. To any one, the beautiful and affecting

simplicity of Bryant and Flint, the many numbers of Willis, and the piety of Percival, have many charms; and the strains of Mrs. Hales, Mrs. Sigourney, and Mrs. Gilman, are fit companions for the numbers of our Hemans, Howitt, and Emra. We have no room here for extracts, but we have given place elsewhere in this Number, in conformity with a plan which we have some time pursued, to a few lines of poetry, and those verses are taken from this little book.

*The Christian's Privilege; or Words of Comfort for his House of Sadness.* By the Rev. DISNEY ROBINSON, M.A. Curate of Tinningley, in the Diocese of York. London: Seeley. 1832. 12mo. Pp. vii. 196.

A SPIRIT of piety and trust in God's mercy pervades these pages; but there are sentiments occasionally expressed in them which could make us wish that they had not been published.

*Expository Discourses on the Gospels, for every Sunday in the Year, and the principal Festivals of the United Church of England and Ireland.* By the Rev. JOHN HALL, B.D., Rector of St. Werburgh's, Bristol. London: Hamilton; Bristol. Chilcott. 1832. 2 vols. 8vo. Pp.

SOME time since we gave a favourable notice of Mr. Hall's discourses on the

XXXIX Articles; and we are glad of another opportunity of meeting on the same terms of hearty and sincere commendation. His present volumes bespeak his earnest activity in the discharge of his parochial duties; and they are likely to contribute, by their publication, to the promotion of Christian edification beyond the more immediate sphere of his ministerial exertions. If his language is not very highly wrought, or his periods very nicely turned, he is always plain, practical, and pious.

1. *The New Testament of our Lord and Saviour Jesus Christ; with a Commentary, consisting of Short Lectures for the daily Use of Families.* By the Rev. CHARLES GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Part II., containing the Gospel of St. Luke and St. John. Oxford: Parker. London: Rivingtons. 1833. 8vo.
2. *Seven Sermons, preached during the Prevalence of the Cholera in the Parish of Sedgley; together with a Narrative of this Awful Visitation, and of the Religious Impression produced in the South of Stafford, Mining District.* By the Rev. C. GIRDLESTONE, M.A. London: Rivingtons. Oxford: Parker. 1833. 12mo. Pp. xl. 108.

OF both these volumes we can only repeat what we have frequently said before, with respect to Mr. Girdlestone and his publications. The former is a continuation of his Commentary on the New Testament, which had our warm commendation at the time when the preceding part appeared; and the latter is an addition to the several volumes of sermons, of more than ordinary excellence, which the writer has already published. Although the calamity which immediately suggested them has happily abated, they are still calculated to do considerable good; and the narrative prefixed to them is peculiarly interesting, both in a religious and a documentary point of view. We wish we could unite as cordially with Mr. G. in his notion of Church policy, as we sincerely admire his energetic devotion to the duties of a parish priest. Here he claims undivided respect and admiration, while he excites a deeper regret that his Letters on Church Reform have ever been given to the world.

*The Doctrine of the Church of Geneva, Second Series; comprising Discourses by the following modern Divines of that City:—Bastard, Bouvier, Callérier, jun., Chenevière, Cheyssière, Munier, Naville.* Edited by the Rev. J. S. PONS, Minister of the French Episcopal Church, Eglise des Stecs; and the Rev. R. CATERMOLE, B.D. London: Treuttel, and Co. 1832. Pp. 319.

THE Scottish is perhaps the only Presbyterian Church which has not extensively lapsed into Socinianism. A melancholy defection of this kind has taken place in the mother church of the school, and it is, we suppose, by way of shewing that all knees at Geneva have not bowed to Baal, that the present publication is put forth. There is certainly nothing objectionable in this collection; but the distinguishing doctrines of the Gospel are not so decidedly advanced as might be expected in a selection apparently designed to vindicate the orthodoxy of Geneva. An impressive ordination sermon will be found in the appendix, with the Genevese form (shades of Calvin and John Knox!) of ordination; and there is a very sensible sermon on dissent, which those dissenters from our Church, who profess the creed of Geneva, would do well to read. They will be astonished to find their whole policy relative to our Church most decidedly, and by no means sparingly, condemned.

*The Last Days of our Lord's Ministry; a Course of Lectures delivered in Trinity Church, Coventry.* By the Rev. WALTER FARQUHAR HOOD, M.A. Prebendary of Lincoln, Vicar of the Parish of the Holy Trinity, Coventry, and Chaplain in Ordinary to his Majesty. London: Duncan. 1832. 8vo. Pp. viii. 341.

THE events of the three last days of our Lord's ministry are considered in these lectures, which were delivered daily during passion week, under the several heads of—1. Christ our Passover. 2. The Lord's Supper. 3. The Agony. 4. The Apprehension. 5. The Trial. 6. The Crucifixion. 7. The Burial. It is not from any novelty in the materials of which the volume is composed, but from the researches into the labours of our old divines, and for the ability with which the rich stores discovered in their writings are worked up, that its value is to be estimated. At the end of each lecture

the authorities are given at length, and they exhibit a fund of practical theology connected with the important subject under discussion, well worthy of an attentive perusal. There are also a variety of remarks on ecclesiastical antiquities and church discipline, which will amply repay the inquiring reader in their perusal. The work is equally adapted for the information of students, and the instruction and consolation of Christians in general.

*Example: or Family Scenes.* London: Smith & Elder. 1832. 12mo. Pp. iv. 244.

"SPIRITUAL instruction personified," or "Family Sermons delivered in the form of a Tale," would have been titles equally descriptive of this little volume. No friends to what are called *religious novels*, we cannot say that our taste in that way is materially heightened by the "Example" of these "Family Scenes." There is no harm indeed in the principles they advocate; but the lessons which the author intends to convey did not want the aid of fiction to advance their importance.

*My Station and its Duties. Narrative for Girls going to Service.* By the Author of "The Last Day of the Week." London: Seeleys. 1832. Pp. 216.

THERE is no flattery in recommending most strongly this interesting little book. If it were put into the hands of servants, especially females, for whom it is expressly intended, it might be productive of much good. The precepts and directions it contains are so well introduced that they cannot lose their effect; and the narrative itself is very pleasingly composed and told. We wish it success.

*The Parent's Cabinet of Amusement and Instruction.* No. I. London: Smith and Elder. 1832. 12mo. Pp. 48.

If well conducted, this monthly collection of juvenile pieces, adapted as it is to the capacities of children of different ages, is likely to be a useful and pleasing publication. It will consist of tales, biography, travels, details of natural history, cheerful rhymes, and a variety of other matter; and a mother may thus pass it from one of her children to another, according as each succeeding subject may accord with the mental progress of each

respectively. The embellishments are appropriate, and well executed; the type is clear and legible; and each number being sold at sixpence, is so cheap as to be within the reach, and sure of the patronage, of most parents.

*Sermons on various Subjects.* By THOMAS HORN, M.A. *St. Edmund Hall, Oxford.* London: Hatchards and Rivingtons. 1832. 12mo. Pp. xii. 161.

THIS volume contains ten good plain sermons. The author modestly suggests, that his brevity will be his recommendation; but there is sterling matter in most of his discourses, which those of greater length frequently want.

*The Altar of Incense; or two Courses of Family Prayer for every Morning and Evening in the Week.* Original and compiled. By the Rev. J. JONES, M.A. Minister of St. Andrew's Church, Liverpool.

WE have here another little manual of prayer, in addition to the many which the rising spirit of family devotion has recently called forth. We hail the token with delight; and though there are several of greater merit, it is not unworthy of occasional use, in turn with others of the same description.

*A Sermon, preached in the Parish Church of St. Helen, Bishopsgate, on the Commemoration of Sir Thomas Gresham, July 12, 1832.* By the Rev. W. M. BLENCOWE, M.A. late of Oriel College, Oxford, and Assisting Minister of St. Mark's, North Audley-street. London: Rivingtons; and Smith, Elder, & Co. 1833. Svo. Pp. xvi.

*A Brief Memoir of Sir Thomas Gresham; with an Abstract of his Will, and of the Act of Parliament for the Foundation and Government of Gresham College.* London: Rivingtons; and Smith, Elder, & Co. 1833. Svo. Pp. 32.

EVERY Englishman, and more particularly every citizen of London, cannot but take a lively interest in the memory and institutions of Sir Thomas Gresham. That interest will direct attention to the above publications; but the place in which the sermon was delivered, naturally suggested to the preacher a subject of



cognate reflection, arising out of the proposed restitution of Crosby Hall. We adverted, in a previous notice of a pamphlet by Mr. Carlos, to the feelings which should kindle a desire of preserving the architectural remains of English antiquity. While a sense of religion prompts the restoration of the sacred edifices of the land, the love of our homes, cherished as it is by a devotional and heartfelt gratitude to the Almighty for the blessings they afford, inspires a kindred reverence for the few remaining monuments of the domestic comfort and hospitality of former days.

*Seven Letters on National Religion, addressed to the Rev. Henry Melvill, A.M., late Fellow and Tutor of St. Peter's College, Cambridge. By CHARLES SMITH, B.D. Fellow and Tutor of St. Peter's College, Cambridge. London: Rivingtons, Cambridge: J. & J. J. Deighton. 1833. 8vo. Pp. 304.*

MR. SMITH is sometimes dogmatical, sometimes violent, sometimes sententious, sometimes incomprehensible, and sometimes not quite orthodox; but withal he has made his point good; and if he had not, the object of his correspondence would atone for all the minor faults of style, and temper, and misconception. Of the Seven Letters, one-sixth part at least is unexceptionable; and being so, at this time more especially, invaluable. It is the main object of the book to prove, that a Church, to be efficient, must be established.

"When national religion," he observes, "as a means of union, and an informing and dictatorial spirit to the whole social man, one body, one spirit, has been set aside, then how speedily may be seen the dissolution of the whole; the body may stagger on awhile, or after death there may be a galvanic mockery of life by earthly skill, but vital government and unity of action there cannot be. After the destruction of national religion, the other institutions and the other usages, which were sanctified, if not suggested, by national devotion, may be retained, but all is confusion, and the sciolist and the utilitarian are wondering, pleased with eloquent expressions of their wonder, why there is no peace—when all sects and all creeds are equal in the eye of the law."—Pp. 16, 17.

In the course of the argument, which, we repeat, is thoroughly made out, there

are many collateral suggestions worthy of attentive consideration. The remarks on Episcopacy in India, and Dissent and Papacy at home, will be read with interest and advantage.

*A Selection of Psalms and Hymns for the Service of the Church. Compiled by the Rev. T. UNDERWOOD, Jun. M.A. London: Rivingtons. 1832. Pp. 120.*

THAT a standard selection of Church psalmody is a desideratum which almost every Clergyman feels, cannot be doubted. Many parts of the old and new version of the Psalms, from hard words and bad numberings, are with difficulty used; and their "inadequacy to sustain congregational singing is evident from the present state of Church psalmody."

No sufficient authority having yet attempted to supply the Church with that of which all feel the want, numerous are the "selections" and "compilations" put forth by the Clergy themselves: one of which is that before us.

This selection is made from our most approved versifiers. Much care has been taken in adopting the psalms for particular days and particular occasions; and a table of tunes is likewise prefixed, arranged after the manner of that in our Number for September, 1832.

In the application of a psalm to the tune "Islington," great care should always be taken as to the selection of words, or there will be the unhappy division which occurs when the second verse of Psalm cxi. is sung to that air.

Before Mr. Underwood publishes his Collection of Ancient and Modern Church Melodies, we would recommend him to arrange them in the different metres according to their accent; that is, cheerful tunes, C.M. accent on the first syllable; cheerful tunes, C.M. accent on the second syllable, &c. Want of attention to this circumstance of union in accent of words and music, mars one half the music in our churches.

Mr. Underwood strongly advocates, in his preface, a return to the use of the chant in our churches. As far as the "Gloria Patris" are concerned, we have just adopted his recommendation, and are happy to say, not only with success, but with pleasure to the congregation.

The names of the authors of the versions might have been added to each psalm, and the metre prefixed. As a whole, this little work deserves commendation.

*Poems, chiefly Devotional.* By JACQUES. Second Edition. London: Marechal. 1832. Pp. 73.

"The melancholy Jacques," as Shakespeare says. "His sister Mary Margaretta," to whom he has dedicated his poems, is doubtless pleased with his fraternal poetics. The "devotional" parts contain no false doctrine, though many false rhymes; and the "miscellaneous" few proofs of a good ear, though many of a good heart. The sentiments are better than the verses that convey them; but Jacques sometimes, in spite of himself, touches the right chord, and "discourses excellent music." "The Spring Morning" contains some sweet lines; and the lines to an Easy Swallow convicts him of being able to do better than he has done; but his Sonnet to Helen contains nothing of a sonnet, but the number of lines, and as little of sense in the last eight lines, as of grammar in the first. He should correct these errors, and not make singing birds of the feminine gender, and we will then moralize rather with him than with his namesake of the stage.

*Sermons on the Spiritual Comfort and Assurance attainable by Obedience and Conformity to the Lord Jesus Christ; adapted to memory: with an Essay on the Use of Memory as a means of Grace.* By HENRY ERSKINE HEAD, M.A., Rector of Feniton, Devon, and Chaplain to his Royal Highness the Duke of Cumberland. London: Rivingtons. 1832. Pp. 200.

PERHAPS we are prejudiced in our distaste—for distaste we have—for preaching from *memoriter*. Those preachers of this class, whom it has been our fortune to hear, have indulged in theatrical gesture, to a degree which seemed to offend against our notions of *decency and order* in Church matters; and we are not prepared to yield up our prejudices either to the *Essay* or the *Sermons* of Mr. Head. There is a quaintness in the latter, almost amounting to vulgarity, which does not suit well with the sacredness of his subject; and the notion of "considering Christ as the most intimate friend we have in the world," (p. 140) savours somewhat of profaneness. The following arguments for the use of the memory are sufficiently ingenious; but though we fully coincide in the writer's recommendation of the exercise of the memory as a means of

grace, we cannot trace the application of the inference to *memoriter* preaching.

"If we are commanded to mount a wall, although we be not enjoined to use a ladder, shall we not use a ladder if it be given to us? If we are commanded to bring water into a house from a stream, although we be not enjoined to use a pitcher, shall we not use a pitcher if it be given to us? If we are commanded to water a garden, although we be not enjoined to use a watering-pot, shall we not use a watering-pot if it be given to us."—P. 24.

We do not mean, however, to deny some considerable share of merit to the volume. There are some good passages and much genuine piety in the sermons, and not a little ingenuity in the essay. Both are worth reading, and will probably be read.

*Plain Sermons, preached in a Village Church.* By a COUNTRY CLERGYMAN. Second Edition. London: John Hearne. 1831. 2 vols.

THESE two little unpretending volumes approach the nearer to what plain sermons ought to be, than most we are accustomed to meet with. A strain of genuine piety runs through the whole of them: they are, at the same time, so plain, and yet so animated, that the meanest capacity cannot fail of comprehending them, and of rising from their perusal better and wiser. The leading doctrines of our holy religion, and the fruits of a sincere belief in their truth, are here admirably displayed—the first as the foundation, and the latter as the superstructure. The genuine spirit of Christianity breathes in every line.

It must be confessed, that the minister of religion has often no easy task to perform, in adapting his discourses to the different capacities and wants of his congregation; the perfection, therefore, of preaching, we consider to be this—the zealous enforcement of the leading doctrines of Christianity in plain but dignified language, suited to the sacredness and infinite importance of the subject, so that the most ignorant, as well as the best educated, may be equally instructed in "those things which belong to their peace."

We can recommend these sermons to those who are about to take holy orders, and more especially to our young clerical brethren in the country, as models for their imitation.

## A SERMON.\*

ROMANS xi. 13.—*I magnify mine office.*

THAT profound humility is consistent with a just estimate of official dignity, we possess an abundant proof in the conduct and the character of the great Apostle, whose words I have selected for my text on this important occasion. Highly as he venerated the pastoral office, and richly as he prized the function of a minister of God, his *own mission* manifested the unaffected meekness of his heart; and he not only acknowledged himself to be “the least of the Apostles,” but protested that he was “not meet to be called an Apostle.”

Fortified with such an illustrious example, I too would “magnify mine office,” fearless of the imputation of intending thereby to exalt myself; for the priesthood is one thing, and the priest confessedly another.

The stronger, indeed, the conviction of the sacerdotal dignity, the greater will be the self-abasement of him who is invested with its awful responsibilities. “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” will be the question most obviously suggested to every minister of the Gospel, who remembers “into how high a dignity, and how weighty an office,” he has been called. And yet it is our bounden duty “to magnify” our clerical functions on fitting occasions: and whatever be the vials of contempt, which the ignorant, the giddy, or the graceless, may be pleased to pour upon our vocation; we, surely, must rank the cure of souls amongst the most dignified of appointments: and he who can tamely surrender the honour of his calling to the vulgar ribaldry, or the taunting sarcasm of godless opponents, may well be said to be ashamed of the Master by whom he has been commissioned, and to be a traitor to the holy cause, to which he has pledged his allegiance, and betrothed his talents. —“I magnify mine office.”

Bear with me, then, whilst I endeavour to discuss a topic, which may prove equally beneficial to ministers and to laics;—to all who are engaged in the service of the altar, no less than to those for whom such services are ordained;—to the sheep, on the one hand, and to the shepherds on the other.

I. **Duly to appreciate the ministerial charge**, let it be remembered, in the first place, *that it is an ordinance of God*. Its divine institution is proved, not merely from the necessity of the thing as inferred from the sacred will of Him, who is pleased “by the foolishness of preaching to save them that believe;” (for “how shall they hear without a preacher; and how shall they preach, except they be sent?”) but it is plain matter of history; and the inspired penmen have recorded the fact for our instruction.

The great High Priest of our profession was anointed by his heavenly Father to the dignity of his sacerdotal function: "for no man taketh this honour unto himself, but he that is *called of God*, as was Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, *Thou art my Son*, to-day have I begotten thee. As he saith also in another place, *Thou art a priest for ever, after the order of Melchisedec*." Thus was our blessed Redeemer authorized by the Father to exercise the priesthood; and a public proclamation from heaven was vouchsafed to sanction and to ratify the commission by which he was constituted "the Head of the Church."

But, then, it will be said, allowing the divine institution of the everlasting priesthood of Christ, how are his pretended ambassadors to shew the sign manual of heaven to their commission? Here, again, we appeal to the pages of inspiration. "As my Father hath sent me,"—(such were the memorable words of our Redeemer when he first sent the Apostles to preach the good tidings of salvation)—"As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

That our great High Priest was consecrated by the Father, and that He in like manner ordained the apostles to their spiritual charge, there is no room to doubt. Yet we may be challenged to demonstrate the divine appointment of *ourselves*, their successors in the ministry; and we fearlessly answer that challenge, by adduction of the same infallible testimony of Holy Writ. There we read that Jesus came, and spake unto the eleven disciples, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, *I am with you alway, even unto the end of the world*."

It is obvious to remark that Christ could not be present with the first Apostles "to the end of the world;" for they died like other mortals, and "were gathered to their fathers." And therefore his emphatic promise implied, that his spiritual succour should accompany the ministration of his word and sacraments by that special order of men, of whom his first Apostles were the elder brethren. So long, then, as the world shall endure, the Christian Priesthood shall remain under the perpetual guardianship of its Divine Founder:—"Lo, I am with you alway, even unto the end of the world."

How the Apostles construed this promise of their Master, will best be understood by the *conduct* which they uniformly adopted in relation to the point before us. We find them "ordaining elders in every city." We see them, by imposition of hands, conferring the pastoral charge upon their successors; and these again, adopting the same method of investiture into the ministerial cure; and framing rules of discipline, and promulgating legislative provisions for the future government of the Church, in that triple gradation of ecclesiastical rank, which the apostolical constitution of our venerable Establishment hath so wisely retained amongst ourselves. The preachers of salvation are "*the servants of the Most High God*," with whom they are invited to be

"fellow workers," as though God did beseech men by their mouths, to be reconciled to himself. It is the *Holy Ghost*, by whose unction we are made meet dispensers of the mystery of the Gospel: and it is the seal of the King of kings which imparts authority and honour to the charter thus secured to our righteous possession.

II. But in addition to this consideration, we may "magnify" the clerical "office," by weighing *the momentous ends*, to which it is subservient.

"Look how high the heaven is in comparison of the earth:"—"Look how wide the east is from the west:" so far do the purposes of the pastoral office tower above the designs of all earthly functions; so far in measure of importance does our celestial stewardship exceed all temporal dignities. Our high "Apostleship," may indeed cease to be magnified; the functions of our sacred ministry may no longer be considered as appropriated to the noblest of causes, when the soul of man shall be proved to be inferior to his body, and the interests of eternity to be less than the concerns of time.

In these ominous days of political embarrassment, when violence and intimidation have gone far to rob our Protestant Establishment of the wonted protection of the law;—when earnest contention for the faith is vilified as mercenary priestcraft, and decried as graceless bigotry;—when our "form of sound words" is denied admittance within the walls of an Institution, which boasts herself to be a Metropolitan University:—when religious indifference, under the mask of *liberality*, would open wide the doors of legislative privilege to "Jews and Turks, to infidels, and to heretics," and thus lead men to deem all modes of faith equally acceptable, and equally indifferent, to the God of truth, and therefore all Creeds useless impositions upon the conscience, and therefore all religious instruction a thing of trivial import, and all spiritual teachers equally deserving of neglect, or equally meet to be supported by public provision:—in these ominous times, the heaven-sent heralds of salvation may preach to heedless auditors, and their most solicitous exhortations may fail to influence the principles of men, "charm they never so wisely." For what can be expected by the servants of a crucified Master, when profit and pleasure and power have united in a profligate alliance to postpone the consideration of the future to the importunate cravings of the present; and "the schoolmaster is abroad" to teach every thing and any thing but the "one thing needful." Yet in comparison with the excellency of the knowledge of Christ" all secular learning is utter foolishness: and therefore He, whose calling it is to "make men wise unto salvation," and whose dignified province it is to be "separated unto the gospel of God," may well be entitled to "magnify his office."

The everlasting ruin of one poor soul is a calamity more fearful than the downfall of an empire. That ruin we are appointed to stay. The rescue of one poor soul from the pangs of remediless perdition is a consummation more to be wished than the richest harvest of military triumph, or the most glorious fame in the lettered archives of the world. The presentation of one blessed soul, clad in the righteousness of the Lamb, to the mercies of redeeming love, is a work, from which the greatest of the sons of men might gather a galaxy of glory, bright and illustrious as the stars of heaven. And this is the province, and this the

privilege of the ministers of God. A province, how momentous! a privilege, how noble!

The ambassador of heaven, who is delegated to represent no earthly potentate; whose commission it is, not to inspect the covenants of commercial treaties,—not to fathom the artifices of diplomatic intrigue, or to adjust the boundaries of hostile and contiguous nations; but to preach deliverance to the captive, and the giving of sight to the blind;—whose blessed task it is to rouse the dead in sin to a life of righteousness; to comfort those who mourn, to visit those who are sick, to reclaim those who have wandered from the fold of Christ, to strengthen the weak and to establish the strong;—the ambassador, whose duty prompts him to fulfil these offices of christian charity may well assume the apostolical privilege of “magnifying his office;” and is entitled, it will be confessed, to exclaim with the prophet,—“How beautiful are the feet of him that bringeth good tidings of good, that publisheth salvation!”

From the *divine institution* and the *momentous purposes* of the clerical profession in the abstract, I might proceed to “magnify mine office” by challenging your attention to the state and the character of that body of ministers who now serve at the altars of our venerable Church. That they have been scripturally ordained, according to due order, and “the custom of the churches of God;” that they have been lawfully chosen and sent by men who alone have public authority given unto them to call and send ministers into the Lord’s vineyard; that by professional learning they are qualified “rightly to divide the word of truth,” and have been examined as to their fitness for the province which they undertake; that they are free from the stain of any deinquencies which should operate to their exclusion from the priesthood,—the discipline of the Church, the vigilance of their diocesans, the control of public opinion, have happily concurred to assure you.

But I would not place their claim to general reverence upon this ground, when the respective exercise of their talents “to the glory of the name of God and the edification of his Church” may justly challenge the notice of you all. Where, (for I omit the detail of their ministerial labours,) where, but for them, would be your national schools? Where, but for them, would be your parochial schools? Whence, but from them, does the sick pauper receive medicine to heal the maladies of his mind; or charitable largesses so often to mitigate his poverty? What benevolent institution do they not patronize, according to, yea, and *beyond* their means? Who may not recognize in his pastor a friend, a counsellor, and a guide?

“It must needs be that offences come:” and when we remember that of the twelve Apostles four were found deficient—for Judas betrayed his Master, Peter denied him, and James and John incurred his severe rebuke by the manifestation of an unchristian and vindictive spirit—we shall not be surprised that *exceptions* have their place in the *larger number* of the living ministers of religion. Whilst, however, they are *exceptions*, you will not visit the whole body with their individual failures, or cease to hold your spiritual masters “very highly in love for their work’s sake.”

Under these circumstances, I would claim the privilege of reminding the laity, to whom I address myself, that they are bound to regard those

who are over them in the Lord, with the affectionate reverence which is due to their holy vocation. For our Saviour hath forewarned us of the tremendous judgment awaiting such as shall neither receive nor hear his anointed heralds: "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." "Remember"—(I am quoting the words of St. Paul)—"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever." "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account."

Disrespect and contumely towards the ambassadors of Christ, are disrespect and contumely towards Him, whose warrant they bear; and disrespect and contumely towards Christ are disrespect and contumely towards God himself: "He that heareth *you*, heareth *me*, and he that despiseth *you*, despiseth *me*; and he that despiseth *me*, despiseth him that sent *me*." "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God."

Whatever be the spirit of cavil and irreverence; whatever be the bitter contempt or the eager aspersions, or the disparaging calumny with which, for base purposes, or instigated by malice or by envy, the impugnors of our Apostleship may think fit to assail our brotherhood, we pray God to forgive them as we ourselves do: and yet we cannot listen to these false and libellous impieties of accusation without reminding our opponents, more in charity than in anger, of the foul indignities with which, in these reproaches upon the servants of the Most High God, (unmerited and unfounded as they are,) they assail that awful Being "whose they are, and whom they serve;" and who, therefore, has pledged himself to protect them to "the end of the world."

Again: if the ministers of Christ be specially commissioned of Heaven to the service of the altar, of that altar they are to live; for the spiritual labourer is worthy of his hire. "Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers of the altar? Even so hath the Lord ordained—(mark, I pray you, this emphatic statement)—even so *hath the Lord ordained*, that they which preach the Gospel should live of the Gospel."

To explain the *necessity*, and to enlarge upon the *expediency* of a legal provision for the Clergy, however, is foreign from my purpose; yet, when political agitators take such pains to make our Established Church unpopular; and hope, it should seem, to consummate her ruin by perpetual attacks upon, and gross exaggerations of, Church property, it may be permitted me to remark, that clerical property stands upon the same foundation as all other property,—*the Law of the Land*. And, surely, men might learn to be more guarded in their vituperation of the system of tithes, and more sparing of their anathemas, when they remember that such as inveigh against ecclesiastical establishments, and the incorporation of religion with the State, indirectly, at least, arraign the wisdom and justice of God, from whose immediate appointment the institutions connected with the Jewish polity resulted. For

if, under the ministry of the *letter*, it was consistent with the wisdom of Jehovah to secure to the priesthood a stated and permanent provision by the economy of tithes, why should the ministry of the *Spirit* be left unendowed; or why should a Christian legislature be condemned for giving sanction to *such* a precedent? If it was predicted of kings that they should be the nursing fathers, and of queens, that they should be the mothers of the Church; is it inexpedient, or inequitable, that they should use their influence, their authority, and their revenues in the manner most corresponding with their important designation?

We would answer the cumulative invectives of those, who pretend to advance the interest of our Establishment by officious interference with ecclesiastical revenues, and an agrarian equalization of ecclesiastical property, in a spirit of unaffected charity. And yet we know not that we assume an unchristian privilege, when we remind these uninvited friends, that their schemes are as impracticable, in fact, as they seem to be specious in theory, and would assuredly prove abortive in their effects.

And here I would again deprecate the sarcasm of those who may be ready to exclaim against what they call the "usurpation of priestcraft," "the tyranny of Churchmen," and "the undue assumption of authority by the clerical order," as inconsistent with christian meekness and humility. I would protest, as in the presence of God, that whilst "I magnify mine office," I find myself more and more humbled in person, and led to say with the Apostle, "Who is sufficient for these things?" But the contemptuous slander which in these our times is poured with lavish rancour upon the Church Establishment, its ministers, and its ordinances, have seemed to justify the assertion of its claims to reverence and love, founded upon the sanctity of its heavenly origin: and I would say to all our adversaries,—“If I am become a fool in glorying, ye have compelled me.” 2 Cor. xii. 11.

But, whatever be the destiny of the British Church, be it our endeavour "to watch in all things, to do the work of an evangelist, and to make full proof of our ministry." Be it our endeavour to take good "heed to ourselves and to our doctrines." Be it our endeavour to "feed the the Church of God, which he has purchased with his own blood;" and to be "examples of the believers, in word, in conversation, in charity, in spirit, in faith and in purity." Be it our endeavour to "teach, and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children that are in the midst of this naughty world, that they may be saved through Christ for ever." Be it our care, to have "printed in our memory how great a treasure is committed to our hands." Be it our study never to "cease our labour, our care, and our diligence, until we have done whatever lieth in us, according to our bounden duty, to bring all such as are, or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left amongst us, either for error in religion or for viciousness in life."

Be it ever present to our thoughts, that the surest method of magnifying our office, so, as to secure the esteem of men and the



approbation of the invisible Head of the Church, is to live that we may "adorn the doctrines" which we preach: for whatever be the dignity of the clerical order, or the divine authority of our commission, our influence depends chiefly upon our personal characters; and our success, under the blessing of God, is intimately connected with our personal exertions.

What, then, remains for all the members of our Church, but to strive to approve themselves as the ministers and people of God in their respective situations! What remains, but that we unite in thankfulness to God, who has thus appointed an especial order of men to publish his blessed will, and to be the channels of his grace! What remains, but that we put up our common petition both for ministers and people, that these be so invested with the heavenly grace, that "the word spoken by their mouths may never be spoken in vain;" and that they may continue to shew themselves thankful unto thee, O God! for all thy benefits; so that as well by *these* thy ministers, as by *them* over whom they are appointed thy ministers, thy holy name may be for ever glorified, and thy spiritual kingdom enlarged, through thy blessed Son, our only Redeemer, Jesus Christ.

E. G.

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## MISCELLANEOUS.

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### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXI.

#### FATHERS OF THE THIRD CENTURY.

*TERTULLIAN.—(continued.)*

*Quid Tertulliano eruditius, quid acutius?—Jerom. Epist. ad Magn. 84.*

As all the five books *against Marcion*, with the exception of the *second*, contain direct allusions to the doctrines of Montanus, the whole were evidently written after Tertullian's secession from the Church; and it has already been stated, that the first book mentions the year 207 as the date of its composition. It appears that this work was the third which had been written by the author on the same subject. To supply the defects of a former treatise, hastily put together, he had prepared a second, of which a copy had been surreptitiously obtained by a convert to the Marcionite doctrines, who gave it to the world in a corrupt and interpolated form. Hence the necessity of vindicating his opinions, and exposing the fraud which, under the sanction of his name, had been practised upon the Church. The heresy, against which the work is directed, was a modification of Gnosticism; and the author of it was born at Synope, in Pontus, about A. D. 148. He was originally a member of the Church at Rome, and had subscribed a considerable sum of money to the common fund; but he was induced, by the love of novelty, to concoct a religious system of his own, in the formation of which he borrowed largely from the opinions of Cerdo. Maintaining

that the law and the Gospel contradicted each other, he thence deduced the doctrine of two Gods; of whom, the one who gave the Law, and created the world, was the author of evil, and the other, who was revealed by Christ, was a deity of pure benevolence, who would neither judge, nor condemn, nor punish. This, his main error, originated in the wish to reconcile the existence of evil with the goodness of God; and, in order to support it, he had written a work, entitled *Antitheses*, in which he attempted to prove, by an opposition of apparent contradictions, that the Law and the Gospel could not have proceeded from the same source. He also affirmed that Christ had not a real body, and that the Saviour of the New Testament, and the Christ predicted in the Old, were distinct individuals; he rejected the doctrine of the resurrection; denied the freedom of the will; prohibited marriage; and not only mutilated the Scriptures, but compiled a gospel of his own, chiefly from that of St. Luke, adapted to the inculcation of his peculiar tenets. Towards the end of his life he renounced his errors, but died before he could obtain re-admission into the Church, from which he had been repeatedly rejected.\*

Such is the account which the work of Tertullian furnishes of the heretic against whom it was composed; and it now remains to examine the refutation which it exhibits of his doctrines. The first book is employed in disproving the existence of a Supreme Being distinct from the Creator of the world. With this view he observes that the definition of God comprises the idea of supreme power and eternal self-existence, which at once shuts out the possibility of two deities, in every respect equal, inasmuch as the inferiority of either entitles the superior alone to the name and attributes of the Godhead (I. 1—7.). He then points out the absurdity of supposing that the Supreme Being should have been entirely unknown in the interval between the creation and the coming of Christ; and that the work of the Demiurge, from whose dominion Christ was sent to deliver mankind, should still continue to subsist in all its vileness, without the prospect of a new creation from the supreme Giver of all good (§§. 8—19.). To an inference deduced by Marcion, from the dispute between St. Paul and St. Peter, that there was a contradiction between the Law and the Gospel, he replies, that the abolition of legal observances was not only predicted in the Law, but the fact that the same God was the author of both the Law and the Gospel was the only ground which rendered a proof of the abolition of the former necessary (§§. 20, 21.). At all events, he observes, the system of Marcion does not establish the benevolence of his supposed Supreme Being, inasmuch as a God of goodness could not have permitted the universe to have been held so long in subjection by a malignant deity, nor is it consistent with perfect goodness to permit sin to go unpunished (§§. 22—30.). Having exposed the absurdity of the notion of two Supreme Beings, Tertullian proceeds, in the second book, to refute the arguments by which it was supported. Reprobating the presumption of man in canvassing the counsels of his Maker, he argues, that the appearance of

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\* Marcion's ejection from the Church is doubted by some writers, who suppose that Tertullian has, in this statement, confounded Marcion and Cerdon. See Lardner's History of Heretics, IX. 3.

evil in the world does not militate with the perfect goodness of the Creator, from the visible marks of the divine "perfections" in the creation of man, who fell by the abuse of that free-will with which he was endowed (II. 1—5.). Without this freedom of will he could not have been in the likeness of his Maker, and God's foreknowledge of his abuse of it does not imply compulsion (§§. 6—10.). To an objection that the infliction of punishment cannot accord with perfect goodness, he replies, that as justice is also inseparable from the Deity, to deny him the exercise of it is no less ridiculous than to accuse a surgeon of cruelty because he occasionally inflicts pain; and, as to the precepts in the Law, from which Marcion was wont to argue the undue severity of its Author, they were absolutely necessary to maintain the peace of society among men (§§. 11—19.). He then proceeds to notice, not always very satisfactorily, a variety of contradictions and immoralities, which the Marcionites professed to have detected in the Scriptures; and shews, that all their arguments against the Supreme Creator apply with equal force against their own imaginary deity (§§. 20—29.). In the third book, Tertullian undertakes to prove that Jesus was sent into the world by the Creator. After some remarks upon the nature and value of the evidence from prophecy, and some points of difference in its application to the Jews and the Marcionites (III. 1—6.), he traces the error of both to a misconception of the two-fold advent of Christ (§. 7.); sets aside the notion that Christ was a man in appearance only (§§. 8—11.); and proves, in conclusion (§§. 12—25.), by comparing the predictions of the Old Testament with the history of Jesus as recorded in the New, that he was the Messiah whom the prophets had foretold. The passages cited for this purpose are chiefly the same as those produced in the Treatise against the Jews; and, indeed, the entire book bears a strong resemblance to that composition. Marcion's work, entitled *Antitheses*, and the Gospel which he had fabricated for the purpose of imposing his system upon his followers, come under review in the fourth book. Having entered at large into the question of the genuineness of the sacred Scriptures (IV. 1—5.), he reverts to the proof that the Messiah predicted in the Old Testament had really appeared, examines and reconciles the apparent contradictions alleged by Marcion to exist between the Old and New Testaments (§§. 6—42.); and thence infers (§. 43.), that the inspiration of the Scriptures and the mission of Christ proceeded from the same God, who was no other than the Creator of the world. Now it was St. Paul's opposition to the Judaizing Christians, upon which Marcion principally grounds his charge of inconsistency between the Law and the Gospel. Tertullian therefore, in the fifth book, establishes the perfect harmony of St. Paul's writings with the Scriptures of the Old Testament. Beginning with the Epistle to the Galatians (V. 1—4.), he proceeds to the two to the Corinthians (§§. 5—12.), that to the Romans (§§. 13, 14.), and those to the Thessalonians (§§. 15, 16.), Ephesians (§. 17.), Colossians (§§. 18, 19.), and Philippians (§. 20.), and concludes with observing (§. 21.), that the Epistles to Timothy and Titus, besides the mutilation and corruption of other parts of the New Testament, were altogether rejected by Marcion.

<sup>a</sup> The Treatise *de Anima* contains an allusion to the martyrdom of *Perpetua*, which is assigned to the year 203, but it was written after

the work against Marcion, to the second book of which there is a reference in §. 21. It contains several indications of the heresy of Montanus. Of the two parts whereof man is composed, *Caro et Anima*, Tertullian maintains, in opposition to the opinions of certain heathen philosophers and heretics, that the soul is *immortal*, though, at the same time, he believes it to be *corporeal* (§§. 1—5.). This he infers from the indication of external objects to the soul, such as colours, smell, and sound, by means of the corporeal senses (§. 6.); confirming his opinion by the authority of Seranus the physician, who contends that the soul would sink without corporeal sustenance, and by the declaration of the Scriptures, that the rich man, during the existence of his soul in the intermediate state, was capable of torment (§. 7.). Against the objection naturally arising from its indivisibility, he opposes the testimony of a female to whom the soul was exhibited *materially* in a vision (§§. 8, 9.). He maintains that the soul is simple and indivisible in its nature, and that the *spiritus* is coexistent and consubstantial with it, life and breath being in reality inseparable, and, consequently, the distinction between the source of each respectively being a *verbal* distinction only (§§. 10—15.). Regarding the soul as the source of intelligence, and endued with free-will, he traces to it the origin of the diversities of intellect and disposition which prevail among mankind (§§. 16—21.), and grounds upon the arguments which he has advanced, the following definition (§. 22.):—*Definimus Animam Dei flatu natam, immortalem, corporalem, effigiatam, substantia simplicem, de suo sapientem, variè procedentem, liberam arbitrii, accidentiis obnoxiam, per ingenia mutabilem, rationalem, dominatricem, divinatricem, ex unâ (Adami animâ) redundantem.* With respect to this common origin of the souls of men, he traces it, as well as that of the body, to a conception in the womb of the mother, and proceeds to refute the Platonic doctrine of the pre-existence of the soul, and the Pythagorean doctrine of the Metempsychosis, which are directly at variance with this position (§§. 23—35.). This discussion is followed by some collateral observations on the difference of the sexes (§. 36.), the fœtus in the womb (§. 37.), the maturity of the soul (§. 38.), and the corruption of human nature (§§. 39—41.); and the observation, that the embryo infant, being dedicated to demons by the heathen, could never be born in a state of purity, is introduced by a melancholy picture of the degrading influence of idolatry at Rome. From these reflections Tertullian passes to the theory of sleep and dreams, maintaining that the soul, being immortal, never sleeps; and, after some curious speculations on the subject, affirms, that a separation of the soul and body can only be effected by death (§§. 42—49.). This separation, he observes, would never have taken place had man continued innocent; and after it, the souls of martyrs are transferred immediately to heaven, and those of men in general remain in the lower parts of the earth, without the possibility of revisiting the upper regions until the last day (§§. 50—57.). He concludes (§. 58.) by observing, that the intermediate state between death and the resurrection is a foretaste of that joy to the good, and misery to the bad, which will be the everlasting portion of each respectively. Many of the arguments adduced in this Treatise respecting the origin, nature, and destiny of the soul, may be weak and inconclusive, and many of the speculations absurd, but

they are not more so than those which occur in the writings of the most celebrated of the ancient sages. "It would be the extreme of absurdity," says Bishop Kaye, "to compare the writings of Plato and Tertullian as compositions; but if they are considered as specimens of philosophical investigation, of reasoning and argument, he who professes to admire Plato will hardly escape the charge of inconsistency, if he thinks meanly or speaks contemptuously of Tertullian."

No traces of Montanism are to be found in the *Tract de Carne Christi*, but a reference which it contains to the fourth book against Marcion, fixes its date to a period subsequent to his lapse into that heresy. It upholds the reality of Christ's incarnation against the erroneous dogmas of several sects, which tended to destroy that important doctrine. Marcion, *ut carnem Christi negaret, negavit etiam nativitatem, aut ut nativitatem negaret, negavit et carnem*; while others, as Apelles, *admissa carne nativitatem negaverunt*. Others again affirmed, that he assumed the substance of angels; that his flesh could not be human flesh, because it did not proceed from the seed of man; and that, in that case, it would also have been sinful flesh. There were also others, as Ebion, who denied the divinity of Christ, regarding him as a mere man of the seed of David. In reply to these several errors, Tertullian argues, that his birth from the virgin proves the reality of his flesh, and, consequently, that he lived, died, was buried, and rose again in the flesh (§§. 2—13.); that his assumption of a celestial substance is absurd, as he did not come into the world for the salvation of angels (§. 14.); that Adam's flesh did not proceed from the seed of man, so that this could be no ground for denying human flesh to Christ; that he put on human flesh for the very purpose of overcoming sin in the flesh (§§. 15—17.); that *varo sine semine, ex homine; spiritus cum semine ex Deo*; and that *ipse sit de spiritu Dei, et spiritus Deus est, et Deus ex Deo natus ipse est, et, ex carne hominis, homo in carne generatus* (§. 18.). In the sequel the same line of argument is pursued (§§. 19—23.); the notions of some heretics respecting Christ's sitting at the right hand of God are noticed (§. 24.): and the tract concludes with a promise (§. 25.) of a future discussion respecting the intimate connection which subsists between the doctrine of the resurrection of the body, and that of the resurrection of Christ.

In the *Treatise de Resurrectione Carnis*, as it appears from § 2, the promise with which the preceding tract concludes, is fulfilled; and a passage in §. 11. savours of the Montanism of the writer. It is directed against the Marcionites and other heretics, whose notions of the Demiurgic origin of evil induced them to depreciate the works of the Creator, and, among the rest, the human body. Hence they deemed it incapable of a resurrection. Tertullian commences his reply by observing, that God could not deem that flesh, which he formed in his own image, unworthy to be raised again (§§. 1—8.); and he thus sums up the arguments (§. 9.) upon which his reasoning depends:—*Quam Deus manibus suis ad imaginem Dei struxit, quam de suo adflatu ad similitudinem suæ vivacitatis animavit, quam incolatui, fructui, dominatui totius suæ operationis præposuit, quam sacramentis suis disciplinisque rescivit; cujus munditias amat, cujus castigationes probat, cujus passiones sibi appreciat; hæcine non resurget, totiens Dei?*

*Abiit, abiit, ut Deus manuum suarum operam, ingenii sui curam, adflatus sui vaginam, molitionis suæ reginam, liberalitatis suæ hæredem, religionis suæ sacerdotem, testimonii sui militem, Christi sui sororem, in æternum destituat interitum?* God's power to raise the dead is then proved, even on the supposition of annihilation, upon the undeniable truth that He who created the body from nothing can raise it from nothing; and the probability of a resurrection is inferred from various analogies in the natural world, and, among others, from the favourite illustration of the *Phoenix* (§§. 10—13.). Tertullian then maintains, that as man's conduct in life depends upon the deeds done in the body, the ends of justice would not be answered unless the body was associated in the rewards or punishments annexed to those deeds; and that the expression, *resurrectio mortuorum*, implies a resurrection of the body, as the soul, being immortal, cannot die (§§. 14—18.).\* A variety of general objections are then answered, as well as others derived from passages of Scripture, especially from the fifteenth chapter of the first Epistle to the Corinthians (§§. 19—62); after which, he arrives at the following conclusion (§. 63.):—*Resurget igitur caro, et quidem omnis, et quidem ipsa, et quidem integra.*

*Praxeas* seems to have been the founder of the sect called *Patripassians*, to whose errors those of the Swedenborgians are nearly allied. According to Tertullian, whose work against *Praxeas* affords almost the only information respecting his opinions, he was a man of an unsettled temper, and elated with the pride of martyrdom from the mere circumstance of having endured a short imprisonment for the sake of his religion.† The Montanist Father, however, was not likely to speak very favourably of his adversary, who had recently been at Rome, and had prevailed with the bishop of that see to cancel a letter, in which he had recommended the Asiatic Churches to continue in communion with the believers in the new prophecy. His heresy consisted in denying the Trinity of persons in the Godhead, maintaining that the Father, the Son, and the Holy Ghost, were one and the same; and asserting, that the Father himself descended into the Virgin, was born of her, and suffered, and was, in short, Jesus Christ.‡ In order to prove this unity of person, he quoted, besides a few passages from the Old Testament, the declaration of Christ himself, in John x. 30. *I and the Father are one*:§ and affirmed, that in those texts upon which the doctrine of the Trinity rested, the Son meant the *flesh*, i.e. *man*, i.e. *Jesus*; but the Father meant the *Spirit*, i.e. *God*, i.e. *Christ*.|| From Rome he proceeded to Carthage,

\* Compare Bishop Pearson on the Creed, Art XI.

| Adv. Prax. §. 1. *Nam iste primus ex Asia hoc genus perversitatis Romæ intulit, homo et alius inquitus, insuper de jactatione martyrii inflatus, ob solum et simplex et breve carceris tedium.*

† Ibid. *Unicum dominum vindicat, omnipotentem, mundi conditorem, ut de unico hæresim faciat. Ipsum dicit Patrem descendisse in Virginem, ipsum ex ea natum, ipsum passum; denique ipsum esse Jesum Christum.* Compare §§. 2. 9. *Praxeas*, however, appears to have complained (§. 29.) of the incorrectness of this statement, declaring his belief to be, that the Father did not suffer *in*, but *with*, the Son: *compassus est Pater Filio*. Hence Lardner supposes, that Tertullian was mistaken in the nature of the heresy of *Praxeas*. See History of Heretics, XX. 7.

§ Ibid. §§. 18—20.

|| Ibid. §. 27. *Æquè in una personâ distinguunt utrumque Patrem et Filium; dicentes Filium carnem esse, id est, hominem, id est, Jesum; Patrem autem Spiritum, id est, Deum, id est, Christum.*

where the opposition manifested to his doctrines induced him to deliver a formal recantation to the Church;\* but his conviction, if sincere, was only temporary, and the revival of the heresy called forth the Treatise of Tertullian, which seems to have placed an effectual check to its progress.

After stating his own creed, in terms analogous to those which have been already given in the analysis of the Tract *de Præscriptione Hæreticorum*, and essentially agreeing with the doctrines of our own Church (§. 1.), Tertullian replies to Praxeas, that the doctrine of the Trinity no more divides the unity than a monarchy is divided when a father associates his son with himself in the empire (§§. 2—4.). Dividing his inquiry into three parts, viz. *an* (Filius) *sit, et qui sit, et quomodo sit* (§. 5.), he answers the first question by observing, that before the creation God was, in a certain sense, alone, because there was nothing *without* him; but *within* him was his *reason*, called by the Greeks *Logos*; that this *Word* was *begotten* of him for the purpose of carrying his design into effect; and that the Son was thus *produced* from the Father, not entirely *separated*, as in the case of the *Aëons* of Valentinus, but *produced* as a plant from its root, a flower from its stalk, a fountain from its spring, or a ray from the sun (§§. 6—8.). But, however intimate the union between them, there is still a distinction of the Persons of the Father, Son, and Holy Ghost (§. 9.); indeed, the terms Father and Son imply a distinction which must not be confused (§. 10.); nor are there any passages in Scripture which assert the identity of the Father and the Son; whereas there are several, as Gen. i. 26; Ps. cx. 1; Isa. xlii. 1; lxi. 1. which distinguish between them (§§. 11, 12.). In reply to an imputation of polytheism, Tertullian, having proved, by quotations from Scripture, that the names *God* and *Lord* are applied to Christ, thus clearly expresses (§. 13.) the Catholic doctrine of the Trinity in Unity:—*Duos Deos et duos Dominos nunquam ex ore nostro proferimus; non quasi non et Pater Deus, et Filius Deus, et Spiritus Sanctus Deus, et Deus unusquisque: sed quoniam non ut duo Dei et duo Domini prædicabantur, ut, ubi venisset Christus, et Deus agnoscat, et Dominus vocaretur, quia filius Dei et Domini.* So far indeed, he continues, were Christians from countenancing polytheism, that even the fear of martyrdom could not induce them to acknowledge two Gods or two Lords. He then observes that the distinct personality of the Father and the Son affords the only means of reconciling several apparent inconsistencies in the Scriptures (§§. 14, 15.); that this distinction is recognized in the New Testament (§§. 16, 17.); and that the passages alleged by Praxeas in proof of the identity of the Father and the Son, admit of an easy interpretation in accordance with the uniform sense of Holy Writ; our Lord's declaration, on which he lays the greatest stress, plainly indicating a duality of person, while it affirms a unity of substance (§§. 18—24.). So also the three persons in the Trinity are one in substance, *unum*; not one in number, *unus* (§. 25.). Having discussed the first of his three questions, and established the existence of the Son, it remains to solve the other two; viz. *qui sit, et*

\* Adv. Prax. §. 1. *Manet Chirographum apud Psychicos, apud quos tunc res gesta est. Ezinde silentium. Et nos quidem postea agnitio Paræleti atque defensio disjunxit a Psychicis.* The orthodox are here the *Ψυχικοί*, as distinguished from the *πνευματικοί* or Montanists; among whom it is clear, from this and other passages in the Tract, that Tertullian was now enrolled. Compare §§. 2, 8, 13, 30.

*quomodo sit.* Adducing therefore the several passages in the Gospels of Matthew and Luke, which mark the distinction between the Father and the Son (§. 26.), he adverts to the obvious contradiction in the doctrine of Praxeas, that Jesus was *flesh*, and Christ *Spirit*. For thus, not only are the Father and Son different, but the person of Christ is also divided (§. 27.). The union of the divine and human natures in Christ is then plainly stated; in the former of which he worked miracles, and in the latter, hungered and thirsted, wept, and died; and the name *Christus* is shewn to be wholly inapplicable to the Father, who could not possibly be anointed (§. 28.). In conclusion, the doctrine of the Trinity is asserted as the fundamental doctrine of the Gospel, and the grand mark of distinction between the Christians and the Jews (§§. 29—31.). Much ingenious speculation occurs in the course of the Treatise, though it serves but to prove the utter incapacity of man, and the weakness and presumption of his endeavours, to explore the hidden mysteries of God.

According to Jerome (Adv. Vigil. §. 3.), the *Scorpiacea*, in which the doctrines of heretics are compared to the poison of scorpions, was written against the Cainites, a branch of the Gnostics, who contended that the true *martyr*, who bore testimony to the Gospel by a life of virtue, was under no obligation to encounter persecution in defence of his faith. Although the subject afforded ample room for the inculcation of Montanist opinions, the tract affords no evidence of the writer's heresy; and it is only by a reference to the second book against Marcion in §. 6. that it appears to have been written after his lapse. "True it is," says Tertullian, "that Christ, who died for man, did not require man to die for him; but God does require mankind to abstain from idolatry, and, consequently, to submit to every torment, and even death itself, rather than commit or connive at it" (§§. 1—4.). After removing the objections, which the Marcionite doctrine of two Supreme Beings would naturally afford against any inference from the Old Testament, he urges the examples of Daniel, and of Shadrach, Meshach, and Abednego, in support of his argument (§§. 5—8.); and then, turning to the New Testament, he maintains that the discourses of our Lord (§§. 9—12.), as well as the writings and conduct of the apostles (§§. 13—15.), are full of exhortations to submit cheerfully to the persecutions which awaited them, and refutes the interpretations by which the Gnostics wrested certain passages to their own purposes. From the exposition, however, of 1 John iv. 18. which he gives in §. 12. it would seem that Tertullian himself is sufficiently apt at accommodating a text to his own views of a question.\*

In opposition to the assertion of Gibbon, that the Treatise *de Coronâ* was written *before* Tertullian was engaged in the errors of Montanism,† there is a passage at the very commencement which distinctly proves the contrary.‡ On the occasion of a public donative to the Roman army, a Christian soldier, instead of wearing his laurel crown upon his head, carried it in his hand; and, assigning as a reason for so doing, that he

\* See Bishop Kaye on Tertullian, p. 154.

† Decline and Fall, c. 15, note 49.

‡ De Cor. §. 1. *Qui prophetias ejusdem Spiritus Sancti respuunt.* See Bishop Kaye, p. 57.



could not conscientiously conform to a heathen custom, he was ordered by the tribune to be scourged and imprisoned. Tertullian defended his scruples, maintaining, that many traditional observances, being enjoined by the Apostles, were equally authoritative as the commands of Scripture; and that, although the New Testament contained no positive prohibition to wear garlands, inasmuch as the injunction of Scripture cannot be extended to every individual case, it was the duty of a Christian to discountenance all idolatrous customs whatsoever (§§. 1—15.).

From the commencement of the Tract *de Virginibus velandis*, it appears that Tertullian had previously written on the same subject in Greek, and had thereby exposed himself to ridicule and contempt. It seems that *custom* was alleged as an excuse for the appearance of virgins in the Church *unveiled*. After observing, therefore, that Christ *veritatem se, non consuetudinem cognominavit*, he affirms, that in whatever *custom* offends against the truth, in that it is *heresy*; and, proposing his confession of faith as the test of truth, he takes occasion to inculcate the Montanist doctrine of the Paraclete. *Hunc qui receperunt*, he adds, *veritatem consuetudinem anteponunt* (§. 1.). He then strongly urges the propriety of using veils in the public assemblies (§§. 2—14.), which are, as it were, a *helmet* or *buckler* against temptation and offence (§. 15.), and concludes with a blessing upon those who prefer *truth* to *fashion* (§. 16.).

The Tract *de Exhortatione Castitatis* is a more moderate exposition of the same line of argument which he afterwards pursued in that *de Monogamia*; whence it seems, that although he was evidently a Montanist, he had not adopted the heretical dogmas in all their rigour. Having objected against second marriages, as a manifest infringement of the Divine will (§§. 1—7.), he admits indeed that even the apostles were allowed (1 Cor. ix. 5.) to carry about their wives with them; but that as marriage in itself unfitted the soul for devotional exercises (§§. 9, 10.), second marriages were yet more dangerous. Without enjoining therefore a single life upon the Clergy, which he doubtless would have done if there had been the slightest scriptural ground for the restriction, he concludes with a eulogy upon those who remain in voluntary celibacy: *Quanti igitur et quantæ in Ecclesiasticis ordinibus de continentia censentur, qui Deo nubere maluerunt, qui carnis suæ honorem restituerunt, quique se jam illius ævi filios dicaverunt, occidentes in se concupiscentiam libidinis, et totum illud quod intra Paradisum non potuit admitti*. But Tertullian's opinions on this subject will be more duly appreciated in the Tract *de Monogamia*, which, with the three other works of this class, is said to have been written in direct opposition to the Orthodox Church.

We must defer this analysis to our next number.

## BP. J. B. SUMNER'S SERMON ON REPENTANCE.

MR. EDITOR,—In the fifth number of the "Original Family Sermons, published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge," is a sermon "on Repentance," by the Bishop of Chester. I confess that I have read it with mingled feelings of disappointment and surprise: disappointment, that so crude a production should have emanated from a pen which has formerly written so ably and so well; and surprise, that a body comprising so many distinguished individuals as are to be found in that Committee, should have admitted it, in its present state, into a collection professedly destined for *plain and practical* instruction.

The text is from 2 Tim. ii. 25,—“If God peradventure will give them repentance.” The ground of the argument is, to all appearance, laid in the two opening paragraphs, which I will therefore transcribe. The Right Rev. author begins thus:—“Repentance *then*, it seems, is a gift; a gift of God: not what a man produces in himself, but what God works in him. This is not the common opinion. The common opinion is, that it is for a man to determine when he will enter upon a new course, and that nothing prevents him but a want of resolution.” After this ensues a long paragraph, of the application or drift of which (may it be said without offence) I cannot form a probable conjecture; and the Bishop adds:—“If it be so, the short text before us suggests two forcible reasons why this opinion should not continue. First, it tells us, that repentance is God’s gift—next, it reminds us, that repentance is a gift which God does not always bestow.—*These two points it is proposed to consider.*” The limits within which I feel I must be restrained, make it impossible for me to analyze the conduct of this consideration, step by step, until we come to the practical exhortation at the end, “not to remain another day in any way of life which ought to be changed,” nor “another day without a complete surrender of the heart to God.” I must content myself with directly pointing out to the notice of your readers, that this exhortation has no real connexion with the only two points of *doctrine* which are laid down, as above, for consideration. With regard to the first point we may observe, that as repentance is held to be “*a gift of God,*” in a sense pointedly opposed to the “common opinion,” that “it is for a man to determine when he will enter upon a new course,” we must, from this very opposition, consider repentance to be here spoken of as synonymous with the determination to reform. And the difference assigned between the true and the false opinion on the subject, we must take to be, that the latter holds man to be able to form such a determination by an exertion of his own will; and the former refers the whole work to God, as an *unqualified* “gift.” Now I would ask, how can an absolute denial of this “common opinion” be connected with any *practical* result? How can he, who denies that man is able to form a determination to amend, *found on such denial* an exhortation to him “not to continue another day in any way of life which ought to be changed.” Would not such an exhortation, *so founded*, involve the *absurdity* of saying to him, “Repentance is God’s gift—*therefore* repent.” Thus too with regard

to the second doctrinal point "proposed for consideration," if repentance be simply God's gift; though it be also true that it is "a gift which God does not always bestow," this naked truth, however it might lay a ground for anxiety and apprehension, surely lays none for exertion.

Let it be granted, however, that in the course of the sermon, after *allusions* have been made to a certain frame of mind (and this too under the name of repentance), the establishment of which, in an efficient and productive state, is the unquestionable work of God's Spirit, it is here-upon expressly stated, that "it would contradict all reason and all Scripture, to suppose that this is designed for any who do not *earnestly desire it, diligently seek it, and resolutely labour for it.*" Yet, true as this is in itself, I nevertheless complain that it is at variance with the main assertions which are laid down, at the opening of the subject, as the ground-work of the whole superstructure. A man, it seems, cannot even determine when he will enter upon a new course, and yet must he "*earnestly desire, diligently seek, and resolutely labour*" for repentance.

Of such discrepancies there are other instances in the sermon in question. And the effect of them must be, to leave on the minds of plain persons a sense of unsatisfied want, and a certain confusion of ideas, which must defeat the practical objects of the publication.

Is this sermon, then, chargeable with heterodoxy? Far be it from me to imagine this for a moment. But I do charge it with *inefficiency of teaching*. I do charge it with not "*rightly dividing*" the word of truth. I do charge it with a want of explicitness and perspicuity, which appear, in fact, to have arisen from the want of precision with which the author has defined, in his own mind, the ideas which he intended to attach to the word "Repentance." That I am justified in this observation will appear from the fact, that he has used the term in various senses in various places. In the commencement he has used it, as we have seen, as synonymous with a determination or resolution to amend. He next (p. 312) expressly *defines* it to be "a change of *habits*, proceeding from a change of disposition." He afterwards (p. 314) identifies it with *sanctification*; observing that the repentance of the Corinthians was bestowed by God, because they "*did not sanctify themselves*, but were sanctified by the Spirit of God." And again (p. 319), he enlarges the meaning of this gift to that of *faith* and of *inheritance*; and to all the consequences of *final acceptance*. Now, whatever opinions may be involved in this variety of expression, surely so vague an use of terms, all bearing on the same idea, and this without any attempt to qualify them, or to reconcile them with each other, is not exactly suited to a *practical* discourse. A plain reader would not find it easy, if possible, to satisfy himself whether the author means to exclude, or to admit, the operation of our own free will in the work of repentance. And even the very examples adduced from Scripture do not, from the mode in which they are brought to bear on the subject, remove the obscurity. They are not so used as to throw any direct light on the point to which they are principally applicable, viz. whether the gift of God be absolute or conditional.\*

\* The space afforded does not allow of my noticing in detail what I cannot but consider as the misapplication of several texts, and the false bearing of examples from Scripture.


Now this obscurity is the more disappointing, because whatever notion we may attach to the word, that is, whatever *stage* of repentance we speak of, the *doctrine* which relates to it is capable of such definite statement, and such lucid exposition, that the practical inferences may not only be naturally drawn from it by the preacher, but must inevitably arise, even in the unassisted mind of the plainest reader. If, for instance, we confine our view to the ordinary sense of "repentance," viz. such a *μετανοια*, such a change or turning of the mind towards God, as is implied in a *faithful* determination to amend our lives, then, such an exertion of *will*, such a "*drawing near to God*," on our own parts, may be stated and proved to be that very condition in the candidates for God's grace, which conciliates the assistance of the Holy Spirit, and induces "*God to draw near to us*." Again, if we mainly contemplate the more advanced stage of repentance, when steady resolutions have become so rooted in the heart as to be constantly bearing unequivocal "*fruits of the Spirit*," this happy state may be expressly shewn to be connected with, nay, in one sense, to have resulted from, the earnestness and sincerity with which we ourselves have laboured through God's help to attain it. Two doctrinal principles would thus be laid down, each necessary to the just development of the other. First, the powerless nature of our best efforts, unless "prevented" and "furthered" by God's grace; and, secondly, such a freedom of our own wills, in accepting or rejecting that assistance, as would leave us, should God not vouchsafe to bestow it, *guilty of the causes for which it is withheld*. Of these two principles it may be said, that neither is doctrinally true when opposed to, or even separated from, the other. But by their union, the freedom and all-sufficiency of God's grace are exhibited, at the same time that our responsibility, as moral agents, is maintained. While, from their combined action, as *doctrinal* premises, the necessity for Christian exertion results as a logical and manifest deduction. The sum of the doctrine of repentance, embracing both these principles, is contained in the first words uttered by Christ himself, as well as by his chosen herald. "Repent," said the "Messenger of the PREPARATION;" "*for the kingdom of heaven is at hand*." Repent, that is, as the *fit preparation* for the reception of the Saviour. And when that Saviour reiterated the same words as the elements of his own preaching, he clearly meant to make repentance the *qualification* for the reign of grace—the avenue to "the kingdom of heaven." And we may hence conclude, that though the sustaining hand of God is necessary to us at every step of our progress along this rugged path, yet that to represent repentance, *without modification or explanation*, as being *absolutely*, and *in the first instance*, "*the gift of God*," and this too in a sense expressly *opposed* to the determinations and resolutions of man, is to annul the exhortation of our Saviour and his forerunner, and to cast the benumbing shadow of *obscurity* over a doctrine, which, when rightly viewed, is at once *gracious* and *fruitful*.

In a word, two *essential* faults pervade the sermon in question. First, that the Right Rev. author has stated *only one* of the two principles which ought, in connexion with each other, to govern our practice. He has turned the attention of his readers wholly to the workings of God's Spirit; but he has not asserted, in a doctrinal form, the

corresponding necessity for the working of our own. The consequence of this omission is, that the blessed doctrine of grace falls upon the ear, *in a sense which paralyzes the practical utility which would otherwise belong to it.* For whenever the attempt is made to excite our personal endeavours after holiness, merely as a consequence *resulting from the irrespective gift of grace*, it must fail; because the link, which should connect the *single premise* with its conclusion, is wanting. But where the Gospel exhortations to watchfulness and activity (which involve the practical principle of free-will) are distinctly propounded as the connecting link of doctrine between grace and practice, the result of the combination must inevitably be, a full perception of the necessity for Christian exertion, and for the sedulous use of prayer, and all other *means of grace.*

The other pervading fault is, the exclusive manner in which repentance is spoken of as "the gift of God." *Every thing* is the gift of God; even "the common opinion" acknowledges God to be the "Author and Giver of *all good things*," and certainly not less of spiritual than of temporal things. Even "the common opinion" acknowledges the necessity of God's assistance in every spiritual work, *from first to last*, giving the whole honour and glory of *success* to him. But repentance (in any sense) is not more the gift of God, than is any other Christian quality—nor is it, nor is any other quality God's gift in such an absolute sense, as would deny the *growth* of grace, or the simultaneous operation of our own will. God, it is true, is "no respecter of persons;" but *he is a respecter of qualifications*; and a *willingness to be led* by the Spirit, and *an endeavour to walk* by his aid, are laid down in the Gospel as *qualifications* indispensable in the recipients of his grace. For the gifts of God are two-fold—absolute and conditional. Our life, our limbs, our faculties, are his absolute gift; but repentance (in whatever sense we use the word) and all spiritual graces, can only be his *conditional* gifts. And the gift itself should never be insisted on, without *its nature* being at the same time mentioned. *The conditions* on which the gift depends should neither be withdrawn from notice, nor mystified, but should be held up to view in a light equally broad and distinct with that in which the gift itself appears.

I am forbidden by the limits (already, I fear, exceeded) from saying what I intended on the use made of the text itself. I can only observe that a reference to the context will shew, that so broad an use of its bearings, as is made in this sermon, is hardly warranted by the scope of the Apostle.

 am, &c.

F. R.

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#### TE DEUM.

THE first curacy of the pious Bishop Ridley, was Herne, about six miles from Canterbury, who continued here for several years. It is worthy of remark, that Te Deum in English was first chaunted in Herne Church by the above-mentioned divine and martyr.

## THE BISHOPS' RIGHT OF PEERAGE,

*Which, either by Law or ancient Custom, doth belong unto them.*

BY PETER HEYLYN, D.D.—A.D. 1640.\*

## PREFACE.

ALTHOUGH there are books enough writ to vindicate the honours and privileges of Bishops, yet to those that are forestalled with prejudice and passion, all that can be said or done will be little enough to make them wise unto sobriety; to prevail with them not to contradict the conviction of their mind with absurd and fond reasonings, but that truth may conquer their prepossessions, and may find so easy an access and welcome unto their practical judgments, that they may profess their faith and subjection to that order, which, by a misguided zeal, they once endeavoured to destroy.

Many are the methods that have been, and are still used, to raze up the foundation of episcopacy, and to make the name of Bishop to be had no more in remembrance. For first some strike at the order and function itself; and yet St. Paul reckons it among his faithful sayings, that the office of a Bishop is a good work. And the order continued perpetually in the Church without any interruption of time, or decrees of councils to the contrary, for the space of many centuries after the ascension of Christ, and the martyrdom of the Apostles; for they ordained Bishops and approved them. Before St. John died, Rome had a succession of no less than four, viz. Linus, Anacletus, Clemens, and Evaristus; Jerusalem had James the Just, and Simeon the son of Cleophas; Antioch had Euodius and Ignatius; and St. Mark, Anianus, Abilius, and Cerdo, successively filled the See of Alexandria. All these lived in St. John's days; and their order obeyed by Christians, and blessed by God throughout the whole world for the conversion of Jews and Gentiles, for the perfecting of the saints, and the edifying of the body of Christ. Nay, their labour was blessed by God, first, for the conversion, and then for the reformation of this church and kingdom; and therefore I hope there is no sober Protestant in England but will heartily say, Amen, to that prayer of Mr. Beza's, who, although no great adorer of episcopacy, yet, considering the blessings that God brought to this nation by their ministry, put up this devout petition: *Fruatur Anglia ista singulari Dei Benificentia, quæ utinam sit illi perpetua*\*—Let England enjoy that singular blessing of God, which I pray to God may be perpetual to it.

There are others that envy them their honours and dignities. For though the Holy Spirit of God does oblige all Christians to esteem their Bishops very highly, (or more than abundantly, *ὑπερ ἐκ περισσοῦ*), in love for their work sake, (1 Thess. v. 12, 13,) and reason itself dictates that the honours conferred upon representatives and ambassadors, redound to the prince that delegates and employs them; though Jews, heathens, and Mahometans, ever paid the profoundest veneration to their Priests, Caliphs, and Muftis, and our religious ancestors in the Saxon, Danish, and Norman times, set the highest value upon their Bishops; yet the religion of this age is to load them with all possible calumnies and

\* Theod. Bez. ad Tract. de off. Evang. Grad. ab Hadr. Sarav. cap. 18.

reproaches, and, with Corah and his accomplices, to charge them with taking too much upon them, and to disdain to set them with the dogs of their flocks.

The priests were judges in Egypt, and so were the Magi and Areopagites (who were sacred persons) in Persia and Athens; and it was no otherwise with the Druids amongst the ancient Britains and Gauls. For Cæsar tells us how their office extended to things temporal as well as religious; that they did not only order public and private sacrifices, and expound religion, and instruct youth, but were free from contribution and warfare, and all burdens of State, and determined all controversies, both public and private, and executed the place both of priests and judges; for if any offence were committed, as murder or manslaughter, or any controversy arose touching lands or inheritance, they sentenced it, rewarding the virtuous, and punishing the wicked.\* The patricii, the noblest Romans, were ambitious to be admitted into the college of the priests; and when the government became monarchical, the emperors took upon them the pontifical dignity, thinking it no diminution of their grandeur to be employed about the service of the gods, but rather conceiving the priesthood too noble an employment to be conferred upon a subject.

But we need no other testimonies to convince us of the rights of churchmen, for the management of the civil concerns of human society, than the Holy Scriptures. Amongst the Jews, the civil and ecclesiastical power were not so distinguished, but one and the same person exercised both. For, not to expatiate upon particular instances, Melchisedec, Eli, Samuel, Ezra, Esdras, were all priests, and had the power, not only of ecclesiastical, but civil jurisdiction. Neither could Samuel have hewed Agag in pieces with his own hand, if it had been unlawful for persons dedicated to the sacred offices of religion, to have intermeddled in causes of blood; which very instance proves that clergymen are not excluded from managing the highest secular concerns by any immutable laws of God or nature. And if there are any canons or councils that forbid them to meddle in things of that kind, that so they may the better attend upon the sacred offices and exercises of religion, let those be obligatory to the persons unto whom they were delivered, but not be pleaded or produced to the prejudice of English Bishops, who have distinct privileges and laws. For there have been constitutions that have forbidden churchmen to marry, to make wills, to be executors of men's wills and testaments, to be the wards of orphans, &c. And these constitutions are of as great force to bind the clergy of England, as the council of Toledo to thrust the Bishops out of the House of Lords in causes of attainder and blood. Let the Archbishops of Mentz and Colen, with other princes of the empire, look to it if it be unlawful for ecclesiastical persons to adjudge criminals to death.

It will be infinite to shew how St. Ambrose, St. Augustine, and the godly Bishops of all ages, had no *supersedeas* given them to intermeddle in things civil and secular, because of their wisdom and knowledge in

\* *Sacrificia publica et privata procurant, religiones interpretantur. Druides a bello seesse conseruerunt, neque tributa una cum reliquis pendunt.*—

† *Si quod admissum est factum, si eadem facta, si de hæreditate, de finibus controversia est, iidem decernunt.*—*Cæsar, Com. lib. 6.*

things sacred and divine. Certainly the Holy Spirit of God did not conceive it unfit that worldly matters and controversies should be committed to churchmen; for it is highly reasonable to think that those who are the pastors of men's souls will be the best judges in determining their civil rights.

It could not indeed be expected whilst the empire was heathen, that Bishops should be busied and employed in secular affairs, unless it were in those controversies which arose among the Christians themselves, wherein St. Paul gives direction that they should rather determine their contentions by a private arbitrement of their own, than by the public judgments of their enemies. But when kings became Christians, we find persons making their appeals from the tribunals of princes to the consistory of Bishops. For then Bishops had power to reverse the sentence of death, and to stay the hands of executioners, when the poor criminals were going to receive the reward of their iniquities; just as the prætors and consuls of Rome would submit their *fascæ*, those ensigns of authority, when they did but casually meet with some of the priests. Constantine granted the bishops this privilege, that condemned malefactors might appeal unto their courts; and when such appeals were made, the Bishops had power as well to deliver them over into the hands of justice, as to extend unto them a pardon or reprieve. For the privilege conferred on them was as well for the punishment and terror of the wicked, as for mitigating the rigour of justice, and encouraging criminals to virtue and repentance.

Mr. Selden himself, who was none of the best friends to churchmen, grants that for four thousand years the civil and ecclesiastical jurisdiction went always hand in hand together.\* And so it did till Pope Nicolas made the one independent upon the other; so that their disunion is a popish innovation; for till his time the judges of Church and State ever sat together, affairs sacred and religious were scanned and determined in the morning, and those that were secular and civil in the afternoon. There was not, till that time, any clashing between Moses and Aaron; no prohibitions out of one court to stop or evacuate the proceedings of another; and then it was that justice run down like a stream, and righteousness like a mighty river.

If it be said that there are many corruptions among churchmen, and especially in ecclesiastical courts,—the answer is, that callings must be distinguished from persons, or else those two noble professions of law and physic, will fall under the same condemnation with divinity. No man of any sobriety will condemn either of those professions, because there are some empirics in the world who kill men's bodies, and some pettifoggers that entangle and ruin their estates. And I hope divines may have some grains of allowance granted them, as well as the Inns of

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\* Ex hisce simul, sanè ex primo et secundo libro hoc satis, puto, constabit per Annos amplius M.M.M.M. tam sacrarum regimen (qua forensis esset atque à functione sacrâ ritè distinctum) quam profanorum (sive res spectes sive personas) juxta jus etiam divinum, ex ecclesiæ judicæ populorumque Dei antiquarum disciplinâ perpetuâ ad eosdem attinuisse judices seu Magistratus ejusdem Religionis, atque ad synedria eadem, neutiquam omnino ex juris istius instituto aliquo, *sacrorum et profanorum inстар Ecclesiarum seu spiritualium et laicorum seu temporalium*, Nominibus nullatenus discriminata. — Seld. de syn. præfat. libr. secundi.



Court and Chancery, and the College of Physicians; if they cannot, let that calling which is most innocent cast the first stone.

It cannot be hoped that there will in this age be a revival of the primitive usage of these two jurisdictions. But yet this ought to be seriously regarded by all who have any belief of a Deity, and regard for their native country; I mean that either our English monarchs might be totally excused from their coronation oath, or not be put upon a necessity of violating thereof. Their oath in favour of the Clergy is, *that they will grant and keep the laws, customs, and franchises, granted to the Clergy by the glorious king St. Edward their predecessor, according to the laws of God, the true profession of the Gospel established in this kingdom, agreeable to the prerogatives of the kings thereof, and the ancient customs of the realm.* But how this oath is observed, when the Bishops are infringed in their ancient and indisputable privileges, let it be considered by all persons of sober minds and principles. And let it be declared what order of men in the whole nation the king can rely upon with so much safety and confidence as upon the Bishops; and that, not only upon the account of their learning, wisdom, sanctity, and integrity, (qualifications not every day to be met withal in State politicians,) but upon the score of gratitude and interest. For it is from their prince that they derive their honours, dignities, titles, revenues, privileges, power, jurisdictions, with all other secular advantages; and upon this account there is greater probability that they will be faithful to his concerns and interests, than those who receive nothing from him but the common advantages of government. But this argument is known too well by our anti-episcopal democrats; and perhaps it is the chief, if not the only reason of their enmity against an order of men of so sacred and venerable an institution.

As for this little treatise, the author of it is too well known unto this nation to invite any scholar to peruse it. It was written when the Bishops were voted by the House of Lords not to be of the committee in the examination of the Earl of Strafford. For then it was that Dr. Heylyn considered the case, and put these few sheets as a MS. into the hands of several of the Bishops, that they might be the better enabled to assert and vindicate their own rights. It was only intended for private use, and therefore the reader is not to expect so punctual an accuracy as he may find in other treatises of this learned author. It has been perused by some persons of good eminency for judgment and station in the Church of England, and by them approved and commended. All that is wished by the publisher is, that it may produce the effects which he proposes to himself in exposing it to public view; and that those lords who are now prisoners in the Tower, and from whose trial some have laboured to exclude the Bishops, were able to give unto the world as convincing evidence of their innocence, as that great and generous statesman did, who fell a sacrifice to a prevailing faction, and whose innocent blood was so far from being a lustration to the court, (as some thought it would have proved,) as it drew after it such a deluge of gore, as for many preceding years had never been spilt in this kingdom.

But it is not my design or desire to revive any of the injustice or

inhumanities of the last age. Suffice it to say, that it was for this apostolical government of Bishops that King Charles the First lost his kingdoms, his crown, his life. *And the exclusion of Bishops from voting in causes of blood, was the prologue to all those tragical mischiefs that happened to that religious and renowned prince.* And those who have the least veneration for his present majesty, cannot certainly conceive him a king of such slender and weak abilities, as to permit himself and family to be ruined by those very methods with which his father was before him.

(To be continued.)

## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

### LETTER II.—PART I.

(Continued from page 233.)

THE enormous disproportion between the amount of our population and the capacity of our churches has long been a subject of deep anxiety to all the friends of the Establishment. In the metropolis alone, it is estimated that the numbers who cannot be accommodated in any place of worship, amount nearly to a million. The destitution of Lancashire is almost equally awful; and in the diocese of Lichfield and Coventry, there is church room for only 320,000 out of 1,065,000 inhabitants.

Nor is it only in large towns and their immediate neighbourhood that we find this lamentable deficiency of church-room. The population of the country has doubled itself within a period considerably less than a century. Wastes have been reclaimed and peopled, hamlets have grown to villages, and villages to towns within the present generation; and as the churches were built many centuries ago, and convenience has since determined the distribution of the people, we often find the church placed where it is least useful, at a distance from the more populous parts of the parish. To offer examples within five miles of the spot where I write: in St. Just, two miles from the church, is the fishing town, formerly the borough of St. Mawes, with a much frequented harbour, and so populous, that the Wesleyans have made it a distinct circuit, and it nearly supports a preacher. Mylor contains 2,798 inhabitants, scarcely 100 of whom reside within a mile of the church; Flushing, with about 1,600 inhabitants, and Mylor-bridge, with 400, being each one mile and a half, and Restronquet, a much frequented shipping place and ferry, two miles and a half distant. Ponsanooth, a village with about 500 inhabitants, and a populous neighbourhood, is situated at the junction of three parishes, and two to three miles from their churches. In ten contiguous parishes around and including Falmouth, containing 43,298 acres, and 39,235 inhabitants, with 10 churches, and 4 chapels, served by 16 clergymen, there is church-room for scarcely 10,000. Among these parishes is Perran, whose revenue, with a population of 1,504, does not pay the curate's salary; and Wendron, an extended waste of 12,060 acres, and 4,780

inhabitants, with one small church, at least seven miles from the most distant part of the parish.

The experiment how far religious instruction may be supplied to the country without an Established Church has therefore been tried on a very extended scale. Here are the destitute millions to which the Church has hitherto been unable to extend her care; the barren wastes which she has not yet cultivated. Let us examine, not as a party question, but with the serious and Christian feelings which a contemplation of these perishing multitudes should inspire, what has Nonconformity already done to reclaim them; and what are its probable powers for the future?

The Wesleyan Methodists are estimated, without much difficulty, from the official returns published annually by the Conference. By the report for 1832, it appears that the number of their members in England and Wales, is 252,185. The proportion of friends and hearers, who are not members, will vary with the situation of the different meeting-houses. In towns they are probably three times the number of the members; but in the country places they form a much smaller proportion, because a regular attendance at a distant meeting-house will usually arise from a religious feeling which may be expected to induce the individual to join the society. This proportion is implied in the last report of the Irish Conference: "In the course of the year, we have lost by emigration no less than 680 of our members, and with them, perhaps, twice or three times the number of our congregations and friends." —(*Minutes of Conference*, 1832, p. 109.) Allow the mean,  $2\frac{1}{2}$ , and we have 630,462 for the hearers who are not members. Other calculations lead to a similar result. The "Contingent fund," for supplying deficiencies in poor circuits, is chiefly derived from two separate contributions; the first collected personally from the members, and called the Annual collection; the second, raised by a Congregational collection after every service in all the meeting-houses and preaching stations, on the first or second Sunday in July, and called the July collection. To this members are not expected to contribute. The Annual collection for England and Wales produced last year, 5,422*l.* 2*s.* 5*d.*, or 4*½d.* nearly for each member. By the July collection was obtained, 2,821*l.* 11*s.* 4*d.* Estimating the difference between the produce of a personal application and a Congregational collection at three-fourths, which, allowing for absentees and children, is perhaps, not excessive, we shall obtain 602,574 as the number. To divide the difference between these two results will give 616,518 for the hearers, or 868,703 for the whole body in England and Wales.

The sum raised by the Wesleyans for their Mission equals that collected by the two great bodies of Congregational Dissenters, the Independents, and Baptists; and both parties are equally active in their efforts to swell the amount. They may consequently be considered equal to each other in the compound ratio of numbers and property. But the Dissenters are by far the most wealthy. In the metropolis alone they are said to have 194 congregations, some of which are even opulent; while the Methodists have only twenty-six preachers, or, excluding official characters not appointed to circuits, the Mission Secretaries, the Editor of their Magazine and their Pub-

lisher, whose public duties must occupy nearly all their time, only twenty, and 10,238 members. Again, as every Dissenting cause supports itself from its own resources, Dissent cannot exist in poor districts, where Methodism is enabled to establish itself by the aid of the Contingent fund. Of the 349 circuits in England and Wales, 156 are thus aided. Methodism, in a favourable situation, requires only numbers, and however poor the people may be, it will support itself by its organized system of obtaining small weekly contributions; but where it would thus prosper, Dissent would perish from inanition. For example, the Methodists in the Helston circuit support two preachers at an annual expense little short of 300*l.*, little or none of which is derived from pew-rents; and they remit 31*l.* 18*s.* to the contingent fund. There is a Dissenting meeting-house in the same place, the only one, whose entire revenue from subscriptions and pew-rents is 28*l.*; and the minister, who has been settled there for twenty years, has just received notice to quit, in the hope that another may raise the cause. With Dissenters, village-preaching stations are nearly a dead weight; among Methodists, they contribute more than their full proportion towards the support of the preachers. Methodism every where relies on the number of its supporters; Dissent chiefly on their wealth; it is therefore evident that to produce equal results, Methodism must outnumber Dissent *very* considerably.

It is in our town-population, which little exceeds 4,000,000, that Dissent is almost exclusively found. Even in this, its proportion is not very great. In London it would include but one-eighth of the inhabitants, if all its meeting-houses were crowded; for 1,000 is their full average capacity. The Baptists have not one large place of worship, and are obliged, upon all public occasions, to borrow one from the Independents, or Methodists. They are the only sect of pure Dissenters; for the congregations of many of the largest and most respectable Independent meeting-houses are so only in name. We find the organ, the gown, the Liturgy, every thing apparently as in the Church; and if the favourite minister were ordained, and the building consecrated, it is probable that scarcely a hearer would be lost. In our great second capital, as it may truly be called, Liverpool, Dissenters can form little more than one-twentieth of the population, for they have only eleven ministers.

In Wales they are more numerous, from causes depending partly on the nature of the country, and partly on its language. The very scanty population, little more than ninety to a square mile, is very unequally distributed. In the wild and mountainous deserts, it is a journey often difficult, and sometimes impracticable to the church; and the inhabitants of the little hamlets scattered over these desolate regions, worship almost of necessity in a room, or a small meeting-house near their home, where one of themselves is the minister. In towns, and the more populous districts, English is spoken by the respectable inhabitants, and understood by the majority; but the lower classes are strongly prejudiced against it, and will disclaim any knowledge of it, though they speak it with fluency. The decline of the Welsh language keeps pace with the progress of civilization; and the superior comforts and consideration enjoyed by the decidedly English portion, add the feeling of envious

unlike to that of nationality among the others. This feeling becomes less extensive every year, because the children in such districts learn English out of doors, and speak it almost exclusively. They indeed understand Welsh, as the language of their infancy, from hearing it constantly at home; but they lose the habit of speaking it as they grow up, and when addressed in it, will answer in English. In such places, an English service, though understood by all, will be attended by none who from choice speak Welsh, who, if there be no Welsh church, will attend a dissenting meeting. Nor can we wonder at this. No two languages can be more utterly unlike; and to those who can admire the guttural, the laboured mode of expression, and the broad pronunciation of the Welsh, spoken as it is with an effort which gives at least an appearance of energy, an English service appears lifeless. The preference is not to the principle, but the language. Besides, the congregations in many Welsh meeting-houses indulge in extravagances which never would be endured in a church; and they have been taught to carry Calvinistic tenets beyond the most strained interpretation of the Church Articles. From these causes Dissent certainly abounds in the Welsh portion of the principality; but when its very numerous meeting-houses are spoken of, it must be remembered that the great majority would not make a two-roomed cottage. English Dissent, as far as I have seen, does not prosper in Wales. In the principal town, Swansea, is a small Presbyterian meeting, which has become Socinian; and a respectable one of Lady Huntingdon's denomination, which will contain perhaps 500. Nearly twenty years ago, a quarrel took place in this congregation, and the seceders built a large house in Castle-street, which has been repeatedly begged for, but is still insolvent. Some years after, a quarrel in Castle-street led to a division there, and the erection of a rival in Fisher-street, which had a very brief existence. A few families, about eight years ago, wished to have an English Baptist meeting, and built one to contain 1,200 people. In about three years a party of seceders went off, with their minister, and met in a loft until they had an opportunity of procuring the house in Fisher-street. The debts upon these three houses exceed 4,000*l.*; two of them pay respectively 35*l.* and 24*l.* a-year for ground rent, and neither of them can raise a decent salary for a preacher. Castle-street had four settled preachers within ten years, without including occasional temporary supplies. Insolvent houses and starving preachers may swell the numerical amount of Dissent, but they can add nothing to its influence or respectability.

From the peculiar circumstances connected with Wales, it is evident that it offers nothing applicable to the dense and increasing population of England. And from the data already given, it does not appear that a higher proportion can be assigned to English Dissenters than three-fifths of the Wesleyans, or half a million. Even this includes the congregations of the Scotch Established Kirk, and the numerous ones which are Dissenters only in a lay ministry.

It then becomes a question, Do they increase in proportion to the population of the country—do they increase at all—do they even maintain their numbers?

If we revert to the days of Elizabeth, when they were so numerous

and powerful as to make the Church desire, a comprehension at the price of material concessions; to the great Rebellion, when they overturned the Establishment; and to the Restoration, and Act of Uniformity, when 2,000 of their ministers were ejected from the livings of the Church, it must be evident that dissent was then more popular and prosperous than now. But without seeking remote comparisons, have they advanced or retrograded within the last few years? The Christian Lady's Diary for 1829, (published by Dissenters,) gives a list of 208 meeting-houses in London belonging to the Orthodox Dissenters, of which 11 were reported vacant. I am acquainted with the subsequent history of only one of those vacant meetings, that of Little Wild-street. The heads of the British Academy were desired to send to it a young man likely to restore the cause, and a subscription was entered into to secure his income; but the experiment failed. The Areopagus of the infidel Taylor is known to have been an insolvent meeting-house. A recent Dissenting authority gives, as the present number of Dissenting congregations within eight miles of St. Paul's, 109 Independents, 61 Baptists, and 24 Calvinistic Methodists—in all 194. It is to be presumed, that the four or five places of worship, belonging to the Scotch Kirk, are not included among the Independents, but they are not particularized in the list. They would scarcely be classed with Socinians, under the common name of Presbyterians. However they may be classed, there is an evident reduction upon the whole from the former account, and it indicates something more serious than the mere numerical loss. Where all are exposed to the same causes, it shews rather a general decay, of which the weakest are the first victims. This view is supported by other indications. Abraham Booth, one of the most celebrated writers among modern Dissenters, and whose meeting at Prescott-street was one of the most respectable and opulent in London, was succeeded by a minister highly respected in his denomination, and much too amiable to lose or quarrel with a friend. This gentleman has recently quitted Prescott-street, after a connexion of twenty years, from distress at witnessing the progressive decline of his congregation. Some had been lost by death, or removal; others had divided their patronage with a tottering "cause" which they were anxious to uphold: other younger ones had rambled after more shewy preachers; while there were few accessions to replace them; till he at length determined, and not from any mercenary motives,—for his friends would have guaranteed to him an undiminished stipend,—to escape from the decay which he had vainly laboured to prevent. The report of Homerton College, for 1826, the "Dissenting Oxford," as Messrs. Bogue and Bennett style it, and which has existed for a century, complains of "the serious diminution which has taken place in the annual receipts," and that "the annual expenditure exceeds the entire income by at least 350%." A correspondent in the CHRISTIAN REMEMBRANCE has adduced the declining funds of Dissenting missions in proof of a similar conclusion; and if I may offer the result of my own observations, I may state that of all the established Dissenting congregations I know, there is not one which has not, within the last few years, enjoyed greater prosperity than it can boast at present.

Whence then the increase in the numbers of Dissenting meeting-

houses? It arises from two causes; the first, attempts, commonly unsuccessful, to establish Dissent in new situations. Upon this, the testimony of Dr. Chalmers is decisive, for his competency and good-feeling are not to be questioned. He writes, "What shifts, what entreaties, what humiliations, what heartless discouragements must all be undergone before the chapel is reared; what debts and difficulties beset the infant undertaking; and how frequently, after the house has been prepared, no such congregation can be allured, even in the midst of most populous and unprovided districts, as shall yield the barest subsistence to a minister! The country teems with these melancholy abortions; or, (should a living birth be the result of this sore labour,) with the no less melancholy struggles to sustain, by all sorts of appliances a sickly and glimmering life that is ever on the verge of extinction!"—(*Chalmers on Endowments*, p. 129.) Such miserable additions contribute as little to the strength of Dissent, as the sick and wounded to the efficiency of an army.

There are few meeting-houses in towns of a moderate size without one or more of such appendages; and thus the apparent number of places of worship is doubled without any real increase in the strength or number of Dissenters.

Many conditions must combine to establish or preserve a dissenting "cause," which shall afford a commonly decent subsistence to the minister. There must be the numbers afforded by a town of moderate size, or at least by a dense and opulent country population—a people already taught to prize religious instruction—deficient church-room, or an unpopular clergyman to keep the people from church—a popular minister to attract them to the meeting—and with these must exist the internal concord, which it is the admission and regret of Dissenters, can be so rarely maintained for many successive years. Thus Congregational Dissent thrives only in favourable soils, and under favourable circumstances; and would never spread fertility and beauty over our waste places. Or again, to borrow the language of Chalmers, "The system of meeting-houses can only be carried to a certain extent over the face of society; after which, and at its extreme margin, it can no longer summon the people to effectual co-operation, having then to encounter as sluggishness, a spiritual inertness, which it finds to be impracticable. Within this margin there may be, there are, Dissenting congregations which flourish in point of number, and Dissenting ministers who are comfortably and respectably maintained by them. It is near to this margin when the contest begins to be tough and arduous, and at length altogether hopeless. A fraction, and but a fraction, of the species may thus be brought into contact with the word and the ordinances of religion. But the impotency of the system would be felt long before half the species were overtaken; and with no other system than that of free trade in Christianity, the vast majority in every land would in respect even of means and religious ordinances, be left in a state of practical heathenism."—(*On Endowments*, p. 130.)

## CHURCH REFORM.—LETTER IV.

MR. EDITOR.—Our next subject of parley with Lord Henley and his friends will be despatched in very few words; and I should probably have run through some two or three of the objects of the "Church Reformation Society" in my present letter; but some sensible remarks from your correspondent, "P. P.," which you have kindly forwarded to me, seem to merit a little previous attention. Perhaps it would have been more regular to have inserted his observations as well as the reply; but as I have no intention to engage in a periodical controversy, or to prolong my correspondence beyond the limits which I had originally prescribed myself, it may be as well to state the main points of difference between us, with the reasons *pro* and *con*, as briefly as possible.

In the first place, then, I am willing, to a certain extent, to admit the power of the Legislature to direct the patrons of livings to "nominate a separate person to every separate church," and could wish that the state of Church property were consistent with an extensive modification of the system of pluralities; but to say that there is "a difficulty attending any alteration respecting lay impropriations, which does not attach to Church property," appears to be directly the reverse of the fact. Lay impropriations, however long possession may, in a manner, have established a sort of vested right in those who hold them, are, in fact, a *legal robbery* from the Church; and one would think that the difficulty rather consisted in adding robbery to robbery, by attacking the property which as rightfully belongs to the Church, and is confirmed to them by the same tenure, as are the estates of every baron in the land. Alter the disposition of the ecclesiastical revenues so as to benefit the whole body, if you will; but, in the name of common justice, let the alteration be made by legitimate means, and assemble the *Convocation*, as the only competent judges in the settlement of their own affairs. In what sense cathedral appointments can be called a "*civil establishment*," I cannot conceive; and as to the competence of the country, "which made and continued that plan of establishment, to alter it as it may seem best for the interests of the religion to be supported by it,"—it must first be proved that the country *did* make and continue it. When your correspondent can produce satisfactory proof that the country has had any thing to do with it, I may concede to him that "such alteration cannot properly be called spoliation:" but cathedral appointments are of a nature of advowsons; and in acknowledging that advowsons "may be considered as rights, reserved by the owner of the property out of which the Church was endowed, which ought not to be interfered with," he must grant the same privilege to the founders of cathedrals; and it is the grand principle of justice upon which the Church grounds her claim to the protection of her rights. The statement that Deaneries and Prebends are rarely, though sometimes, given as rewards to meritorious individuals, is so notoriously incorrect, that, from the candour of your correspondent, I feel assured that it is an oversight. I do not hesitate to affirm, that a very large proportion of cathedral dignities, in every one of the Sees, are held by men of eminent attainments, who, by their pens or their ministerial exertions,



have upheld the welfare of the Church, and advanced the salvation of its members; and though "such rewards are not *needed* to produce the good which may procure them," would surely be no very worthy ground for their abolition. There is not, perhaps, a Dean or a Prebendary, who would not have worked his work without the prospect of any other reward than that of heaven; but would their devotion justify neglect?

In reply to my observations respecting an assessment on richer benefices, "P. P." maintains that could be no injustice in respect to future incumbents, who have no existing rights; just as "it is no injustice to a layman to pay tithes, (because) the land is taken subject to them." This illustration, however specious, is an egregious fallacy. The founder of a church, in bequeathing his estate to his posterity, left the land subject to tithe; but he did not leave that tithe subject to any future assessment; and the Legislature, in laying a tax on the one-tenth, while they left the nine-tenths free, would be manifestly partial in the enactment. Nor does the act to compel future incumbents to give larger stipends to curates apply with more force; for if an incumbent requires a curate, he is bound to pay for his services in proportion to their extent; which is quite a different thing from giving a part of his living to a neighbouring clergyman who does nothing for him in return. With respect to the "enforcement of real tenths, or the payment of a sum approaching something nearer to the real first-fruits," though a "very small payment compared with the advantage gained," still it is an unjustifiable spoliation, at least, without the consent of the interested parties; and if the public do consider "what the Chapter of Durham, and other ecclesiastical corporations have done, as done by compulsion rather than from Christian charity or a willing liberality," I can only say that the public is a very illiberal public for entertaining any such opinion.

I should have supposed that the general tenor of my remarks in these letters would have led to any other conclusion than that I "think pluralities a real advantage to the community." Doubtless I am of opinion that the non-residence, induced by the existence of pluralities, has been the means of forming a good school for the initiation of the younger clergy into the discharge of their sacred duties; and admitting the greater efficiency of the incumbent himself, and the greater confidence reposed in him by his parishioners; still the curate, acting under his advice and authority, rises gradually into the acquirement of those ministerial qualifications, which, in the want of such superintendence, he would less readily have obtained. Without some adequate substitute for these advantages, I cannot think that the abolition of pluralities would be attended with benefits in any way proportionate to the utility, which, *in this particular*, they afford. That they are an anomaly, I allow, and as such, would be well destroyed or modified; but not without a due provision against the consequent loss of that good of which they have been productive. The responsibility of the absent rector, for due discharge of the pastoral duties among his flock, in reference to which your correspondent thinks me to be mistaken, I still maintain to be a great and important surety for a curate's conduct. It is true, that a curate cannot be removed without the sanction of the diocesan: but the

nomination of the incumbent implies an antecedent responsibility, in presenting to the Bishop a fit and proper person for the charge, and the subsequent duty to take the necessary means for preserving his parishioners from neglect and inattention.

On the supposition of the total abolition of non-residence, "P. P." believes that there would still be a sufficient call for assistant curates and therein for deacons. This appears doubtful, to say the least. The proceeds of a very large proportion of livings are below the means of a respectable maintenance for the incumbent; and, granting that they are all raised to a standard adequate to this end, they would still be unequal to the employment of an assistant. In the larger parishes, which, though not always the richest, would, it may be reasonably supposed, receive grants in proportion to the additional help required, it does not follow of necessity that a deacon would be necessarily engaged; while "ill health and the avoiding of close confinement" are contingencies upon which it would not be right to calculate with any certainty. On the subject of ill health I shall have something else to say immediately, in reference to the object of Lord Henley's Society, which, after noticing the only remaining observation of "P. P." I shall, in conclusion, briefly discuss. To my remarks on the temporal advantages arising from the private resources which a curate frequently brings with him into a parish, he replies, that "if, in addition to his own private fortune, he had the income of the living, surely he could do more for his parishioners, in a worldly point of view, than merely with the addition of a curate's stipend; and that, supposing all resident curates to become incumbents, there would in every case be a gain to the parish." Here, however, it is taken for granted, that the curate, with private resources, would be the incumbent; which, at least, depends upon the patron. If the amount of the curate's fortune be greater, as it often is, than the value of the living, the incumbent, if he were not the same individual, might not have more, and probably would have much less to spend, than the curate. And now for the proper business of the letter, which your correspondent has diverted from its regular course.

6. The sixth object of the Society is, "to provide for the superannuation of aged or infirm ministers." Certain it is that age and infirmity, as well as illness, may require the assistance of a curate, and the supply of other necessities and comforts; and I can readily imagine, that were the prospects of Lord Henley and his associates put in force, the proposed provision would be far more essential than under the present system, bad as it is represented to be. When incumbents are reduced to the mere maintenance of themselves and their families, they will be little able "to lay up for the evil day," even if they have succeeded in effecting an insurance on their lives, or otherwise providing for their families after they are removed from them. The proposed curtailment of the resources of the higher clergy will also diminish their means of dispensing assistance to their needy brethren; and, great as may be the poverty of many of the working clergy, (as the name is foolishly and invidiously applied,) there will be a far greater number of really poor incumbents than there are at present. However, the object in question, (though *Church Reform* will render it yet more essential,) is desirable in many cases; and I

should be glad to see it speedily and efficiently attained, though I do not anticipate such a result from the efforts of the "Church Reformation Society."

You will say that my letter has not advanced very far in the discussion of the matters connected with those which preceded it; but if I was led to reply to the observations of "P. P.," which are entitled from their candour and good sense to due consideration, I shall not however pledge myself to lengthen my subject by any similar digression. I thank you for your truly classical translation of the motto, "*Dum spiro, spero.*" *While there's a spire, there's hope*, is a consolatory reflection, as to yourself, so also, Mr. Editor, to your very sincere friend,

AN ANTI-DEMOLITIONIST.

### ROGATION DAYS.

ROGATION week was first instituted by Mamercus, Bishop of Vienna, upon an urgent occasion,—that God would bless the fruits of the earth; and furthermore, the better to prepare us for the observation of Christ's ascension in the following week, called "cross-week," *quia cruce præeunte circumibant agros sacerdotes*—because the Clergy perambulated the fields with a cross borne before them.

In the Articles of Visitation to be holden by John, Bishop of London, in 1586, (27 Eliz.) is the following query:

21. Whether for the retaining of the perambulation of the circuite of your parish, the parson, vicar, or curate, churchwardens, and certaine of the substantial men of the parish in the daies of the rogations, commonly called the gänge daies, walke the accustomed boundes of your parish, and whether in the same perambulation or going about, the curate doe use any other rite or ceremonie than such as he appointed by the Queen's Majestie's injunctions?

In the Articles of Visitation by Bishop Juxon, within the diocese of London, 1640, the same custom is alluded to.

3. Doth your minister or curate in the rogation dayes goe in perambulation about your parish, saying and using the psalmes and suffrages by law appointed, as, viz. Psalme 103 and 104, the Litany and suffrages together with the Homely, set out for that end and purpose? Doth he admonishe the people to give thanks to God, if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any feare of scarcitie? And doe you, the churchwardens, assist him in it?

How long have the above usages of our Church been discontinued?

S. J.

### CANONICAL HOURS OF DIVINE SERVICE.

|                       |   |                        |   |                  |   |             |
|-----------------------|---|------------------------|---|------------------|---|-------------|
| The canonical hour of | { | Mattins at 9 of clock, | { | The entrance and | { | of Christ's |
|                       |   | (the 3rd hour,)        |   | beginning        |   |             |
|                       |   | Vespers at 3 of clock, |   | The end and con- |   |             |
|                       |   | (the 9th hour,)        |   | summation        |   |             |

*Concil. Laod. Can. 18.*

THE TE DEUM.

A TRIUMPHANT song, generally thought to have been composed by St. Augustin and St. Ambrose; on the day that St. Ambrose baptized St. Augustin.

Bishop J. Cosin. MSS.

THE BLESSING.

THE blessing of the priest was anciently used first and last: but rather last, for likely then the people were altogether. The last thing that Christ did in this world was the lifting up his hands and blessing his disciples, Luke xxiv. 50. The apostle shuts up all his epistles with some form of benediction. It was the manner, in the primitive Church, at the end of the Liturgy, ever to dismiss the assembly with a blessing. *Non dimittam te nisi benedixeris*, Gen. xxxii. 26. The people would neither let the priest depart, nor depart themselves, till they had their blessing with them. The blessing pronounced, they had then leave to go, with *λαοῖς ἄφεςις* in the Greek Church; and *missa est fidelibus* in the Latin Church, and none went away before.

Bishop Andrewes.

AN OCCASIONAL HYMN.

From "American Poetry," noticed at Page 269.

O THOU, to whom, in ancient time,  
The lyre of Hebrew bards was strung,  
Whom kings adored in song sublime,  
And prophets praised with glowing tongue,—

Not now, on Zion's height alone,  
Thy favour'd worshipper may dwell,  
Nor where, at sultry noon, thy Son  
Sat, weary, by the patriarch's well.

From every place below the skies  
The grateful song, the fervent prayer,  
The incense of the heart, may rise  
To heaven, and find acceptance there.

To Thee shall age, with snowy hair,  
And strength and beauty bend the knee,  
And childhood lisp, with reverent air,  
Its praises and its prayers to Thee.

O Thou, to whom, in ancient time,  
The lyre of prophet bards was strung,  
To Thee, at last, in every clime,  
Shall temples rise, and praise be sung.

J. PIERPONT.

## LAW REPORT.\*

## No. XIII.—CHURCH RATES.

*Hilary Term, 1820.*

JARRATT v. STEELE.\*

THIS suit was instituted by the Rev. Robert Jarrett, Vicar of Wellington, in the county of Somerset, against Frederic Ferdinand Armstead Steele, lessee of the great tithes, for having, in September, 1818, without any competent authority, pulled down several pews, and erected others in the chancel of the church of the parish.

The articles alleged that Mr. Armstead had, on the 27th of August, 1820, clandestinely caused a key of the church door to be made, by which he had introduced workmen into the chancel, for the purpose of preparing for the erection of pews in the chancel.

That the Vicar having ordered a new lock, he, on the 17th of September, caused the door to be forced open, and again brought workmen into the chancel, who, by his order, pulled down part of two pews, and laid the foundation for two new ones.

That the door being secured and bolted, and he being warned by the Vicar to desist, on the 18th of September, broke open the belfry door, and one of the gallery doors; and thus admitted the workmen, and boasted that they could not keep him out of the church.

That, on the evening of the 19th of September, the doors having been fastened, he applied to the Vicar to admit him into the chancel at half-past ten o'clock at night, which he refused to do at so unreasonable an hour. To which he replied, "As soon as you are gone I will get in;" and added, "I will be in within half an hour."

That, on the 25th of September, the workmen, under his orders, stripped off part of the roof from the top of the chancel, and broke through the ceiling; and, descending into the church, removed the inside fastenings from the doors, put on a roller lock, and proceeded with the work in the chancel.

The articles were admitted on the 10th of July, 1819.—On the 4th of December, 1819, a negative issue was given.—On the 9th of December, 1819, the negative issue was retracted, and an affirmative issue given.

*Swabey, for the Rev. Robert Jarrett.*

*No counsel appeared on the other side.*

**Judgment.**—SIR JOHN NICHOLL.—

This suit is brought against Frederic Ferdinand Armstead Steele, for having forcibly entered the church of Wellington, pulled down two pews and erected others in the chancel;—he was cited to answer to this offence;—the proceedings are instituted by the Vicar of the parish. In consequence of the citation, articles have been given in. These articles set forth the circumstances of the case, which have been fully stated by the counsel, and conclude with praying that the party proceeded against may be canonically punished and corrected,—that he may be admonished to restrain from such excesses in future;—condemned in the costs of the suit;—and ordered to remove the pews he has erected, and to restore the chancel to the state in which it was.

To these articles a negative issue was at first given: that has been withdrawn; an affirmative issue has now been given, and a proxy to the proctor to give it.

By giving an affirmative issue he confesses the facts charged, and submits himself to the law;—and certainly, if the facts stated are true, he has been prudently advised, and has acted wisely in so doing. The facts are most reprehensible, and, his illegal conduct has been contumaciously persisted in.

All persons ought to understand that the sacred edifice of the church is under the protection of the ecclesiastical laws as they are administered in these courts; that the possession of the church is in the minister and the churchwardens;—and that no person has a right to enter it when it is not open for divine service, except with their permission, and under their authority. That pews already erected cannot be pulled down without the consent of the minister and churchwardens, unless after cause shewn by a faculty or licence from the Ordinary.

Here an individual, without any pretext or authority whatsoever, repeatedly breaks into the church by violence, pulls down the old seats, erects new ones, and holes into the roof of the church,

\* A lessee of an impropriator of great tithes canonically punished for breaking open the church door with intent to erect pews in the chancel.

and thus descends into the chancel, after repeated admonitions from the minister to forbear.

By giving an affirmative issue, however, he has shewn that he has become convinced of his error and improper conduct;—and on that account the Court is unwilling to proceed against him with rigour.—I shall, therefore, only condemn him in the costs of the proceeding;—admonish him to pull down

the seats he has erected, and to replace those he has pulled down, and to reinstate the chancel as it was:—and to do this, I shall allow him till the first day of next term, when I shall expect him to certify that he has complied with this sentence.

The proctor for Mr. Steele alleged that he had obeyed the *monition* served upon him by order of the Court, and the judge dismissed him from the suit.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

*Twenty-first Annual Report of the Society for the Encouragement of Parochial Schools in the Diocese of Durham and in Hexhamshire.*

AT the commencement of the school year, the proceedings of the Committee were in some measure impeded by the breaking out and the prevalence of that awful pestilence with which it pleased Providence to visit this country. The Society did not hold any meeting in October, 1831, or in January, 1832. But, notwithstanding this partial interruption, the labours of the parochial Clergy, in carrying on the religious instruction of the children of the poor, have not been relaxed; and the Committee are now enabled to report, not only additions to their lists of Schools, but most satisfactory evidence of the extended utility and efficiency of the Society.

The grants to schools this year have been more than usual; but the alteration in the reckoning of the school year makes the present account comprehend a greater length of time.

Total grants from 1st Sept. 1831, to 31st Dec. 1832, 221*l.* 11*s.* 0*d.* In former years, 3,792*l.* 16*s.* 8½*d.* Grand total, 4,014*l.* 7*s.* 8½*d.*

The numerous applications for aid which are annually received, are proofs of the confidence of the Clergy in the Society's efficiency, and of its willingness to render assistance: and the Committee refer with pleasure to the pledge they also afford of an increased desire in the Clergy to sacrifice any private prepossession on unimportant matters, in order to attain a great public good, by acting in conformity to general rules, and in accordance with defined and authorized, but liberal regulations.

The general state of the Society's schools this year, compared with the Report of last year, is as follows:—

| 1831—2    | Day & Sund. | Sund. only. | Total | No of Child. |
|-----------|-------------|-------------|-------|--------------|
| Durham    | 105         | 31          | 136   | 18,116       |
| Northumb. | 89          | 29          | 118   |              |
|           | 194         | 60          | 254   |              |
| 1830—1    | 166         | 46          | 212   | 16,727       |
| Increase  | 28          | 14          | 42    | 1,389        |

This increase is greater (with the exception of that in 1828) than has ever before been reported.

In the county of Durham there are 136 schools (87 new buildings) in 59 livings, which would give between two and three schools to each preferment.

There are about twenty-eight parishes or preferments in the county of Durham, in which the Society have no Schools: in some of these, National Schools might be of great advantage; but in general they consist of agricultural districts, supplied with the common places of rural instruction, or are parishes in towns or in the country, which enjoy the benefit of general or adjacent Schools connected with the Society.

The number of Schools thus annually added to the list is a subject of congratulation.

The School at Chester-le-street, to which allusion has been made in former Reports, is not yet erected; but as application has been made to the Committee to allow the conditional vote of money to remain undisturbed, they still indulge the hope of final success in this large, important, and populous parish.

The prevalence of the cholera, the disturbed state of the coal district for many months, caused by troubles between the pitmen and their employers, and the absence of any Clergyman in the Township of Hetton, have delayed the progress in the measures that were

proposed for building one or more Schools there; but as the new chapel has been very recently consecrated, and a Clergyman is now constantly resident, immediate steps will be taken for securing this useful object. Means for extending national education in other parts of the parish of Houghton-le-Spring are also in operation.

*Secretaries.*

The Rev. THOMAS BAKER, M.A.

The Rev. T. R. SHIPPERDSON, M.A.

The Rev. R. W. BAMFORD, B.D.

S. P. C. K. & S. P. G.—STAMFORD.

ON Monday, April 8, a meeting <sup>in</sup> behalf of the above Societies was held in the Town-hall, Stamford, when a very large assemblage of the most respectable persons attended to hear the report of the proceedings. The claims of the two Societies were most ably advocated by all the speakers. The Rev. R. Twopeny, of Little Casterton, gave a well-condensed history of the Societies since their establishment; and the Rev. J. Wilson, of Laxton, made a powerful and eloquent appeal as to the blessed effects which they had, and were capable, under God, of producing in the hearts of men. The Rev. N. Walters stated, that within the last three years, the Committee had issued from their depository at Stamford 448 Bibles, 252 Testaments, 1107 Prayer Books, and 3897 bound books and tracts. After the meeting a collection was made, which amounted to 51*l.* 13*s.* 2*d.*

It gives us pleasure to see that true and Christian zeal is not wanting in our brethren at Stamford. May they go on and prosper!

Rev. W. WALTERS, } *Secretaries.*  
Rev. C. ATLAY, }

BRISTOL D. S. FOR THE EDUCATION  
OF THE POOR.

ON Thursday, April 11, the annual meeting of the above Society was held at the School-room, Nelson-street, Bristol, G. Daubeney, Esq. in the chair.

From the Report, we learn that the disbursements of the past year amounted to 27*l.* 2*s.* 1*d.*, a sum exceeding the receipts by 3*l.* 19*s.* 11*d.* Renewed energy will therefore be required to aid the cause of a Society whose aim is to diminish crime, and to diffuse true religion.

Rev. JOHN EDEN, } *Secretaries.*  
Rev. JOHN B. CROSS, }

BATH AND BEDMINSTER S. P. C. K.  
AND THE EDUCATION OF THE  
POOR.

THIS Society held its 20th annual meeting on Wednesday, April 10, on which occasion the Bishop of Bath and Wells delivered a very eloquent sermon in behalf of the Society, at the Abbey Church, when about 2000 children were present. After the conclusion of his Lordship's excellent discourse, the annual meeting was opened at the Assembly Rooms, the Lord Bishop in the chair; when the Rev. W. D. Willis read the Report, which was drawn up with that gentleman's well-known ability. It stated, that for the year ending March, 1833, the Committee had issued from the depository—Bibles, 1,025; Testaments, 1,132; Prayer Books, 3144; bound books, 3561; tracts, 25,573; forming a total issue, exceeding that of the previous year by 3,537 books and tracts. It is unnecessary to say, that the Societies' pretensions were well supported, when we say, that among the speakers were the names of Mount, Thomson, Marriott, and Fenwick.

On the following day, the boys of the National Schools were examined; and we are happy in learning that their proficiency in a knowledge of Scriptures, Catechism, &c. gave the highest gratification. The children, to the number of 750, were afterwards regaled with roast beef and plum pudding. By the sale of fancy-work, for the benefit of the Institution, between 50*l.* and 60*l.* were realized.

Rev. W. D. WILLIS, *Secretary.*

S. P. G.—YORK.

THE York Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, in presenting their Annual Report for the year 1832, have in the first place to notice the state of the finances of this Diocesan Committee. Eighteen additional subscriptions have this year been received, including a list of fifteen subscribers in Scarborough, transmitted by the Rev. Mr. Miller, the vicar, together with a donation of 2*l.* and a collection of 28*l.* 17*s.* made in the parish church of Scarborough, after a sermon by the vicar.

The amount of the entire receipts from the different sources of donation, subscription, and collection, is 132*l.* 17*s.* 6*d.* exclusive of arrears: and exceeds by about 40*l.* the amount in the former year.

Rev. W. L. PICKARD, M.A. *Sec.*

## POLITICAL RETROSPECT.

THE returns of the revenue for the quarter, and the year ending the 5th of April last, present respectively a diminution and an increase as compared with those of the corresponding quarter and year preceding. On the quarter, there is a decrease of £420l.; on the year, there is an increase of 230,289l., the total amount of annual revenue being 43,286,919l.

The Roman Catholic representative for the city of Oxford has been unseated, and a Protestant representative returned to Parliament in his room by a decided majority over another Popish candidate.

Public measures of the most weighty and important kind, both as it concerns the morals and the wealth of the nation, have occupied the attention of Parliament. Among these, we particularise a Bill introduced into the Commons by Sir Andrew Agnew, for the better observance of the Lord's-day: this has been strenuously opposed by the party assuming for themselves the distinctive epithet of *liberals*; whilst it has been earnestly prayed for by numerous petitioners, who feel that the existing laws are insufficient to secure them the quiet and peaceful enjoyment of a Christian Sabbath; and supplicate additional measures to be bestowed on them that privilege. Mr. R. Grant has introduced a bill for the Emancipation of the Jews. The former bill for the Reform of the Church in Ireland having been withdrawn, because irregularly introduced, a new one, similar in principle and purpose has been brought in. The clauses which abolish the church cess there, and levy a sum on the Clergy for the same service, having been opposed by Sir Robert Peel and other members, the Chancellor of the Exchequer so far yielded as to make the bill operative on future and not present incumbents. The same minister has also proposed the abolition of tithes, whether ecclesiastical or lay property, by their commutation into a corn rent. At the time he moved to bring in the bill for this purpose, he stated, from official returns, that the sum total of the revenues of the Bishops of England, including that of the Bishop of Exeter and Man, amounted to no more than 158,000l., that of the Deans and Chapters to only 236,000l., and that of the parochial clergy to less than 3,000,000l.; making the average stipend of each one

of the latter, 285l.; or should the revenues of the chapters be included in the division, to about 300l.; a revenue sufficient to entitle every parish to a resident minister. This observation was loudly cheered by the House, as was the communication that Government contemplated a measure for the abolition of all pluralities.

IRELAND.—The bill for suppressing disturbances in Ireland has passed into a law since our last Retrospect, and the effect has been good. Generally, the spirit of insubordination and mischief is much repressed, and only in one county, that of Kilkenny, has military law been proclaimed. Officers from the half-pay, and unattached to any other service, have been selected and appointed to the military courts provided by this Act for the trial of offenders.

FRANCE.—The spirit of republicanism evidently gains ground. The acquittal of those charged with an attempt upon the life of Louis Philippe has been celebrated by a dinner, at which four thousand persons were seated, and more than that number applied for tickets, without obtaining them, because room could not be provided for their admission. The Chamber of Deputies found the editor of a newspaper guilty of a libel upon them in their legislative capacity, and sentenced him to fine and imprisonment. He fled, to escape the latter, and the former has been provided for by subscription, to save and secure to him his property.

SPAIN.—The new administration have acquired considerable strength, and the meeting of the Cortes (who have assembled) may probably add to it. Don Carlos and family, the Princess of Beira, and her son, Don Sebastian, have left Spain for Lisbon, whether as a temporary removal from the court of Ferdinand during the sitting of the Cortes, or for the purposes of a secret embassy to Dom Miguel, time alone can discover.

INDIA.—The last mail speaks of a serious mutiny among some of the native troops, and that it had been suppressed, but the details have not been received.

UNITED STATES.—The differences between the State of South Carolina and the Government have been settled, the latter having modified the tariff, to meet the views of the former.



## CALENDARIUM ECCLESIASTICUM. MAY, 1833.

| LESSONS, &c.                                           | SUBJECT.                                                                                  | AUTHORS to be CONSULTED                                                                                                                                                                      |
|--------------------------------------------------------|-------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>4 SUNDAY after EASTER</b>                           |                                                                                           |                                                                                                                                                                                              |
| <i>Morning</i> .—Deut. vi. . . . .                     | Unity of God . . . . .                                                                    | Dr. Waterland. II. 67.<br>Dr. D. Whithy. I. 1.<br>Bp. Pearson on Creed, Art. I.<br>Dr. L. Atterbury. I. 46.<br>Bp. S. Weston. I. 97, 120.<br>Bp. Beveridge. II. 56.<br>Dr. J. Scott. I. 140. |
| Matt. iii. . . . .                                     | Repentance . . . . .                                                                      | Dr. L. Barrow. I. 221, 231.<br>Abp. Tillotson. I. 102.<br>Abp. Tillotson. II. 521.                                                                                                           |
| Collect . . . . .                                      | Prayer for the Love of God & his Laws                                                     | Dr. L. Atterbury. I. 180.<br>Dr. D. Whithy. I. 71.<br>Abp. Sharp. V. 24.                                                                                                                     |
| Epistle, James i. 17—21                                | God unchangeable . . . . .                                                                | Bp. Brownrig. I. 342.                                                                                                                                                                        |
| Gospel, John xvi. 5—15.                                | The Comforter . . . . .                                                                   |                                                                                                                                                                                              |
| Appropriate singing Psalms {                           | LXXVIII 4, 5, 7, C.M. <i>Abride</i> .<br>CXCV. 1, 2, 3, 4, C.M. <i>Cambridge New</i> .    |                                                                                                                                                                                              |
| <i>Evening</i> .—Deut. vii. . . . .                    | Fruits of Obedience . . . . .                                                             | J. Kettlewell's Measure of<br>Christian Obedience.                                                                                                                                           |
| Rom. iv. . . . .                                       | Justification by Faith . . . . .                                                          | Dr. L. Barrow. II. 41, 54<br>Bp. J. Williams. 433.                                                                                                                                           |
| Appropriate singing Psalms {                           | LXII. 5, 9, 10, L.M. <i>Acton</i> .<br>LXXXIX. 8, 9, 10, 11, L.M. <i>Rockingham</i> .     |                                                                                                                                                                                              |
| <b>5 SUNDAY after EASTER</b>                           |                                                                                           |                                                                                                                                                                                              |
| <i>Morning</i> .—Deut. viii. . . . .                   | On forgetting God . . . . .                                                               | Christian Rem. VIII. 321.<br>Dr. T. Horton. 282.<br>S. Charnock.                                                                                                                             |
| Matt. x. . . . .                                       | Divine Providence . . . . .                                                               | Dr. D'Oyly. I. 24.<br>Christian Rem. IV. 149.                                                                                                                                                |
| Collect . . . . .                                      | Prayer for good Thoughts . . . . .                                                        | Theoph. Dorrington I. 22.<br>Bp. Brownrig. II. 361.                                                                                                                                          |
| Epistle, James i. 22—27.                               | Doers of the Word, &c. . . . .                                                            | Dr. W. Sherlock. II. 58.<br>Dr. G. Stanhope. III. 58.<br>Dr. H. Killigrew. 283.                                                                                                              |
| Gospel, John xvi. 23—33                                | Prayer acceptable through Christ                                                          | Bp. Weston. I. 169, 189.<br>Dr. W. Sherlock. II. 223.                                                                                                                                        |
| Appropriate singing Psalms {                           | LXX. 1, 2, 3, E.M. <i>Saroy</i> .<br>XCIV. 8, 9, 10, 11, C.M. <i>Warwick</i> .            |                                                                                                                                                                                              |
| <i>Evening</i> .—Deut. ix. . . . .                     | God's Conduct towards Israel . . . . .                                                    | W. Reading. III. 227.<br>Dr. P. Nourse. II. 369.<br>Dr. J. Tottie. 277.                                                                                                                      |
| Rom. xi. . . . .                                       | Rogation . . . . .                                                                        | Homily. 29.                                                                                                                                                                                  |
| Appropriate singing Psalms {                           | CXIX. 114, 119, 120, C.M. <i>Croate</i> .<br>1, 2, 3, 6, C.M. <i>Cambridge New</i> .      |                                                                                                                                                                                              |
| <b>SUNDAY after ASCENSION.</b>                         |                                                                                           |                                                                                                                                                                                              |
| <i>Morning</i> .—Deut. xii. . . . .                    | God's Commands to be obeyed . . . . .                                                     | Dr. S. Clarke. IX. 279, 205.<br>W. Reading. I. 250.<br>Bp. Beveridge. II. 178, 188.                                                                                                          |
| Matt. xvii. . . . .                                    | Transfiguration . . . . .                                                                 | G. S. Faber. II. 95.<br>Bp. Brownrig. II. 53, &c.                                                                                                                                            |
| Collect . . . . .                                      | Prayer for spiritual Comfort . . . . .                                                    | Dr. C. Glibbes. 87, 89.<br>J. Miller. 93.                                                                                                                                                    |
| Epistle, 1 Pet. iv. 7 . . . . .                        | Seriousness in Religion . . . . .                                                         | Dr. Paley. V. 107.<br>Dr. Moss. III. 443.                                                                                                                                                    |
| Gospel, John xv. 26, and<br>part of Chap. xvi. . . . . | Whole Gospel . . . . .                                                                    | Dr. M. Hole. IV. 2, 27.<br>Dr. G. Stanhope. III. 89.                                                                                                                                         |
| Appropriate singing Psalms {                           | LXXXIV. 4, 6, 7, C.M. <i>St. Ann's</i> .<br>XLVII. 1, 3, 4, 5, L.M. <i>Wareham</i> .      |                                                                                                                                                                                              |
| <i>Evening</i> .—Deut. xlii. . . . .                   | False Prophets to be avoided . . . . .                                                    | W. Reading. III. 291.                                                                                                                                                                        |
| 1 Cor. ii. . . . .                                     | Enjoyments of a future State . . . . .                                                    | Bp. Van Mildert. I. 485.<br>S. Johnson. I. 131, &c.                                                                                                                                          |
| Appropriate singing Psalms {                           | XVI. 1, 2, 3, C.M. <i>Weston Fawell</i> .<br>EXVIII. 18, 19, 20, L.M. <i>Rockingham</i> . |                                                                                                                                                                                              |

| LESSONS, &c.                        | SUBJECT.                                                                                              | AUTHORS to be CONSULTED.                                                                                       |
|-------------------------------------|-------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| <b>WHITSUNDAY.</b>                  |                                                                                                       |                                                                                                                |
| <i>Morn.</i> —Deut. xvi. to ver. 18 | Jewish Festivals . . . . .                                                                            | Dr. R. Burrows. 347.<br>T. H. Horne. Pt. III. c. 4.<br>Bp. Moore. II. 315.                                     |
| Acts x.—beging. ver. 34 :           | God no Respector of Persons . . .                                                                     | Dr. B. Ibbot. I. 191.<br>A. Munton. 1.                                                                         |
| Collect . . . . .                   | Prayer for Illumination . . . . .                                                                     | Dr. Paley, Sermon. 23, 28.<br>Dr. G. Stanhope on John<br>XVI. 5—15.                                            |
| Epistle, Acts ii. 1—11 .            | Descent of the Holy Ghost . . .                                                                       | Bp. Van Mildert I. 429.<br>Bp. Beveridge. Theol. The-<br>sau. on Luke XXIV. 49.<br>and on Acts II. 1—4.        |
| Gospel, John xiv. 15—31             | The Comforter . . . . .                                                                               | G. Haggitt. I. 225.<br>Abp. Sharpe. V. 24.<br>Dr. H. Owen. 289.<br>Dr. A. Littleton. 76.<br>Dr. T. Brett. 242. |
| —                                   | —                                                                                                     | —                                                                                                              |
| Appropriate singing Psalms {        | CXXII. 1, 2, 3, 8, c. m. <i>St George's</i> .<br>Veni Creator, 1, 2, 3, 4, L. M. <i>St. Olave's</i> . |                                                                                                                |
| <i>Evening.</i> —Isa. xi. . . . .   | Prosperity of the Church . . . . .                                                                    | Dr. W. Claggett. III. 98.<br>Dr. H. Blair. II. 397.<br>C. Benson. Huls. Lect. A. D.<br>1820. p. 293.           |
| Acts xix. to ver. 21 . . .          | Progress of the Gospel . . . . .                                                                      | Christian Rem. VI. 377.<br>Dr. R. Moss. II. 223, 247.                                                          |
| —                                   | —                                                                                                     | —                                                                                                              |
| Appropriate singing Psalms {        | LXXII. 1, 2, 3, c. m. <i>Abingdon</i> .<br>XCVIII. 1, 2, 3, L. c. m. <i>Cambridge New</i> .           |                                                                                                                |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**REV. W. F. POWELL.**—A handsome collection amounting to upwards of sixty guineas, from the inhabitants of Great Malvern, and other friends, has been announced to the Rev. W. F. Powell, lately appointed to the perpetual curacy of Stroud, (to be laid out in some purchase most conformable to his own wishes,) as a grateful tribute to the exemplary discharge of his clerical duties at the former place. It cannot be the least gratifying circumstance to the Rev. Gentleman, that sixty-nine contributions of twopence each were subscribed by as many of the poorest families; and individually by the members of two large Benefit Societies.

**REV. HENRY WILLIAM MADDOCK.**—The parishioners of St. Botolph, Bishopsgate, have recently presented the Rev. Henry William Maddock, of Brasenose College, with an elegant silver salver, on which is engraved the following inscription:—"Let this, presented in the year of our Lord 1833, to the Rev. Henry William Maddock, M.A. late curate of the parish, betoken the respect, esteem, and attachment of the parishioners of St. Botolph Without, Bishopsgate."

**REV. J. S. NICHOL.**—The inhabitants of Wooler and its vicinity, have presented the Rev. J. S. Nichol, of Hetton-le-Hole, near Durham, their late Curate, with a handsome silver tea service, as a mark of esteem for the faithful discharge of his ministerial duties.

**REV. JOSEPH ARROWSMITH, B.A.**—A beautiful and valuable piece of plate has been presented by the inhabitants of Stockton-upon-Tees, to the Rev. Joseph Arrowsmith, B.A. on the occasion of his departure from that town to the living of Fishlake, near Doncaster, to which he has lately been preferred by the Dean and Chapter of Durham.

**REV. WILLIAM HUNT.**—The inhabitants of Wednesbury have presented to their late Curate, the Rev. William Hunt, a handsome piece of plate bearing a suitable inscription, in token of their high regard, and in testimony of their approval of his exemplary conduct during his ministry amongst them.

REV. WILLIAM MANNING, M.A.—A very elegant snuff-box, turned out of part of the timber of the frame of the old bells, supposed to have been in the tower of Diss Church for 500 years, has been presented by the Churchwardens, Messrs. Fincham and Luccock, to the Rev. William Manning, M.A. the most highly respected Rector of that parish. On the lid is a silver plate, highly polished, bearing the following inscription (from Cicero):—"Mihī, vero, longe antiquius, et sanctius."

REV. JOHN BLACKWELL, B.A.—The inhabitants of Holywell have presented to their Curate, the Rev. John Blackwell, B.A. a splendid silver tea-service, as a mark of their esteem, on his leaving them for the living of Merthyr Tydvil, presented to him by the Lord Chancellor: a public breakfast was given on the occasion, and was attended by nearly the whole of the Rev. Gentleman's flock.

The Election of Poor Clergymen with good characters and large families to partake of Dr. Taylour, Mr. Myddleton, and Mrs. Cau's Benefactions, the present year, will take place this month.

DURHAM UNIVERSITY.—This University will be opened in October for Students. The appointments to Professorships, Tutorships, and Scholarships, are to be announced in July, and the lists are ready for the reception of the names of Students. Applicants are expected to state to the Warden their ages and previous education. Letters may be addressed to the Warden, College, Durham. A museum is forthwith to be founded in Durham University.

The Dean and Chapter of Durham have ceded tithes to the value of 25*l.* per annum to the Curacy of Castle Eden, and tithes to a like amount to the Curacy of Monkwearmouth, although neither of those curacies is in their patronage.

SONS OF THE CLERGY.—The Anniversary will be held at St. Paul's Cathedral, on Thursday, the 27th of June. The Rehearsal of the Music will take place, as usual, on the preceding Tuesday. Conductor, Sir G. Smart. Service will commence at 2 o'clock.

The Meeting of the Charity Children of the Metropolis in St. Paul's Cathedral will take place on Thursday, June 13. Tickets must be obtained and can only be had of the Treasurer and Stewards; or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

The Rev. Harry Lee lately held his tithe audit at North Bradley, Wilts, and after he had received his own tithes, as vicar of the parish, as well as the rents and rectorial tithes for the College of Winchester, as improPRIATORS thereof, he distributed to the poor of North Bradley parish, articles of clothing, blanketing, bedding, &c., to the amount of 100*l.* being nearly one-third of his vicarial tithes. He has also, in the course of the last year, expended between 50*l.* and 100*l.* in keeping a certain number of hands at extra labour, who would otherwise have been unemployed: this, indeed, he has done, more or less, ever since he has been incumbent of the parish. His amiable lady also provided the whole of his school, which was endowed by his predecessor, Archdeacon Daubeny, as well as the girls of the Sunday School (altogether amounting to eighty girls and boys), with warm clothing, to enable them to attend their parish church with comfort and decency.

We are happy to announce the arrival of the Bishop, at Calcutta, on the 4th of November, in good health and spirits, after a passage from Portsmouth of four months and six days, ten days of which were passed at the Cape.

TRUE LIBERALITY.—At the late association meeting at Bulwell, the Rev. Alfred Paddy, in consideration of the heavy pressure upon all classes of the village, occasioned by the levying of the damages done in the late riots, presented to the parish the sum of 250*l.* which he had previously advanced for its use, together with a 5*l.* note to be applied by the curate in the purchase of blankets for such of the poor as were unable to obtain them—an example worthy of record and imitation.

## ORDINATIONS.—1833.

*Bath & Wells* ..... April 7. | *Exeter* ..... April 21.  
*Chester* ..... March 31. | *Rochester* ..... April 14.

## DEACONS.

| <i>Name.</i>                                           | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of.</i> |
|--------------------------------------------------------|----------------|-----------------|--------------------|----------------------|
| Andras, John Abraham . . . . .                         | B.A.           | St. John's      | Camb.              | Chester              |
| Barrow, John . . . . .                                 | B.A.           | Wadham          | Oxf.               | Bath & Wells         |
| Brooke, Joshua, jun. ( <i>let. dim.</i> ) . . . . .    | B.A.           | Exeter          | Oxf.               | Rochester            |
| Brooking Arthur . . . . .                              | B.A.           | Trinity         | Camb.              | Exeter               |
| Buckler, William . . . . .                             | B.A.           | Magdalen        | Oxf.               | Bath & Wells         |
| Campbell, James William . . . . .                      | B.A.           | Trinity         | Camb.              | Exeter               |
| Carlyon, John . . . . .                                | B.A.           | Pembroke        | Camb.              | Exeter               |
| Chudleigh, Nicholas Ford . . . . .                     | B.A.           | Magdalen Hall   | Oxf.               | Exeter               |
| Cockayne, Thomas Oswald . . . . .                      | B.A.           | St. John's      | Camb.              | Bath & Wells         |
| Cox, John Pope . . . . .                               | B.A.           | Magdalen Hall   | Oxf.               | Bath & Wells         |
| Crichlow, Henry M'Intosh . . . . .                     | B.A.           | Trinity         | Camb.              | Exeter               |
| Daniel, John . . . . .                                 | B.A.           | St. John's      | Camb.              | Exeter               |
| Deans, James ( <i>let. dim.</i> ) . . . . .            | B.A.           | St. John's      | Camb.              | Rochester            |
| Du Boulay, Francis . . . . .                           | B.A.           | Clare Hall      | Camb.              | Exeter               |
| Gilbert, Henry Abraham . . . . .                       | B.A.           | Exeter          | Oxf.               | Exeter               |
| Greenwood, William . . . . .                           |                |                 |                    | Exeter               |
| Gurney, Thomas . . . . .                               | B.A.           | St. John's      | Camb.              | Chester              |
| Havart, William James . . . . .                        | B.A.           | St. John's      | Camb.              | Exeter               |
| Hayes, Edward . . . . .                                | B.A.           | St. John's      | Camb.              | Chester              |
| Howell, Hinds . . . . .                                |                | Merton          | Oxf.               | Exeter               |
| Ilbert, Peregrine Arthur . . . . .                     | B.A.           | Trinity         | Oxf.               | Exeter               |
| Jenkyns, Charles . . . . .                             | B.A.           | Clare Hall      | Camb.              | Exeter               |
| Jones, Edward . . . . .                                | B.A.           | Catharine Hall  | Camb.              | Chester              |
| Kempe, John Edward . . . . .                           | B.A.           | Clare Hall      | Camb.              | Exeter               |
| Laffa, John Athanasius Henry . . . . .                 | B.A.           | Christ          | Camb.              | Exeter               |
| Lethbridge, Thomas Prowse . . . . .                    | B.A.           | Christ Church   | Oxf.               | Bath & Wells         |
| Noble, William ( <i>let. dim.</i> ) . . . . .          | B.A.           | St. John's      | Camb.              | Rochester            |
| Owen, John ( <i>let. dim.</i> ) . . . . .              |                | Queen's         | Camb.              | Rochester            |
| Palk, Arthur George ( <i>let. dim.</i> ) . . . . .     | B.A.           | Christ Church   | Oxf.               | Rochester            |
| Roper, Thomas Alexander ( <i>let. dim.</i> ) . . . . . | B.A.           | Magdalen        | Oxf.               | Rochester            |
| Stacey, John ( <i>let. dim.</i> ) . . . . .            | B.A.           | Christ          | Camb.              | Rochester            |
| Staveley, William Brown . . . . .                      | B.A.           | Catharine Hall  | Camb.              | Chester              |
| St. Aubyn, Richard John . . . . .                      | B.A.           | Trinity         | Camb.              | Exeter               |
| Terry, Thomas Hughes ( <i>let. dim.</i> ) . . . . .    | B.A.           | St. John's      | Camb.              | Rochester            |
| Thompson, Edward ( <i>let. dim.</i> ) . . . . .        | B.A.           | Clare Hall      | Camb.              | Rochester            |
| Turbitt, William . . . . .                             | M.A.           | Pembroke        | Oxf.               | Exeter               |
| Warren, Richard Peter . . . . .                        | B.A.           | Exeter          | Oxf.               | Exeter               |
| Wickham, Edward Dawe . . . . .                         | B.A.           | Balliol         | Oxf.               | Bath & Wells         |
| Wilcocks, Edward John . . . . .                        | B.A.           | Trinity         | Camb.              | Exeter               |

## PRIESTS.

|                                                        |        |                |        |              |
|--------------------------------------------------------|--------|----------------|--------|--------------|
| Buckingham, James . . . . .                            | S.C.L. | Wadham         | Oxf.   | Exeter       |
| Chanter, John Mill . . . . .                           | B.A.   | Oriel          | Oxf.   | Exeter       |
| Comyns, George Thomas . . . . .                        | B.A.   | Wadham         | Oxf.   | Exeter       |
| Crosthwaite, Benjamin . . . . .                        | B.A.   | Trinity        | Dublin | Bath & Wells |
| Ellis, William Webb . . . . .                          | M.A.   | Brasenose      | Oxf.   | Rochester    |
| Godmond, Isaac Singleton . . . . .                     | M.A.   | Queen's        | Oxf.   | Rochester    |
| Hawkins, George Caesar . . . . .                       | B.A.   | Oriel          | Oxf.   | Exeter       |
| Hickson, Charles . . . . .                             | B.A.   | Magdalen Hall  | Oxf.   | Exeter       |
| Houlditch, Henry Lovelace . . . . .                    | B.A.   | Christ         | Camb.  | Exeter       |
| Jackson, Thomas Norfolk ( <i>let. dim.</i> ) . . . . . | B.A.   | Christ         | Camb.  | Rochester    |
| James, Charles Thomas . . . . .                        | B.A.   | Exeter         | Oxf.   | Exeter       |
| Kempe, Henry George . . . . .                          | B.A.   | Exeter         | Oxf.   | Exeter       |
| Kirkness, William John . . . . .                       | B.A.   | Queen's        | Camb.  | Exeter       |
| Ready, Thomas Martin . . . . .                         | B.C.L. | Catharine Hall | Camb.  | Bath & Wells |
| Ross-Lewin, George . . . . .                           | B.A.   | Catharine Hall | Camb.  | Exeter       |
| Smith, John . . . . .                                  | B.A.   | Trinity        | Camb.  | Exeter       |
| Stevens, Henry . . . . .                               | B.A.   | Oriel          | Oxf.   | Rochester    |
| Stephens, Richard . . . . .                            | B.A.   | Clare Hall     | Camb.  | Exeter       |

| <i>Name.</i>                      | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------|----------------|-----------------|--------------------|---------------------|
| Toogood, Jonathan James . . . . . | B.A.           | Balliol         | Oxf.               | Bath & Wells        |
| Wade, Charles James . . . . .     | B.A.           | Jesus           | Camb.              | Bath & Wells        |
| Whyte, Jas. Richard . . . . .     | B.A.           | Oriel           | Oxf.               | Exeter              |
| Willy, George . . . . .           | B.A.           | St. John's      | Camb.              | Bath & Wells        |
| Worthy, Charles . . . . .         | B.A.           | Queen's         | Oxf.               | Exeter              |

Deacons, 39.—Priests, 23.—Total, 62.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>           | <i>Appointment.</i>                                        |
|------------------------|------------------------------------------------------------|
| Johnson, C. F. . . . . | Domestic Chapl. to Viscount Exmouth.                       |
| Clemetson, D. . . . .  | Chaplain of the County Lunatic Asylum, at Forston, Dorset. |

## PREFERMENTS.

| <i>Name.</i>                 | <i>Preferment.</i>                                          | <i>County.</i> | <i>Diocese.</i>  | <i>Patron.</i>                                                          |
|------------------------------|-------------------------------------------------------------|----------------|------------------|-------------------------------------------------------------------------|
| Ashe, Edward . . . . .       | Driffield, V.                                               | Gloster        | Rev. Robert Ashe |                                                                         |
| Atkins, John . . . . .       | Gidleigh, R.                                                | Wilts          | Salisbury        | Rev. T. Whiphram                                                        |
| Barnard, C. J. . . . .       | { Bigby, R. and Risby, V.<br>with Roxby, V.<br>Apthorpe, C. | { Lincoln      | Lincoln          | R. C. Elwes, Esq.                                                       |
| Berkeley, Miles J. . . . .   | { and Newton Wood, C.                                       | { Northam.     | Lincoln          | { V. of Nassington<br>Preb. of Nassington<br>in Cath. Ch. of<br>Lincoln |
| Blakelock, Ralph . . . . .   | { Gimmingham, R.<br>with Trunch, R.                         | { Norfolk      | Norwich          | Cath. Hall. Camb.                                                       |
| Coventry, Hon. T. H. . . . . | Severnstoke, R.                                             | Worcester      | Worcester        | Earl of Coventry                                                        |
| Crosse, James . . . . .      | Lydeard, St. Lawrence, R.                                   | Somerset       | B. & W.          | Rev. Edward Crosse                                                      |
| Dukenfield, H. Robt. . . . . | Preb. in Cath. Ch. of Salisbury                             |                |                  | Bp. of Salisbury                                                        |
| Dundas, Hon. Chas. . . . .   | Ashby de la Zouch, V.                                       | Leicester      | Lincoln          | Marq. of Hastings.                                                      |
| Evans, Thomas . . . . .      | Northover, V.                                               | Somerset       | B. & W.          | J. H. Chichester, Esq.                                                  |
| Everard, E. Browne . . . . . | West Bilney, P.C.                                           | Norfolk        | Norwich          | John Dalton, Esq.                                                       |
| Grylls, Thomas . . . . .     | Preb. in Cath. Ch. of Exeter                                |                |                  | Bp. of Exeter                                                           |
| Harris, David . . . . .      | Callaven, C.                                                | Brecon         | St. David's      | V. of Devunnuck                                                         |
| Hooper, J. . . . .           | Maddington, P.C.                                            | Wilts          | Salisbury        | J. & J. Maton, Esqs.                                                    |
| Johnson, Frederick . . . . . | Hemington, V.                                               | Northam.       | Peterboro        | Lord Montague                                                           |
| Lee, James . . . . .         | Market Drayton, V.                                          | Salop          | L. & C.          | { Sir And. Corbet, Bt.<br>and Edwin Corbet,<br>Cresw. Pigot, Esqs.      |
| Lyne, C. P. . . . .          | West Thorney, R.                                            | Sussex         | Chichester       | P. Lyne, Esq.                                                           |
| Mills, Thomas . . . . .      | Northborough, R.                                            | Northam.       | Peterboro        | D. & C. of Peterboro'                                                   |
| Patteson, Thomas . . . . .   | Patney, R.                                                  | Wilts          | Salisbury        | Bp. of Winchester                                                       |
| Plucknett, Charles . . . . . | Holton, R.                                                  | Somerset       | B. & W.          | J. Gibbs, Esq.                                                          |
| Raby, — . . . . .            | Wetherby, C.                                                | W. York        | York             | R. of Spofforth                                                         |
| Richmond, H. S. . . . .      | { Bredon, V.<br>with Ratby, V.                              | { Bucks        | Lincoln          | Earl of Stamford                                                        |
| Roe, Thomas Turner . . . . . | Dunholme, V.                                                | Lincoln        | Lincoln          | Bp. of Lincoln                                                          |
| Roe, Thomas Turner . . . . . | Swerford, R.                                                | Oxford         | Oxford           | Magd. Coll. Oxf.                                                        |
| Smith, — . . . . .           | Donnington-on-Baine, R.                                     | Lincoln        | Lincoln          | Lord Monson                                                             |
| Swan, Francis . . . . .      | Bennington, R.                                              | Lincoln        | Lincoln          | { Visct. Goderich and<br>Lady                                           |
| Symons, Jelling . . . . .    | Radnage, R.                                                 | Bucks          | Lincoln          | Lord Chancellor                                                         |
| Twentyman, J. . . . .        | Thornes, C.                                                 | W. York        | York             | V. of Wakefield                                                         |
| Watson, — . . . . .          | Caistor, V.                                                 | Lincoln        | Lincoln          | { Preb. of Caistor in<br>Lincoln Cath.                                  |
| White, John . . . . .        | Tharlington, C.                                             | Kent           | Cant.            | Abp. of Canterbury                                                      |
| Williams, — D.D. . . . .     | Woodchester, R.                                             | Gloster        | Gloster          | { Hon. H. Moreton,<br>M.P.                                              |
| Williams, William . . . . .  | Winchest. St. Bartho. V.                                    | Hants          | Winchest.        | Lord Chancellor                                                         |
| Wood, Robert, D.D. . . . .   | Wysall, V.                                                  | Notts          | York             | Earl of Gosford                                                         |

## CLERGYMEN DECEASED.

| <i>Name.</i>            | <i>Preferment.</i>                                              | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                           |
|-------------------------|-----------------------------------------------------------------|----------------|-----------------|------------------------------------------|
| Benson, Martin. . . . . | { Joint Regist. of the Diocese of Gloucester<br>and Mertham, R. | Surry          | Cant.           | Bp. of Gloucester.<br>Abp. of Canterbury |

| Name.                 | Preferment.                                                     | County.   | Diocese.                    | Patron.                                       |
|-----------------------|-----------------------------------------------------------------|-----------|-----------------------------|-----------------------------------------------|
| Brasse, John, D.D.    | Stotfold, V.                                                    | Beds.     | Lincoln                     | Trin. Coll. Camb.                             |
| Carter, C. Jamineau.  | Great Henny, V.                                                 | Essex     | London                      | N. Barnardiston, Esq.                         |
| Dean, John, D.D.      | { Princip. of St. Mary Hall,<br>and Wold, R.                    | Oxford    |                             | Chanc. of University                          |
| Frome R. . . . .      | { Folke, R.<br>Goathill, R.<br>and Minterne, R.                 | Dorset    | { P. of D. {<br>of Salis. { | Rev. W. Chaffin, &<br>D. & C. of Salisbury    |
| Gibson, John George   | { Holybourne, C.<br>& Llanthewy Skirrid, R.                     | Somerset  | B. & W.                     | Earl Digby                                    |
| Griffin, Edward . .   | { Ipswich, St. Peter, C.<br>& ——— St. Stephen, R.               | Dorset    | Bristol                     | Mrs. Sturt, &c.                               |
| Gretton, George H.    | { Allensmore, V.<br>and Clehanger, V.                           | Hants     | Winchest. V. of Alton       | John Wilmot, Esq.                             |
| Hawker, Peter . . .   | Woodchester, R.                                                 | Monm.     | Llandaff                    |                                               |
| Isham, H. C. . . . .  | Shankton, R.                                                    | Norfolk   |                             | Rev. C. Fonnerau                              |
| Lawson, William . .   | { Masham, V.<br>with Kirkby Malzeard, V.                        | * Heref.  | { P. of D. {<br>of Here. {  | D. of Hereford                                |
| Layton, Thomas . .    | { Chigwell, V.<br>and Theydon, P. C.                            | Gloster   | Gloster                     | { Hon. H. Moreton,<br>M.P.                    |
| Lidiard, James. . . . | Devizes, R.                                                     | Leicester | Lincoln                     | Sir Just Isham, Bt.                           |
| Okell, George . . . . | Wilton, C.                                                      | N. York   | Chester                     | Trin. Coll. Camb.                             |
| Pawsey, J. Wilton . . | { Clowne, R.<br>and Leire, R.                                   | W. York   |                             | { Preb. of St. Pancras<br>in St. Paul's Cath. |
| Poole, John . . . . . | { Chiburn, R.<br>and Plumpton Wall, C.                          | Essex     | London                      | { R. W. H. Darc, Esq.                         |
| Reed, J. . . . .      | Rockliffe, C.                                                   | Wilts     | Salisbury                   | Lord Chancellor                               |
| Salter, John. . . . . | { Preb. in Cath. Ch. of Salisbury<br>and Stratton, St. Marg. V. | Chester   | Chester                     | Lord de Tabley                                |
| Toms, W. . . . .      | { Combmartin, R.<br>& South Moulton, P.C.                       | Derby     | L. & C.                     | Lord Chancellor                               |
|                       |                                                                 | Leicester | Lincoln                     | Countess de Grey                              |
|                       |                                                                 | Westm.    |                             |                                               |
|                       |                                                                 | Cumb.     | Carlisle                    | Bp. of Carlisle                               |
|                       |                                                                 | Cumb.     | Carlisle                    | D. & C. of Carlisle                           |
|                       |                                                                 |           |                             | Bp. of Salisbury                              |
|                       |                                                                 | Salisb.   |                             | Bp. of Salisbury nomi-<br>nates, & Merton     |
|                       |                                                                 |           |                             | Coll. Oxf. present                            |
|                       |                                                                 | Exeter    |                             | Rev. J. Toms                                  |
|                       |                                                                 |           |                             | D. & Cns. of Windsor                          |

# OXFORD.

**ELECTIONS.**  
IN Convocation the Proctors of the last year resigned their offices, and the new Proctors, having been previously elected by their respective colleges, were presented for admission to the Vice Chancellor.

*Senior Proctor.*—The Rev. Henry Allison Dodd, M.A. Fellow of Queen's Coll.

*Junior Proctor.*—The Rev. John Prideaux Lightfoot, M.A. Fellow of Exeter Coll.

The former was presented by the Rev. John Fox, D.D. Provost of Queen's Coll.; the latter by the Rev. John Collier Jones, D.D. Rector of Exeter Coll. After taking the oaths, and being admitted by the Vice Chancellor with the usual ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be the Pro-proctors for the ensuing year:—

Rev. Thomas Pearson, M.A. Fellow of Queen's Coll.; Rev. Septimus Bellas, M.A. Queen's Coll.; Rev. Ernest Hawkins, M.A. Fellow of Exeter Coll.; Rev. Edward Fanshawe Glanville, M.A. Fell. of Exeter Coll.

The Chancellor of the University has nominated the Rev. Renn Dickson Hampden, M.A. late Fellow of Oriel College, to be Principal of St. Mary Hall, in the room of the late Rev. Dr. Dean.

In Convocation it has been unanimously resolved to suspend the Bampton Lecture for two years, in consequence of the very heavy expense necessary for repairs on the estate appropriated to the payment of the Lecturer.

Charles Marriott, B.A. Scholar of Balliol Coll., and Frederic Rogers, B.A. of Oriel Coll. and a Craven Scholar, have been elected Fellows of Oriel Coll.

John Edward Giles, Commoner of Queen's College, has been elected to the first Lusbey Scholarship in Magdalen Hall.

## DEGREES CONFERRED.

### DOCTOR IN CIVIL LAW.

W. Andrew Rew, Fell. of St. John's Coll.

### DOCTOR IN MEDICINE.

Philip Lovell Phillips, Exeter Coll.

## BACHELOR IN DIVINITY.

Rev. Haynes Gibbs, Fell. of Lincoln Coll.

## BACHELORS IN MEDICINE (WITH LICENCE TO PRACTISE).

Richard Croft, Fell. of Exeter Coll.

William Travers Cox, Pembroke Coll.

## MASTERS OF ARTS.

W. Emanuel Page, Student of Christ Ch.

Alfred Fisher, St. Alban Hall.

Rev. T. Walmsley Teasdale, Lincoln Coll.

Rev. J. W. Sharp Powell, St. Edmund Hall.

Henry Sweeting, Queen's Coll.

Edward Lowndes, Magdalen Hall.

Rev. W. Turbitt, Scholar of Pemb. Coll.

Charles Page Eden, Fell. of Oriel Coll.

Henry William Wilberforce, Oriel Coll.

John Dorney Harding, Oriel Coll.

Rev. John Marriott, Oriel Coll.

James G. Headlam, Brasenose Coll.

T. Pearson, Mic. Scholar of Queen's Coll.

Rev. Henry Stevens, Oriel Coll.

## BACHELORS OF ARTS.

Charles Thornton, Ch. Ch. grand comp.

Lord Boscawen, Christ Church.

George William Lewis, Magdalen Hall.

George Hodson, Magdalen Hall.

W. Hutchinson, Bib. Clk. of All Souls' Coll.

## BACHELORS OF MUSIC.

W. Dawson Littledale, Brasenose Coll.

James Harris, Magdalen Hall.

## CAMBRIDGE.

## ELECTIONS.

Henry Thompson, M.A., Christopher Clarke, B.A., Charles Merivale, B.A., William Henry Hoare, B.A., and George Augustus Selwyn, B.A., have been elected Foundation Fellows of St. John's Coll.; and the Rev. H. E. Cobden, M.A. and the Rev. Solomon Smith, M.A., Platt Fellows of the same Society.

James Hildyard, B.A., of Christ Coll., has been elected a Foundation Fellow of that Society.

William Arrowsmith, of Trinity College, and George Henry Marsh, of St. John's College, have been elected Bell's Scholars.

The following gentlemen of Trin. Coll. have been elected Scholars of that Society:—

|              |             |              |
|--------------|-------------|--------------|
| Prior,       | Lushington, | Merivale,    |
| Donaldson,   | Hours,      | J. J. Smith, |
| Morton,      | Goulbourn,  | —            |
| F. Williams, | Harris,     | —            |
| A. Hulton,   | Rawle,      | Westm. Scho. |
| Birks,       | Grote,      | Cotton,      |
| Gooch,       | Le Mottee,  | Corrow.      |

## GRACES.

The following Graces have passed the Senate:

To allow "The British Association for the Advancement of Science," the use of the Senate-House and Public Schools during the week commencing the 24th of June next, at such times as they may not be wanted by the University; and to appoint the Vice Chancellor, the President of Queen's Coll., the Public Orator, Professor Sedgwick, Professor Henslow, Mr. Whewell, and Mr. Chevalier, a Syndicate, who shall take care that these buildings suffer no injury.

To fix the annual stipend of Mr. Glaisher, the Second Assistant at the Observatory appointed under the authority of a Grace dated March 18, 1829, at the sum of 70*l*.

To authorise the payment of 11*l*. 1*s*. 6*d*.

to Messrs. Troughton and Simms, of London, that sum being the excess of their bill for the Mural Circle, lately erected at the Observatory, above the estimate of 1,050*l*. presented to the Observatory Syndicate on July 5, 1820.

To allow the Professor of Botany the sum of 16*l*. 8*s*. for the purchase of a collection of North American Plants, containing 280 species from St. Louis, 280 from New Orleans, and 210 from Alabama.

To allow Mr. Crool, the Hebrew Teacher, 30*l*. out of the University chest, in addition to his annual salary.

To allow John Bowtell, the Library Keeper, an addition to his salary of 20*l*. in consequence of the additional labour arising from the great increase of books, and the necessity of entering them in the catalogue, for which the usual library hours are insufficient; which increase of salary is recommended to the Senate by the Syndics of the library, and agreed to at a special meeting, held March 4, 1833.

A Grace also passed the Senate allowing Mr. Dunn, of Burwell, ten per cent from his rent for the year ending Michaelmas, 1831.

In consequence of an informality in the Report of the Syndics appointed "to consider of what standing Candidates for the degree of B.A. ought to be before they are allowed to be examined for that degree," &c. the recommendations were withdrawn. The Syndics have since issued another Report, recommending to the Senate—

1. That no Certificate of Approval for the degree of B.A., delivered by the Examiners to the Registrary, be valid, unless it shall appear that, at the date of such certificate, the person obtaining it had entered upon his eleventh term at least, he having previously kept nine terms, exclusive of the term in which he was admitted.

2. That, in the case of a person so approved in his eleventh term, such certificate shall not continue in force, unless it shall appear, when such person applies for his admission *ad respondendum questionem*, that he has kept the said eleventh term.

*The Syndics further recommend,*

That in the Lent term of any year, no person be admitted *ad respondendum questionem* on or before Ash-Wednesday, who shall not have been publicly examined at the usual time of examination in the month of January of that year; except those, who, in consequence of ill-health, may, by the permission of the Proctors and Examiners, have absented themselves from such Examination.

That these regulations shall not apply to those persons whose names shall appear in the list of honours at the examination in January, 1834.

The Syndics appointed by a grace dated Feb. 4, 1833, "To consider what alterations should be made in the nature and directions of the Iron Fence of the Senate-house Yard, and to report their opinion before the end of that term," have reported as follows:—

That after the best consideration they can give the subject, they cannot form any decided opinion what alterations should be made, but considering the state of the funds of the University, and the uncertainty of its future plans concerning the disposal of the ground contiguous to the Senate-house, it appears to your Syndics advisable to make no greater change at present in the Senate-house Yard, than the improvement of the street absolutely requires. They recommend therefore, that the corner extending from the front gate of the Senate-house Yard (the gate nearest King's College), to the termination of the new iron railing in front of King's College, be thrown into the street (the University reserving the right to that ground), substituting for the present fences a curved iron fence.

That the Vice-Chancellor and Syndics be authorized to procure an estimate of the expense of making the alterations above recommended, and do carry them into effect as soon as possible.

A grace has passed the Senate, to carry into effect the alterations recommended in the above report.

#### DEGREES CONFERRED.

##### HONORARY MASTERS OF ARTS.

Joseline W. Percy, St. John's Coll.

Frederick de Grey, St. John's Coll.

##### BACHELORS IN DIVINITY.

William Hutchinson, Emmanuel Coll.

Rev. John Augustus Barron, Queen's Coll.  
Rev. Charles Wharton, Queen's Coll.

##### MASTERS OF ARTS.

T. Borrow Burcham, Fell. of Trinity Coll.

Joseph Mann, Fell. of Trinity Coll.

T. Henry Steel, Fell. of Trinity Coll.

T. Wilkinson, Fell. of Trinity Coll.

John Langton, Trinity Coll.

John Mitchell-Kemble, Trinity Coll.

Rev. F. Chas. Crick, St. John's Coll.

C. Cardale Babington, St. John's Coll.

Comyns Tucker, Fell. of St. Peter's Coll.

W. Hardman Molineux, Fell. of Clare Hall.

E. Steventon, Fell. of Corpus Christi Coll.

Joseph Pullen, Corpus Christi Coll.

W. Dixon Rangeley, Fell. of Queen's Coll.

Rev. Frederick Hose, Queen's Coll.

Henry Kuliff, Fell. of Catharine Hall.

Mordaunt Barnard, Christ's Coll.

Rev. G. Urquhart, Fell. of Magdalene Coll.

Rev. William Whall, Emmanuel Coll.

Rev. C. James Barnard, Emmanuel Coll.

Frederick Watkins, Emmanuel Coll.

Roger Buxton, Emmanuel Coll.

Rev. J. W. L. Heavyside, Fell. of Sidney Coll.

Rev. Adam Fitch, Christ's Coll.

Rev. Charles Chapman, Corp. Christi Coll.

Charles T. Whitley, Fell. of St. John's Coll.

Charles Hensley, Catharine Hall.

##### BACHELOR IN CIVIL LAW.

Gregory Rhodes, Trinity Hall (comp.)

##### BACHELORS OF ARTS.

Robert Haines, Trinity Coll.

William Potchett, St. John's Coll.

Isaac Spooner, Caius Coll.

Thomas Drake Young, Queen's Coll.

W. John Lunddale, Catharine Hall.

John Dawson, Jesus Coll.

John Thomas Kitson, Magdalene Coll.

Wm. Bond Clements, Trin. Coll. (Comp.)

George Elliott Clarke, Trinity Coll.

William Hughes, Trinity Coll.

William Palin, Trinity Coll.

Edward Batchelor, Trinity Coll.

Charles Onslow, Trinity Coll.

William Samuel Bucknill, Trinity Coll.

John Kinnersley Smythies, Trinity Coll.

Lewis Gregory, Trinity Coll.

William Hughes, St. John's Coll.

Henry Ralph Francis, St. John's Coll.

Charles Cookson, St. John's Coll.

John Watson Skelton, St. Peter's Coll.

John Leach, Pembroke Coll.

Thomas Kyrwood Bowyear, Caius Coll.

Henry George Hopkins, Caius Coll.

Sam. Faulkner Montgomery, Corp. Chr. Coll.

William Jas. Irwin, Queen's Coll. (Comp.)

David Pugh, Catharine Hall.

Alexander Bath Power, Catharine Hall

Joseph Mitton, Jesus Coll.



## PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, March 25, the Rev. Professor Sedgwick, the President, being in the chair. Various presents to the Society were announced; among which was a drawing of the volcanic island *Julie* (Graham's island) which appeared in the Mediterranean in 1831, by M. Constant Prevost, who visited this island by direction of the Academy of Sciences of Paris. A memoir was read by the Rev. J. Power, of Trinity Hall, on the effect of wind on the barometer. Dr. Clark exhibited a drawing of a very remarkable case in the human subject, in which the internal mammary artery arose from a part of the axillary artery, immediately on the outside of the anterior scalene muscle, and then held a tortuous course above the edge of the first rib to its usual destination. After the meeting, Professor Henslow gave an account, illustrated by diagrams, of a method of classifying and designating colours, with an especial reference to their use in describing objects of natural history. It was observed that all *bright* colours are *binary* combinations, and may be produced by a mixture of three *primary* colours, pure red, yellow, and blue, in various proportions; and that other colours which are *dull* may be produced by the combination of these *bright primary* or *binary* colours with a *small* portion of grey, by means of which they become what is termed in the Latin nomenclature of natural history, *sordidi*; or again, by the mixture with a larger portion of grey, in which case they are termed *sordidissimi*. This view of the subject agrees in substance with that of Mirbel, with some modifications of the classification. It possesses great advantages over the arrangement and nomenclature of colours proposed by Werner, which has since been very generally adopted by the German mineralogists, and embodied in a book of colours published by Mr. Symes. Werner's method consisted in adopting 79 *arbitrary* colours, and giving a name to each; but the one now suggested gives a *chromatometer* in which each of 132 colours has a place determined by its relation to the approxi-

mate colours, and necessarily includes all possible colours, or gives them a place between two contiguous colours of the chromatometer.

A meeting of the Philosophical Society was held on Monday evening, April 22; the Rev. Professor Sedgwick, the president, being in the chair. Among the presents announced to the Society, were various objects of Natural History from China, given by Mr. Vachell. A communication from Professor Miller was read, containing an account of some experiments made by him in conjunction with Professor Daniell, of King's College, London. Sir David Brewster announced, at the last meeting of the British Association, the discovery of a series of fixed lines in the spectrum formed by light that had been transmitted through nitrous acid gas. Professors Miller and Daniell obtained a similar result when the light of a gas lamp was passed through a jar filled with vapours of bromine, iodine, and enchlorine. The vapours of chlorine and indigo were not found to produce such lines. After the meeting, Mr. Whewell explained some of the difficulties which had attended his researches concerning cotidal lines.

The following summary of the Members of the University, is extracted from the *Cambridge Calendar* of the present year:—

|                         | Membs of Sen | Membs on Bd. |
|-------------------------|--------------|--------------|
| Trinity Coll. ....      | 764          | 1641         |
| St. John's Coll. ....   | 517          | 1086         |
| Queen's Coll. ....      | 98           | 369          |
| Caius Coll. ....        | 108          | 213          |
| Christ's Coll. ....     | 80           | 222          |
| St. Peter's Coll. ....  | 88           | 203          |
| Emmanuel Coll. ....     | 103          | 209          |
| Catharine Hall ....     | 55           | 187          |
| Corpus Christi Coll. .. | 69           | 180          |
| Jesus Coll. ....        | 76           | 174          |
| Clare Hall . ....       | 72           | 159          |
| Magdalene Coll. ....    | 60           | 154          |
| Trinity Hall ....       | 33           | 122          |
| Pembroke Coll. ....     | 47           | 113          |
| King's Coll. ....       | 67           | 111          |
| Sidney Coll. ....       | 46           | 99           |
| Downing Coll. ....      | 28           | 54           |
| Commorantes in Villâ    | 8            | 8            |
|                         | 2319         | 5344         |

## NOTICES TO CORRESPONDENTS.

We shall feel indebted to our readers if they will forward to us for publication any "Opinions" which they may have taken upon points of Ecclesiastical Law as yet undecided. We beg our friends at Stamford to accept our thanks. A Correspondent asks whether a clause could not be inserted in Sir A. Agnew's Bill, providing, "that where fairs and markets fall on *Ascension Day*, the day before be substituted. We have not space to admit the letter of "Fraternus," but the union of principle and purpose which he advocates we highly approve. Had "T. U." applied to us earlier, we should have been happy in publishing the Discourse he desires. If Socinian "Harriet" is not already mad, she soon will be.

THE  
CHRISTIAN REMEMBRANCER.

JUNE, 1833.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Plea for Convocation. In a Letter to His Grace the Archbishop of Canterbury. By PHILO-SYNODUS.* London: Rivingtons. Pp. 43.
2. *Reasons against a Re-distribution of Church Property; addressed to the Friends and Foes of the Church of England.* London: Roake and Varty. Oxford: Parker. Cambridge: Deighton's. Pp. 41.
3. *Cui Bono? A Letter to the Right Hon. E. G. Stanley. By HENRY COTTON, I.L.D. Archdeacon of Cashel.* Dublin: Milliken and Son; Tins; Curry and Co. London: Roake and Varty. Pp. 94.
4. *A Letter to the Lord Bishop of London, on the Subject of Church Reform. By the Rev. G. R. GLEIG, M.A.* London: James Fraser. Pp. 64.
5. *The Book of Reform; being Reflections, Suggestions, and Plans, on the various Important Questions which are about to be decided in the New Parliament. Humbly submitted to the Consideration of Honest Men of all Parties. By WENTWORTH HOLWORTHY.* London: Effingham Wilson. Pp. 147.
6. *The Curate's Plea; or, some Considerations respecting the Present Condition of the Curates of the Church of England. By L.L.B.* London: Roake and Varty. Pp. 19.
7. *Ecclesiastical Reform. A Vindication of the Church of England and the Clergy thereof. By JOSEPH SPARROW, a Layman of the Church of England.* London: Printed for the Author. Pp. 52.
8. *Plain Words addressed to Members of the Church of England. By ONE OF THEMSELVES.* London: Rivingtons. Pp. 22.
9. *A Letter, on the Impediments of Existing Interests in the Way of Church Reform. Addressed to the Lord Bishop of London. By a LAYMAN OF THE CHURCH OF ENGLAND.* London: Simpkin and Marshall. Pp. 14.

10. *The Benefits of the National Church of England. A Sermon, preached on the Occasion of his Majesty's Letter, for a Collection on the Behalf of the National Incorporated Society for Educating the Poor in the Principles of the Established Church, at the Parish Church of Pilton, near Barnstaple, Devonshire, on Sunday Morning, December the 30th, 1832. By the Rev. JAMES MILES, S. C. L. Chaplain to the Right Honourable the Earl of Kingston, and Curate of St. Merryn, Cornwall.* London: Rivingtons; Seeley and Son. Pp. viii. 21.
11. *Church Reform. A Country Clergyman's Humble and Earnest Appeal to the Hearts and Understandings of the Lords and Commons, in Parliament assembled.* London: Roake and Varty. Oxford Parker. Cambridge: Deightons. Pp. 46.
12. *Suggestions relating to the Professional Education of the Clergy, in furtherance of the Proposal advocated by Professor Pusey and others, with the view of preserving and, at the same time, improving our Cathedral Institutions, so as to make them also Colleges of Theological Learning. By a LATE FELLOW OF BALLIOL COLLEGE, OXFORD.* London: Roake and Varty. Oxford: Parker. Cambridge: Deightons. Pp. 31.

Our table, almost without a figure, groans beneath pamphlets on Church Reform. On the general subject we have nothing to add to our remarks in our number for March, except that daily observation confirms our opinion that the Convocation must be given, and given immediately, if our Church, as an establishment, is to stand. That the Church Establishment, without the Convocation, must, sooner or later, expire of mere exhaustion of vital energy, is, to us, a truth morally demonstrable from the tendency of things, and confirmed by every precedent of history. If our view be true, (and the reasons of it we have too frequently detailed to require repetition,) the sooner the Convocation resumes its rights, under any circumstances, the better. And, be it remembered, they *are* rights. For although it is the unquestionable prerogative of the crown to prorogue or to dissolve Convocation, it is a prerogative which has no greater influence over Convocations than over Parliaments: and if it be admitted that Parliament has a constitutional right to be summoned for the despatch of state business, and that no king could constitutionally exercise his prerogative to close the houses of Parliament indefinitely, it will follow that the Constitution is equally violated by an indefinite suspension of the functions of Convocation. For two reasons, we would not charge his present Majesty with the political criminality of an act so essentially unconstitutional. We respect, as a maxim most safe and indisputable, the theory that the King can do no official wrong: and, even if it were

otherwise, indulgence would be due to a Prince who had the precedent of nearly a century, and the examples of a father and a brother sincerely attached to the Established Church, and yet not convoking her Clergy. But it never can be wholesome for any party that rights, not only undisputed, but publicly recognized, should be withheld by authority, in the very moment, too, of recognition.\* It is an evil example, and cannot, on all accounts, be too soon abandoned. But if a return to the just rights of Convocation be *at any time* expedient, the pressing dangers and open menaces with which the Church is now assaulted leave no room to doubt the importance, the vital necessity of an immediate return to a privilege, the exercise of which is the inalienable right of every Church, as of every other public body. One evil effect of the abeyance of Convocation has been, that, in the failure of proper representatives of the Church, the true rulers of the Church have been most injuriously and unconstitutionally supposed to be his Majesty's Ministers of State. The Church with complacency beheld her interests confided to a Pitt or a Liverpool; and to a Parliament in which Dissenters could only sit by especial sufferance, she willingly entrusted questions which, scarcely with *ordinary* justice, and wholly without *constitutional*, could be discussed without the legitimate expression of her opinion in Convocation. But she was not justified in assuming that matters would always stand thus, and, even had they thus stood, the absence of her Convocation must have proved her temporal ruin. The Repeals of the Disabling Statutes, both as regards Romanists and other Dissenters, were events to be expected, although not at the time and in the manner in which they occurred. The avowal of a ministerial leader in the House of Commons that Church Property is at the command of Parliament was not, indeed, so easy to be anticipated. And the warmest opponents of a Convocation, we apprehend, will readily concede to us that, had that body existed in its due and lawful power, no minister of the Crown could have dared to breathe the sentiment. When the Church tamely resigned herself to the deprivation of her rights, in a generous confidence in present friends, she forgot that practical wisdom which looks to contingencies and results, and, like the grasshopper in the fable, delighted with the sunshine, neglected to provide her store for the winter.

We have said that it is not our present purpose to retrace at length our former reasoning on the general head. We prefer drawing our arguments from the fresh field of passing events, which are concentrating, every day, and from every point, their combined

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\* The Convocation meets by the king's writ, and is prorogued by his authority, which prorogation is a clear recognition of their right, and that, if the prorogation did not take place, they would be invested with full powers of ecclesiastical legislation.

testimony on the truth of our position. Let any impartial Churchman coolly observe the bearings of political events, and, we apprehend, whatever his former prejudice against the Convocation, he will be staggered now.

I. The first circumstance of recent occurrence which we shall allege as confirmatory of our opinion is one which may seem, at first, to prejudice our argument: *the tame and pusillanimous tone of the address of Convocation on their meeting.* We need not say we deeply regret the necessity of thus characterizing a document of such venerable claims; but, when we recollect that this address appeared after it had been declared in the [so called] King's speech that a *distribution* of Church Property was intended by the Ministry, without any mention of the opinion of Convocation;—and that the address only noticed this to say that the Convocation would be ready to assist the King in his plans of Reform (which they *could* not do, as now *unconstituted*, if they would) we can have but one opinion. We are well aware of the objection to be drawn from this circumstance: that, if the Convocation were restored, it is evident it would only give a sanction, instead of an opposition, to the encroachments of the crown or the mob. But we have no idea of making *the present* Convocation the arbiter of our Ecclesiastical destiny. The present impotence of Convocation precludes all interest on the part of its constituents in the individual proctor whom they return; and accordingly he is often returned by half-a-dozen Clergymen. But let it be once understood that the Convocation is again to guard the interests, and represent the opinions, of the Clergy, not a Clergyman would be absent from the poll. And if the opinions of the Clergy could, as they then would, be collected in Convocation, would an address like that which the Convocation *has* sent to his Majesty, be sanctioned? We apprehend not, if the addresses *actually* signed by the Clergy, are any guide to their opinions. Would the dioceses of London, of Gloucester, of Bath and Wells, have approved any thing of the kind? Their language has been tolerably decisive. They have spoken not only as loyal subjects, but as free citizens, and above all, as CHRISTIAN MINISTERS, as *trustees for principles and truths which they DARE NOT COMPROMISE.*

II. The Church is now wholly without representation, unless we may dignify by that name the slender support which the bench of Bishops can at any time afford her; a support diminishing with the vacancy of every See, which, if filled at all, is always filled with an individual ready to follow ministers to the *ultima Thule* of spoliation. A majority of her open enemies already exult in the House of Commons; a majority of that house has already abandoned that great position of the British Constitution held by every jurist, that *Christianity is part and parcel of the law of the land*; and by allowing the very

question of the admissibility of Jews to the legislature to be debated, has already decided that the constitutional maxim alluded to is to have no weight against "Turks and Infidels" also. For once allow the deniers of the Saviour to make our laws, and it would be prudery to stickle at the disciples of Mahomet or Brahma.—But, what is remarkable in the present *liberal* constitution of the lower house, a Clergyman of the Established Church is *the only Minister of religion inadmissible*. There is no clause in the Popish Disabilities' Bill which excludes a priest of the Romish Church; no dissenting minister is excluded; and a person of this description was permitted not only to insult the Clergy in that house where they could not answer for themselves, but to disgust the house itself, untowardly as it is constituted for the Church, with his vulgar common-places and buffooneries. We are naturally led to inquire the origin of this, since, although the admission of dissenting teachers to Parliament is a production of these superabundantly enlightened times, the exclusion of the Clergy is not. And here we find that Clergymen were not permitted to sit in the House of Commons *because they taxed their own body in Convocation*. But the privileges of Convocation being virtually abrogated, the rights of the Clergy elsewhere were not restored. We have no wish to see Clergymen in the House of Commons; but simple equity requires that teachers of all other denominations should not be allowed to exercise influence where those of the Establishment have *none*: or the only party of this description excluded should, AT LEAST, possess what all other denominations do—the power of deliberating on their own affairs. We can scarcely expect to see the Clergy restored to the privilege of taxing themselves; and if we could, history says that the privilege was an expensive one; although we must say we think it was well worth the expense. Had the Clergy any influence in the *supplies*, they would scarcely have been treated as at present. But surely we expect nothing unreasonable when we require that an educated community like the Clergy shall not be *exclusively* taxed by a body in which they are *exclusively* nonrepresented; (for, be it remembered, the Commons have the right of *taxation*;) and when we ask that the property and privileges of the Church shall not be invaded without a consultation of their accredited guardians. Parliament would not DARE to alienate or confiscate the funds of the smallest almshouse without consultation of the trustees;—and why should the whole funds of the Irish Church (an integral portion, be it never forgotten, of our own) undergo a total revolution, and the voice of the Church be *refused* on the subject? If ministers think their proceedings will bear light and discussion, let them have a pride in submitting them to the scrutiny of a Convocation.

III. The assembly of Convocation and the publication of its debates

would be the only measure by which public and popular answers might be given to the monstrous absurdities on church affairs talked night after night in the House of Commons, and, we regret to say, unrefuted. Mr. Faithfull states that the Church glories in her title of "national," and therefore ought not to take offence at being told that her property is the property of the nation. Perhaps this was not answered because Mr. Faithfull and his speech were not thought of sufficient consequence; but surely so dangerous a sophism ought not to have travelled the round of every beer-house in the land, without its antidote: and that, not only on account of the Church, but of every other interest: for if nationality implies liability to legislative spoliation, the national funds might be forthwith seized, and the national creditor coolly told his claim was only a claim to be ruined. Mr. Grant (a man eminent for his *profession* of Christianity) says, according to the papers, that the Jewish morality is *as strict, or even more so*, than that of the Gospel! If any occurrence could *now* excite the sentiment of surprise, we should wonder why Mr. Grant has not become a proselyte; but we should be much more astonished that not even one member reminded the honourable gentleman of what, no doubt, he had read in his childhood, the Sermon on the Mount. Mr. Macaulay, a gentleman, forsooth, of scholarship, whose reading, no doubt, is very extensive and even profound, yet whose affectation of learning is yet greater, tells us that the Jews were highly civilized, and had their statesmen, sages, poets, generals, when Greece was yet in the womb of barbarism; and although this position, were it true, would scarcely have any bearing on the question of a Jew's admission to the legislature of the United Kingdom in the nineteenth century of the Christian era, yet it is amusing to see a people thus exalted for temporary purposes whose undoubted superiority, *in one respect*, to other nations was the direct work of an avowed and visible providence; whose great men of all descriptions, were openly raised up by the Spirit of God; ~~but~~ whose general population rushed with avidity to the grossest impurities and follies of the heathen, and while the Greeks were struggling into light, wilfully and obstinately abandoned themselves, in the full blaze of divine truth, to the deepest midnight of ignorance and folly. All these things are said and unopposed, and, in consequence, that large class of persons who have no reading but the infidel and radical prints, begin to think Judaism must be better than Christianity, when so many learned, honourable, and right honourable gentlemen can say so much about it; and that, after all, the great ~~murder~~ of which the Jews take the guilt by not disavowing it, and which has drawn upon that infatuated people the judgments they suffer before our eyes, was not so *very* criminal! Mr. Shiel coolly tells the House of Commons that they have already a precedent for the alienation of Church property, in the act which sanc-

tions the transfer of certain estates from the bishopric and cathedral to the university of Durham ! and the assertion is unopposed, although it goes the length of making the caution with which the constitution fences property the destruction of that which it exists to protect ! The revenues of corporations cannot be alienated, even *by* their possessors, *without* an Act of Parliament ; *therefore*,—an Act of Parliament can alienate them *without the possessors' consent* ! All this pernicious folly is talked in the House of Commons, and repeated by the sages of the beer-shop in every corner of the kingdom, and by some philosophers of the breakfast table too. But in a Convocation these things *must* be exposed ; or, more probably, were there a Convocation to expose them, they would never be uttered. Once more. Sir Robert Peel denied that the Irish Church Spoliation Bill was any violation of the coronation oath ;—consistently enough ; for the charge of advising the Sovereign to violate the coronation oath is a delicate point with Sir Robert Peel :—but if an oath to maintain Bishops and churches in their rights can be kept by annihilating or pillaging the former, and giving up the latter to uncontrolled plunder, then does the Irish Church Spoliation Bill agree with the coronation oath. That a Convocation would have no difficulty about stating this somewhat broadly, we doubt not ; and it cannot be too generally known to all who have vested rights or property to lose, whether the Church count them among her friends or enemies.

IV. Propositions are now entertained in the House of Commons, which would formerly have been in the highest degree disorderly. Such was the speech of Mr. Faithfull, to which we have already alluded, and which would not have been listened to five years ago. Mr. Shiel, in open and avowed contempt of his oath, for which he has, of course, a dispensation from Rome, has actually moved that the Bishops be ejected from the Upper House, and that Papists be admissible to all offices in the Universities ! Against all these iniquitous proceedings the Clergy have not even the opportunity of a remonstrance, much less of an opposition. And this their cowardly enemies well know, and fail not to improve their advantage. Let us be informed what other force is to be opposed to this formidable array, except a Convocation. Nor is the Church of England alone concerned : the being of Protestantism itself, in these dominions, is at stake. Eight years ago Mr. Dominick Browne publicly declared that the Irish Papists would never be satisfied till the Sovereign of the United Kingdom entered into a concordat with the Pope to establish Popery in Ireland. And, we apprehend, if Popery were the established denomination in Ireland, with its Bishops of course, in the House of Lords, with the English Church debilitated and depressed, and with the large body of Jesuits and influential Papists in Lancashire, Somersetshire, Staffordshire, and other places, England would largely partake, both morally and physically, of the plague. But



were it not so, we are bound, by every political, religious, and human sympathy, to our brethren of the reformed faith in Ireland. Yet how these tremendous consequences can be, humanly speaking, averted, except by the adoption of those constitutional means which were given by elder wisdom for our protection, we see not, and would thank the opponents of Convocation to discover.

To say that abuses, not sanctioned, however, by the Clergy, have crept into the external administration of church affairs, is not, under her peculiar circumstances, to reproach the Church. A few spots of rust on a Damascus blade which has never been cleaned for a century, do not argue that it is of worse temper than a Birmingham knife which shews no rust, but is scoured every day. Had the Convocation never been superseded, our Church would, in all probability, have made the closest approach to perfection of any human institution. When we apply this term to our Church, of course we speak of her as an establishment, and not as a church; for in the latter point of view she is "an house not made with hands." But if church accommodation, the education of the Clergy, pluralities, tithes, residence, be, as they unquestionably are, matters of high importance, (and concerning them, whether rightly or otherwise, much stir has lately been made,) where are these things to be settled? If not in a Convocation, it must be in Parliament, where the very precedent would be fatal to the interests of the Church; and where the feeling would outrun the precedent.

The pamphlets specified in the title of this article we have not room fully to criticise. Most of them are excellent, and all of them have either illustrated or confirmed our former views upon this subject. The "Plea for Convocation" says quite enough for its point, but we have, we think, made out a still stronger case in the foregoing pages. The "Reasons against a Re-distribution" are excellent, and as powerful weapons as "reasons" can ever be against "bludgeons and brickbats." Archdeacon Cotton's pamphlet is exceedingly valuable, both for facts and arguments. Of Mr. Gleig's letter we shall only say that it detracts nothing from his reputation as a steady and intelligent churchman. Mr. Holworthy is a studiously quaint writer, and while defending national churches, and advocating Convocations, informs us that Mr. Beverley, has told the truth, (!) only, somewhat disgustingly. Of Mr. Sparrow we have spoken before, and our readers will not find his new edition the worse for the additional matter. All the rest are excellent; except that we may remark of "the Curate's Plea" that all such pleas were better withheld till the only court where they can be effectively pleaded is granted. Were the writer of this known, he must be acquitted of all prejudices against the interests of this portion of the Clergy; yet he is convinced that no occurrence would the enemies of the Church more joyfully behold, no result have they

been more diligently labouring to compass, than a *jealousy on the part of the curates against the beneficed Clergy*. Such a feeling would be most unjust, ungenerous, impolitic, and *unchristian*; and it would afford the infidel a triumph which now scarcely enters his most sanguine calculations. In the "Suggestions relating to the Professional Education of the Clergy," much that is valuable may be found; but the impracticability of all it contains, with any safety and effect, apart from the concurrence of the Convocation, renders it unnecessary to discuss it at present. All that the Church wants is fair play, and combined energies; and these she may have, if her *CLERGY* and *LAITY* do their duty. Let them not say, "the Convocation will not be granted, and it is hopeless to expect it." It will, *if they do their duty*. Let them petition the king, loyally but firmly. Let them trust their strength, and they will find it. *Possunt, quia posse videntur*. The learning, piety, and intelligence of a kingdom will not speak in vain.

As an appendage to this article, we would remind our clerical friends to abstain from mentioning the House of Commons in petitions to the Lords against the Spoliation Bill. In consequence of this informality, several petitions have been rejected.

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ART. II.—*On the Adaptation of External Nature to the Physical Condition of Man, principally with Reference to the Supply of his Wants, and the Exercise of his Intellectual Faculties.* By JOHN KIDD, M.D. F.R.S. *Regius Professor of Medicine in the University of Oxford*. 8vo. Pp. xvi. 375. London: Pickering.

FROM the cursory glance which we had been enabled to cast over the Treatise before us, we were led to express a favourable opinion respecting its general merits, at the close of our review of Mr. Whewell's excellent work; and a closer examination has not shewn that opinion to be materially incorrect. There is an inconvenience, however, attending the "division of labour," in the disposition of the Earl of Bridgewater's bequest, which affects the relative, if not the intrinsic, value of Professor Kidd's volume; and will extend, in a greater or less degree, to those of his colleagues. The subject of the atmosphere, and light, and heat, which have been treated by Mr. Whewell, are repeated by Dr. Kidd; and we are constrained to say, in a manner which will not bear comparison with the lucid and elegant exposition of his associate in labour. We have also a long discussion on the human hand, translated chiefly from Galen, in which the Doctor has knowingly anticipated Sir Charles Bell; and the extension of his subject, so as to

include the intellectual powers of man, is an invasion of the province of Dr. Chalmers. Setting aside these coincidences of argument, to which the nature of the work will render all the treatises liable; and excepting some scientific mistatements of comparatively minor importance, into which the author has been hastily betrayed,—this second production of the series will take its stand among its fellows.

Having instituted a popular investigation into the physical character of man, both with respect to the points in which he partakes of the nature of other species, and those in which he is elevated above them, the Professor points out the adaptation of the external world to his natural wants, as connected with the operation of the atmosphere, and the mineral, vegetable, and animal kingdoms. In relation to the first, it is beautiful to observe in what a variety of ways it produces a multiplicity of beneficial effects: serving, at the same time, as the reservoir of that mass of water from whence clouds of rain, and, consequently, springs and rivers, are derived; preventing, by its pressure on their surface, that unlimited evaporation, which would eventually produce their entire exhaustion; contributing, by its agitation, to the prevention and removal of local impurities, injurious to the health of man; facilitating the commercial intercourse of distant nations; and, while in the act of expiration, it forms the human voice, removing from the system that noxious principle, the retention of which would be incompatible with life.

Though the mineral kingdom does not directly contribute to the support of life, yet, in the form of natural soils, it sustains the growth of vegetables, in which the nutriment of animal life depends; and supplies those various earthy and metallic substances, which are essential to the arts, the comforts, and necessities of civilized society. Again; there is not a vegetable which, either as a source of food, or in its application to the arts, to medicine, and a variety of domestic purposes, which does not act an important part in the economy of nature; while the geographical distribution of animals, as well as the various uses to which they are applied, indicates an harmony between the physical wants of man, and the various forms of matter which surround him. We have purposely abstained from any previous extract, with a view to the transcription, almost entire, of the chapter on "the camel," which is given in illustration of this part of the subject:—

Of all animals, the camel perhaps is most exactly adapted both to those peculiar regions of the earth in which it is principally, if not exclusively, found; and to those purposes for which it is usually employed by man: to whose wants indeed it is so completely accommodated, and apparently so incapable of existing without his superintendence, that while on the one hand we find the camel described in the earliest records of history, and in every subsequent period, as in a state of subjugation to man, and employed for precisely the same purposes as at the present day; on the other hand, it does not appear that the species has ever existed in a wild or independent state.

With scarcely any natural means of defence, and nearly useless in the scheme of creation, (as far as we can judge,) unless as the slave of man, it forms a remarkable parallel to the sheep, the ox, and other of the ruminating species; which are also rarely, if ever, found, but under the protection of man, and to that protection alone are indebted, indeed, for their existence as a distinct species. Let us compare then the form, and structure, and moral qualities of the camel, with the local character of the regions in which it is principally found; and with the nature of the services exacted of it by man.

The sandy deserts of Arabia are the classical country of the camel; but it is also extensively employed in various other parts of Asia, and in the north of Africa: and the constant communication that exists between the tribes which border on the intervening sea of sand, could only be maintained by an animal possessing such qualities as characterize the camel—"the ship of the desert," as it has emphatically been called. Laden with the various kinds of merchandise which are the object of commerce in that region of the world, and of which a part often passes from the most easterly countries of Asia to the extreme limits of western Europe, and from thence even across the Atlantic to America, this extraordinary animal pursues its steady course over burning sands during many successive weeks. And not only is it satisfied with the scanty herbage which it gathers by the way; but often passes many days without meeting with a single spring of water in which to slake its thirst.

In explanation of its fitness as a beast of burden, for such desert tracts of sand, its feet and its stomach are the points in its structure which are principally calculated to arrest our attention: and its feet are not less remarkably accommodated to the road over which it travels, than is the structure of its stomach to the drought of the region through which that road passes. The foot of the camel, in fact, is so formed that the animal would be incapable of travelling, with any ease or steadiness, over either a rough or a stony surface; and equally incapable is it of travelling for any long continuance over moist ground, in consequence of the inflammation produced in its limbs from the effect of moisture. It is observed, by Cuvier, that these circumstances in its physical history, and not the incapability of bearing a colder temperature, account for the fact, that, while the sheep, the ox, the dog, the horse, and some other species, have accompanied the migrations of man, from his aboriginal seat in central Asia to every habitable part of the globe, the camel still adheres to the desert.

And now observe how its interior structure meets the difficulty of a region, where water is rarely found. As in the case of all other animals which ruminate or chew the cud, the stomach of the camel consists of several compartments; of which one is divided into numerous distinct cells, capable of collectively containing such a quantity of water, as is sufficient for the ordinary consumption of the animal during many days. And, as opportunities occur, the camel instinctively replenishes this reservoir; and is thus enabled to sustain a degree of external drought, which would be destructive to all other animals but such as have a similar structure: nor is any other animal of the old world known to possess this peculiar structure. But if we pass to the inhabited regions of the Andes in the new world, we there meet with several species of animals, as the lama, the vigogna, and the alpaca, which, though much smaller than the camel, correspond generally in their anatomy with that animal, and particularly with reference to the structure of the stomach: they resemble also the camel in docility; and, to complete the parallel, they were employed by the aboriginal inhabitants in the new world for the same purposes as the camel in the old.

Of the two species of camel, the Bactrian and Arabian, the latter is that with the history of which we are best acquainted; and though there is reason to believe, that, whatever is said of the qualities of the one might with truth be affirmed of the other also, on the present occasion whatever is said is referable to the Arabian species.\* The camel, then, not only consumes less food than the horse, but can sustain more fatigue. A large camel is capable of carrying from seven to twelve hundred weight, and travelling with that weight on its back, at the rate of above ten

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\* The Bactrian species, which has two bosses on its back, is more peculiar to Tartary and northern Asia. The Arabian, which has only one boss, is not confined to the country from which it is named, but is the same species with that which prevails in northern Africa. As in the case of all domesticated animals the varieties of these two species are numerous: and it is a variety of the Arabian species, of a small height, to which the ancients gave the name of *dromedary*, from its employment as a *courier*: but in the magnificent work of St. Hilaire and Cuvier, (*Hist. Nat. des Mammifères*), the term *dromedary* is adopted, in a specific sense, for all the varieties of the Arabian camel.

leagues in each day. The small courier camel, carrying no weight, will travel thirty leagues in each day, provided the ground be dry and level. Individuals of each variety will subsist for eight or ten successive days on dry thorny plants; but after this period require more nutritious food, which is usually supplied in the form of dates and various artificial preparations: though, if not so supplied, the camel will patiently continue its course, till nearly the whole of the fat, of which the boss on its back consists, is absorbed; whereby that protuberance becomes, as it were, obliterated.

The camel is equally patient of thirst as of hunger: and this happens, no doubt, in consequence of the supply of fluid which it is capable of obtaining from the peculiar reservoir contained in its stomach. It possesses moreover a power and delicacy in the sense of smell, (to that sense at least such a power is most naturally referable,) by which, after having thirsted for seven or eight days, it perceives the existence of water at a very considerable distance: and it manifests this power by running directly to the point where the water exists. It is obvious that this faculty is exerted as much to the benefit of their drivers, and the whole suite of the caravan, as of the camels themselves.

Such are some of the leading advantages derived to man from the physical structure and powers of this animal: nor are those advantages of slight moment which are derived from its docile and patient disposition. It is no slight advantage for instance, considering the great height of the animal, which usually exceeds six or seven feet, that the camel is easily taught to bend down its body on its limbs, in order to be laden: and, indeed, if the weight to be placed on its back be previously so distributed, as to be balanced on an intervening yoke of a convenient form, it will spontaneously direct its neck under the yoke, and afterwards transfer the weight to its back.—Pp. 249—255.

But it would be found, upon pursuing the history of the camel, that, while under the point of view which has been just considered, this animal contributes more largely to the advantages of mankind than any other species of the ruminating order, it scarcely is inferior to any one of those species with respect to other advantages on account of which they are principally valuable. Thus the Arab obtains from the camel not only milk and cheese and butter, but he ordinarily also eats its flesh, and fabricates its hair into clothing of various kinds. The very refuse indeed of the digested food of the animal is the principal fuel of the desert; and from the smoke of this fuel is obtained the well-known substance called *sal ammoniac*, which is very extensively employed in the arts; and of which indeed, formerly, the greater part met with in commerce was obtained from this source alone, as may be implied from its very name.\*—Pp. 257, 258.

From these premises the conclusion is obvious. We were somewhat startled, however, at the Professor's declaration, in his preface, that the immediate object of his Treatise is "to unfold a train of facts, not to maintain an argument," or "to attempt formally to convince the reader of the existence and omnipotence of the Deity, or of his beneficence and wisdom." There is something strange, too, in the fact, that, "although it was intended by the munificent individual who originally preferred the general subject of this and the accompanying treatises, that such a conviction, if not already existing, may be produced by its perusal," still "the author addresses himself *exclusively* to those who are believers" both in natural and revealed religion. After wading therefore through a somewhat dry discussion, mainly composed of translations from Aristotle and Lucretius, in reference to the adaptation of nature to the intellectual faculties of man, we were not a little pleased with the following passage, with which the work concludes:—

\* Ammon, an ancient name of that part of the African desert situate to the west of Egypt, supplied formerly much of the *sal ammoniac* of commerce.

This then is the sum of the whole argument. The Creator has so adapted the external world to the moral as well as the physical condition of man, and those two conditions act so constantly and reciprocally on each other, that in a comprehensive view of the relation between the external world and man, we cannot easily lose sight of that most important connexion. And, if we extend our views to a future life, we are taught that the moral state, which has been induced by our prevailing animal or intellectual habits in this life, will be continued and perpetuated eternally in the next—"that in the place where the tree falleth, there it shall be"—that "it is appointed unto men once to die; but after this, the judgment."

Have we then, to refer first to our animal wants and desires, have we indulged without restraint in the pleasures of sense; shrinking from every breath of heaven, unless previously tempered with luxurious warmth, and impregnated with the perfumes of the east? Have we weakened our intellectual faculties, and brutalized our moral feelings, by habitual inebriation; abusing that gift of Heaven, which was intended as a restoration of exhausted nature? Instead of simply satisfying the calls of hunger by plain and moderate diet, have we provoked and pampered the appetite by all the luxuries which the animal and vegetable kingdoms can supply, till at length all appetite has been destroyed; pain and disease have been induced; the human form and feature have been lost under a mass of loathsomeness and corruption; and death, long wished for, yet dreaded, has arrived at last? we shall awake hereafter in another world, but in unaltered misery; without the hope of any second offer of release from the impurity and everlasting punishment of sin.

Or, to refer to the intellectual part of our nature, in contemplating for instance the stary firmament, and in calculating the unerring motions of the heavenly bodies, have we been content to characterize the certainty and regularity of those motions as the result of necessity, or of the laws of an undefined agent called *Nature*? And in thus failing to acknowledge explicitly the Author of those laws, though not indeed formally denying his existence, have we, like the nations of old, worshipped the creature, rather than the Creator; and bowed down our knee, as it were, to the host of heaven?—we may in that case hereafter suffer the penalty of our intellectual pride, in a mode severely just. The mind, which in this life failed to exercise its highest functions by adoring the Deity in the contemplation of his works, may be forbidden to extend the exercise of those functions in the next; and, while it looks back with unutterable torment to the forfeited pleasures of its former state, may be condemned, with torment infinitely increased, to expiate eternally through new fields of knowledge, without the capability of even putting the sickle to the boundless harvest which they present.

But if, happily, we have pursued a wiser course; if, with Newton, we have delighted to deduce from the contemplation of the mechanism of the heavenly bodies the power of Him who made them, and who alone sustains and directs their motions; we may, and with faculties infinitely expanded, cultivate with him the same pure pleasures, which even on earth abstracted his desires from earthly wants; and, enraptured with the harmonious movements of those endless systems, which neither our present organs can see, nor our present faculties apprehend, we may continue to be constantly acquiring new knowledge, constantly absorbed in new wonder and adoration of that Power, from whom, both in this world, and in that which is to come, all knowledge, and every other good and perfect gift are alone derived.—Pp. 312—315.

Here we bring our remarks to a close. While we cannot congratulate Professor Kidd on the production of a perfect work, more especially as compared with the scientific accuracy, and the judicious applications of Mr. Whewell, we repeat the commendation to which, as a popular treatise, it is indisputably entitled. The extracts which we have made will fully bear us out in the justice of the verdict; and a careful revision will render a second edition less obnoxious to those strictures which a severity of criticism would probably call forth.

## LITERARY REPORT.

*The Life of Archbishop Cranmer.* By CHARLES WEBB LE BAS, M.A. *Professor in the East India College, Herts, and late Fellow of Trinity College, Cambridge.* Vol. I. (*Theological Library: No. IV.*) London: Rivingtons. 1833. Small 8vo. 2Pp. xii. 350.

HAD we not lately recorded the principal events of Cranmer's life in our review of the biographical work of Mr. Todd, we should have given ampler space upon the present occasion to the more compendious, but scarcely less important, memoir before us. It is the object of the latter to compress within narrower limits, the substance of more voluminous compilations; and to furnish the general reader with a comprehensive history of the reformer. The documents given at large by Todd, however acceptable to the divine, have little to recommend them to ordinary inquirers; but they have afforded authentic materials for a narrative of no common interest in the hands of Mr. Le Bas. The present volume commences with an introductory chapter, connecting the times of Wickliffe, whose life, by the same author, forms the first of the series to which this also belongs, with those of Cranmer; and brings down the account of the Archbishop to the part which he took in the affair of Joan Bocher in 1540. It is interspersed throughout with candid and faithful portraits, both of his friends and enemies, together with a view of the state of ecclesiastical affairs during the reign of Henry VIII. Another volume will complete the work; and in the interim of its appearance, the author anticipates the advantage of consulting the whole of the writings of Cranmer; a complete collection of which, comprising those which have hitherto remained in MSS. is in forward preparation at the Clarendon press.

Since the above was written, "The Remains of Thomas Cranmer, D.D., Archbishop of Canterbury," have appeared in four volumes; and the manner in which they have been edited by the Rev. H. Jenkins, M.A., Fellow of Oriel College, does infinite credit to his own talents and acquirements, and to the zeal and liberality of the University, under whose auspices they are given to the world. We may take an opportunity of introducing them more particularly to the notice of our readers.

*The Renegade; and other Poems.* By the Rev. B. T. H. COLE, A.M., *Rector of Warbleton, Sussex.* London: Longman, & Co. 1833. 12mo. Pp. 173.

THE merits of this "Renegade" are of no ordinary caste; and, as it does not precisely accord with the objects of our miscellany to analyze works of merely general interest, we are happy in finding among the shorter pieces at the end of the volume, one or two specimens of the author's poetical talent, which we can more readily transfer to our pages. These will direct attention to the principal poem; and, we should think, ensure its perusal by every votary of the Muses.

## ON HEARING MUSIC.

That strain recall'd some happier hour  
To faint and fleeting memory lo't,  
While wrapp'd by Music's hidden power,  
My fancy wander'd tempest-toss'd.  
And can it be, that scenes of bliss  
In worlds and systems long gone by,  
Dinner than shadows, visit this,  
To hint the soul's eternity?

When adoration swells the choir,  
Borne on the organ's solemn sound,  
To heaven my trembling thoughts aspire,  
Visions of glory gathering round;  
When beauty moves to notes of joy,  
And Pleasure's pageant courts the eye,  
What deepening glooms my mind employ,  
Oppressing Man's mortality.

These feet Affliction's path have trod;  
This heart from prime is sorrow's prey,  
Bow'd to that sharp and chastening rod  
The nightiest feel, the good obey.  
Yet, would I change this wayward heart  
For toys by wealth and grandeur given?  
The sternest moods some charm impart;  
Religion soars through clouds to Heaven.

Whate'er I was, whate'er to be,  
A few short years the doubt must end;  
Then may I, dress'd in mercy, see  
Thy face, my best, my firmest Friend.  
Recks not, till then, if thickest gloom  
Inwrap, or sunbeams round me shine;  
Be pleasure, Lord, the worldling's doom!  
Thy chastenings, King of kings, be  
mine!" Pp. 160—162.

## ON DEATH.

Awake! arise! on Seraph's wing  
My struggling soul, ascend;  
And seek, where loud hosannas ring,  
Thy last and only friend.  
Can this be Death, whose icy chains  
My torpid members bind?  
Whose poison creeps through all my veins,  
Yet leaves no sting behind?

Can this be Death, whose terrors bring  
Such wounds to earthly pride?  
That Death, my soul, has lost his sting,  
Since He, the sinless, died.

Hell's portals open on my sight,  
Whose yawning gulphs below  
Sink deep to realms of endless night,  
Resounding endless woe.

Wash'd in the stream of blood divine,  
Of Him who died to save,  
Thy panoply, my soul, shall shine  
Triumphant o'er the grave.

Awake! arise! on Seraph's wing  
O'er Death and Hell ascend;  
And seek, where loud hosannas ring,  
Thy last Almighty Friend."

Pp. 163, 164.

A perusal of the whole work will convince the reader that great care, sound judgment, and no common genius, have been employed in its execution.

*The Israelites asking a King. A Sermon preached in the Temple Church, on Sunday, November 18th, 1832.*

By CHRISTOPHER BENSON, M.A.  
*Master of the Temple.* London:  
Baldwin and Cradock. 1832. 8vo.  
Pp. 32.

It may be thought somewhat late in the day to notice this admirable sermon; but the sensation which it excited at the period of its delivery,—and the only wonder is, that that sensation was of a mixed character,—was sufficient to awaken the public attention; and now that it has subsided, we are desirous that those, who may not yet have seen it, may lose no time in benefiting by the counsel which it affords. After tracing the anger of God against the Israelites for asking a king, (Hosea xiii. 10, 11.) to the *motives* which dictated their request, the circumstances under which it was made, and the manner in which they persisted in the demand, Mr. Benson proceeds to draw a striking parallel between their conduct and the temper in which that great constitutional change, which has lately been effected in our own country, was brought about. Though we feel assured that the Discourse itself will be yet more extensively known than it is at present,—and its circulation has been considerable,—we cannot forbear from transcribing the following just, and powerful, and weighty observations. Their importance would justify even a longer extract.

"I ask, then, you, and I ask myself, what have been the imaginations of our inmost souls, what the feelings we in-

dulged, what the purpose we had in view, and what the course we have individually and collectively followed, upon that momentous question, which has agitated to its very centre the framework of our civil society. I look to myself, and confess with shame and contrition, and with a sentiment of deep humiliation before the Majesty on high, that I viewed the bearings and features of the measure of Parliamentary Reform too much through the dark glass of worldly wisdom, and too little in the bright mirror of the divine revelations. I searched out not so much what might be consistent with God's will and purpose, as what were man's wishes and opinions. Prayer and supplication to God, to direct and prosper our consultations to the advancement of His glory, the good of His church, and the temporal and spiritual honour and welfare of our Sovereign and his dominions—prayer and supplication to God, that all things might be ordered and settled upon the best and surest foundations, and that peace and happiness, truth and justice, religion and piety might be established among us for all generations—this was not the spirit in which I entered upon the consideration of the subject. Neither was it with these—the holy arms—that almost any one seemed to enter into the contest in which the opposing parties in the state and country engaged. . . . . A clamour for change, violence in demanding it, discontent with what existed, revilings of all that had hitherto guided, controlled, and characterized that compound body the state, seditious utterances in tumultuary meetings, threats against those who dared to oppose the popular voice, and deeds of the hands in some melancholy instances, corresponding to these words of the tongue,—such is a not unfaithful picture of what was found amongst too many of the adherents of one of the parties into which our country was divided. In the other there was too frequently exhibited an obstinate reluctance to admit even the idea of a change, a resistance to all reformers as a class, and to all reform, as a watchword or pretence for robbery, and a determined defence, not only of all that was evidently good, but of much also that was doubtful, and even of some things also that were apparently indefensible in the present constitution of civil society. These were the tempers in which men met to contend, rather than deliberate upon the alterations which were pro-



posed. That such tempers were holy—that they could be well-pleasing in the sight of God—that they were likely to bring down the blessing of His wisdom to guide our counsels, or even to place us in such a frame of mind as to make the best use of our own, who will venture to maintain? Yet we had time to turn to better feelings, and a call from Heaven to embrace them. The final settlement of the great matter in hand was delayed, and a special and an awful visitation of Providence fell upon our land, in the form of a fearful and strange disease. It fell lightly that it might not overpower our reason, and so prevent the progress of those salutary reflections upon our past and present conduct, which might rouse us for the future to penitence and a simple dependance upon God; yet it fell with enough of terror to teach us the necessity of being transformed by the renewing of our minds. That it fell uselessly—that it wrought no good upon the hearts of our people, we cannot, with any degree of fairness, assert, when we call to mind the manifold demonstrations of piety and humiliation which, in the day of our appointed fast and solemn assembly, were displayed. But upon the great subject of public controversy the visitation shed but few softening or sanctifying rays. A bitterness of spirit still marked its progress, and an inordinate love of innovation in many, a firm and almost unyielding resistance to all change in others, were still found to pervade the leaders or the partizans. It pleased the Lord; for with Him and upon Him rests the issue of all that, either in piety or presumption, we require, and without His permission, we can do nothing, whether it be evil or good—it pleased the Lord, I say, to give us leave to end our strivings, and to grant the triumph of our demand for constitutional reform. Whether it be in favour or in displeasure that He has fulfilled our wishes, and whether the fulfilment of our wishes will be for good or for evil to our land, it were both precipitate and presumptuous to affirm. . . . Grant to the most fervent admirer of our accomplished reform the fullest concession of its excellence; admit it to be, what none of its warmest advocates have yet been found fond enough to proclaim it—a perfect form of legislature; still it cannot of itself secure the blessings of good government, of peace, of happiness, or of holiness. . . . Yet

amidst all this uncertainty there is no difficulty in perceiving the line of conduct which is most likely to lead to a prosperous issue. It requires no inspiration, we need call up no Samuel from the grave to say to you in his words:—Behold the constitution ye have chosen. Yet though, perchance, ye may have done much wickedness by the motives and the manner in which ye have chosen it, still “turn not aside from following the Lord, but serve the Lord with all your heart, for the Lord will not forsake his people for his great name’s sake, because it hath pleased the Lord to make you his people. But if ye shall still do wickedly, ye shall be consumed both you and your” \* reform. . . . Neglected opportunities, despised mercies, forgetfulness to spread or to adorn the religion we profess, clamour, wrath, tumults, seditious, strifes, heresies, envyings, murders, burnings, oppressions, robbery, tyranny in the many or in the few, profaning God’s Sabbaths, violating his laws, scorning his Providence,—if these or any other of the manifold works of the flesh be found in us and abound, a sorer judgment, a heavier punishment, than that which now follows the Jews, cannot possibly be too much for us to expect, for it cannot be more than we shall deserve.”—Pp. 22--29.

*The Christian’s Manual, or the Bible its own Interpreter: to which is added, a brief Account of the several Books and Writers of the Old and New Testament, with Remarks upon the Apocrypha. Compiled from the best Authorities. London. Smith, Elder, & Co. 1833. 12mo. Pp. ix. 311.*

THE plan of this little work is good, and its purpose useful. It is a kind of dictionary of Christian doctrines and duties, of virtues enjoined, and vices forbidden, arranged in alphabetical order, and explained, enforced, or denounced in the words of Scripture itself. It is intended for the “instruction and guidance of believers, more especially of those who are young and unlearned;” and we agree with the compiler that it is “no uncharitable office to classify the doctrinal, the admonitory, the historical, the prophetic, and the poetical passages of the Sacred Writings for the instruction of those who either possess not the adequate ability, ‘by reason of their tender age,’ for a due discrimination;

\* 1 Sam. xii. 20, 22, 25.

or who for other reasons, require to be allured to the 'holding fast of that which is good,' by all the inducements which can facilitate their adherence." The account of the books of Scripture, appended to the Manual, is concise and convenient.

*The Book of the Psalms of David, in English Blank Verse. By the Rev. GEORGE MUSGRAVE, A.M., B.N.C., Oron.* London. Rivingtons. 1833. 8vo. Pp. xxxv. 506.

To translate the Psalms, either in prose or verse, will ever be considered a work of high import: a *magna molis opus*, which should not be rashly undertaken without the necessary qualifications for the task. Without a formal investigation of Mr. Musgrave's pretensions to these qualifications, we subjoin, as a specimen, his version of the 49th Psalm, and leave it to our readers to estimate the advantage which Sacred Literature has gained by this addition to its treasures. For ourselves we are perfectly content with those already in our possession.

#### PSALM XLIX.

HEAR Nations, hear! Ye who the countless realms

Of peopled earth inhabit,—rich and poor,  
Yon timely summons heed! With one accord

Arise, ye mingling tribes of lowly grade  
Or high ennobled station—rise, imbibe  
The utterance of my mouth, whose ev'ry word

Shall speak of wisdom—listen and receive

The wary counsels of my pondering heart;  
Truths ever welcome to my heedful ear,  
And on my harp in mystic lesson taught.

WHEREFORE in sorrow's evil day should fear

This bosom daunt—though foul designing vice

My throne encompass and would fain subvert?

Behold! of all that wealth-abounding race,  
Whose riches are their pride—whose valued store

Is their sole trust and single hope—not one

With ev'ry aid of mortal means empowered

His fellow-man's existence can redeem  
Or give to God his ransom; that from fate  
Exempt, and death's corrupting gloom,  
His soul through endless ages may endure.  
For far beyond all wealth or costliest worth

Transcendent is the price of mortal life—  
And conscious man the vain endeavour shuns:

His eyes behold the wisest of this world  
One common doom partaking with the sons

Of ignorance, vice, and folly; each in turn

Alike expires; and to an alien's claim  
His treasur'd good surrenders; though the thought

The fond and secret hope of ev'ry heart  
Life's earthly dwellings fain would call its own,

And rest therein for ever; thus are lands  
Entitled with their frail possessor's name—  
Though Man, by whatsoever honours grac'd,

Holds here no lasting station—Man, whose form

Must, like the beasts that perish, droop  
and die!

Still is this folly his adopted course—  
Still are its sayings of his heirs approv'd!  
Full many a throng, alas! like destin'd sheep,

Must in the grave succumb—the food of death:

But in a day-spring which is yet to dawn,  
The just triumphant shall above them soar,  
While, in its lone sepulchral dwelling laid,  
Each moulder'd form is crumbling to decay.

GOD will receive me; by its God redeem'd  
My soul the tomb's dominion shall defy.  
FEAR not, though gold thy fellow-man enrich.

What! though the vaunted splendour of his home

More glorious shine—he in his hour of death,

Bears not those treasures hence; the pride of pomp

Is gone! No glory waits him in the grave;

Though life for wealth alone was priz'd and blest.

WHAT flatter'ing voices will thy ways commend,

Luxurious man! what numbers add their praise

Thy pamper'd state beholding! But thy doom

Is with the race of thy fore-fathers blent,  
And go thou must to them whose shrouded eyes,

To darkness doom'd shall never more see light.

With honours deck'd, but of perceptive mind

Or reasoning left,—Oh! what is mortal man?

Like brutes existing, like the brutes to die.

## A SERMON ADDRESSED TO A FRIENDLY SOCIETY.

PROV. xxx. 8, 9.

*Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*

THE first twenty-nine chapters of the Book of Proverbs set forth in order a vast number of "the Proverbs" or wise sayings "of Solomon, the Son of David, king of Israel." (Prov. i. 1.) In the two last chapters of that book are recorded the sayings of two other persons. The thirtieth chapter contains "the words of Agur, the son of Jadek" (ver. 1.); the thirty-first "the words of king Lemuel" (ver. 1.). The passage which I have selected for our present consideration occurs in the former of the two, and, consequently, its words are the words of Agur, the son of Jadek. Who this Agur was, when and where he lived, and in what rank of life he moved, we have no knowledge whatever. Upon these points the Scriptures are altogether silent. As, however, his words had been, on sufficient authority, preserved in the book of life, and have been joined with those of the inspired Solomon, we may rest assured that he was, like him, governed by the unerring Spirit of God when he gave utterance to those words; and, whether he was a Jew or a Gentile, a king or a peasant, are questions of very trifling importance, provided that he was, as in the sayings which he has left us we have ample proof that he was, a man of superior wisdom and intelligence, as well as of genuine and sincere piety.

The passage which I have taken from amongst those sayings for my text, contains, you will observe, a prayer; and a very beautiful prayer, I think, we must pronounce it to be; whilst the sentiments it expresses, on a little consideration we shall, I doubt not, be disposed to regard as most suitable to us as Christians, and especially suited to be awakened in our minds on the present occasion. May the blessing of God be with us whilst we consider them!

What then is the language of the prayer of Agur? "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

1. In the first place you may notice that Agur prays *against* two things. He prays that these two things, poverty and riches, may *not* be given to him. His words are, "Give me neither poverty nor riches." These two, therefore, it is evident he regarded as evils." Now the first part of this petition contains a request in which mankind in general will always be willing to join. There are few things about which men are more anxious, or for which they will be more ready to pray, than that they may be preserved from poverty. When we consider how much the poor and distressed have too often to endure, how many and great difficulties they have to struggle against, what miseries arising from hunger, cold, and sickness, frequently assail them, we

shall at once pronounce poverty to be an evil of no inconsiderable magnitude, and be, naturally, well inclined to unite with the wise Agur in uttering his request, "Give me not poverty."

But shall we follow him with as little hesitation in the other part of his petition? For, let us observe, that he prays as fervently and decidedly against riches as he does against poverty; against having riches given him, as seriously as against having poverty fall to his lot; against being made rich, as well as against being made poor. Surely there is something extraordinary in this! Is it possible that he could view *that* as an *evil* which the great majority of mankind covet earnestly as one of the greatest of goods? Could he really look upon the possession of riches as a thing to be feared rather than desired? Could he be in earnest when he prayed not to be gifted with riches? In answering these questions we must remember that these his words are written in the Bible. They are, consequently, stamped with nothing less than divine authority, and to be considered, not merely as the word of man, but as indeed the word of God. Whatever, therefore, this wise man said, he meant; from his words God Almighty means us to learn. We must then take his words in their plain and natural sense, when we read that he said, "Give me not riches." But we shall better understand his meaning here, when we have examined the other parts of my text.

2. In the next place, then, he goes on to pray *for* something; "Feed me," says he, "with food convenient for me." Now we are all aware that there exists all over the world different stations and grades in society. Travel where we will, we shall find amongst all people who dwell upon the earth, some high, and some low, as well as some rich, and others poor. And, on inquiry, we shall learn that such has ever been the case from the earliest times of the world. The more we examine the ancient Scriptures of the Old Testament, and the more we study those histories of past ages which have come down to us, the more satisfied shall we be that there has *always* been such a difference in rank and degree amongst mankind. Indeed, so universally has this prevailed, that we can hardly fail to consider it as arising from the will and decree of the great Disposer of all things. It seems also that some certain mode of living has been acknowledged to be more peculiarly suited to each class and gradation in society. This, indeed, I think, is, by general consent, admitted to be the case. And it is to this state of things that the wise Agur appears to allude in my text, when, after praying against poverty and riches, he desires to be furnished with food convenient for him. His wish, his inclination, and his prayer is, that he may, by the providence of his divine Creator, be supplied with just that portion of wealth and earthly possessions, with those conveniences, necessities, and comforts, which were suited to the station of life in which he was placed, whatever that station might have been. Such, at least, seems to me to be his meaning, when he prays, "Feed me with food convenient for me."

3. But he also adds the reasons for his prayer. He tells us why he offered these petitions to the throne of grace. And, first, he tells us why he prays against riches. The reason he gives for not desiring the gift of riches is this; "Lest," says he, "I be full, and deny thee, and

say, who is the Lord?" Here, then, our difficulty is removed. Here that which seemed so extraordinary, at first sight, is fully explained. It was the danger with which he considered riches to be beset, that made him fearful of having them conferred upon him. And is this only an imaginary danger? a danger which is of no weight or importance? Are riches and prosperity really free from those temptations which presented themselves to the mind of Agur? We must be very ignorant, both of Scripture, and even of one of the most common affairs in life, if we know not the vast power which wealth and prosperity have in seducing men from the love and service of God, especially when these things have come suddenly into their possession. Let us call to mind the warning delivered by Moses to the children of Israel before they took their portions in the promised land, after their wanderings and trials in the wilderness; "Beware," says he, "that thou forget not the Lord thy God; in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God." (Dent. viii. 11—14.) Let us remember our Lord's own words; "How hard is it for them that are rich, and that trust in riches, to enter into the kingdom of God!" (Mark x. 24.) And, lastly, let us reflect on what we see every day, how many, in all ranks of society, are tempted, by worldly prosperity, to forget the Lord who made them, and to deny the Saviour who redeemed their souls; and more particularly when, from having been before poor and in want, their affairs have, in a little space of time, become flourishing and affluent. *Then* we shall more readily enter into the meaning of the wise Agur. *Then* we shall be more disposed to admire his words, and to join in his prayer, "Give me not riches, lest I be full, and deny God, and say, Who is the Lord?"

But he also gives his reason for praying against poverty. And in that also there is something peculiar. His words are, "Give me not poverty, lest I be poor, and steal, and take the name of my God in vain." The motive here governing his feelings is evidently very different from that by which the generality of men are influenced on this subject. The cause which makes man fear and dislike poverty is, that it usually brings with it miseries of the deepest kind. That Agur was well acquainted with those miseries and sufferings, we cannot of course doubt. Yet he makes no mention of them whatever, when he expresses his desire to be preserved from poverty. No. He places the ground of his petition on a very different foundation. He knew that poverty, as well as riches, had its dangers and temptations, which were peculiar to itself. He knew that there was danger to the poor, lest they should be tempted so far to forget that God Almighty rules over all things, and over all persons, the poor as well as the rich, as to steal to supply their wants, or the wants of those around them, and then, perhaps, when charged with their crime, after having taken that which did not belong to them, to add falsehood to theft in order to screen themselves from punishment, calling God to witness to their innocence, when they were guilty, and

thus "taking the holy name of their God in vain."\* The poor then, as well as the rich, have their temptations to which they are each, in their several conditions, peculiarly exposed. These temptations are strong and powerful, and, consequently, the danger of each is extremely great. The danger to the rich is, that their riches will tempt them in the pride of their heart to deny the dominion of God, and to rebel against his holy will. The danger to the poor is, that they will be tempted by their poverty to forget God, their best Friend, and break his commandments, by taking that which does not belong to them. And it was because he knew the nature and danger of these temptations, that Agur prayed to God that he would preserve him from the extremes either of poverty or riches, and that he would supply him with food convenient for him; or, in other words, with such a portion of the necessaries and comforts of life as his wisdom might judge to be suitable and sufficient for his condition and circumstances in the world.†

Such is the prayer of Agur. Its meaning, its beauty, and its excellence, must now, I think, be evident to us all. And does it not place its author in a very striking and eminent point of view? There can be no doubt that it does. For not only does it prove him to have felt that all things were ever under the disposal of the Lord God Almighty, but also that he knew the value and importance of addressing his prayers to that great and holy Being, who, though unseen, was not unknown. But this is not all. It proves also that he was decidedly under the powerful influence of divine and spiritual grace, since his petitions are such as could not naturally have sprung from the heart of fallen and sinful man. It proves, in fact, that he was a man of deep and serious piety, a man of the soundest religious principles; and especially that his religion had taught him in whatsoever state he was therewith to be content.

Now let us ask ourselves, my brethren, whether there was not much in the character of Agur which ought to be found in all our characters? Ought not that flame of holy devotion which burned so brightly in his breast to be lighted up in the heart of every true believer of the Bible? Ought there not to exist in every faithful servant of the living God just the same anxious fear lest he should, by any means, be tempted to offend, as is to be marked in this wise and pious man? Ought not that same spirit of divine contentment, which is so evident in him, to

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\* "Take the name of my God in vain;"—that is, have recourse to perjury or false swearing to clear myself from the charge of theft.—*Dr. Wells.* It will also further explain this expression, to mention, that the danger of perjury, on committing a theft, was greater amongst the Jews than with us; by reason of a custom or law which they had, to put an oath to those who were suspected of theft, and who were thus to clear themselves.—*Dr. Jortin.*

† We must not consider Agur as here praying absolutely against riches, or absolutely against poverty; for poverty and riches are of themselves things indifferent, and the blessing of God may go with them both: but it is a prayer of choice, or a comparative prayer; as if he had said, Give me, O God, if it be thy will, the middle between both, and feed me with food convenient for me. For although all the three conditions be so far indifferent that a man may be good, and ought to be contented and resigned, in any of them, yet, if it were matter of choice, the middle is the easiest and most desirable.—*Dr. Jortin.*

live and grow in every one who professes to take the word of God for his guide? To each of these questions, if we would speak the truth, we must answer, Yes. The temper and tone of his mind was just what ought to be the temper and tone of every one's mind who has the Lord for his God.

And here I must observe what far more powerful motives we all have to acquire that temper and tone of mind than he could possibly have possessed. Supposing him to have been of the house of Israel, in some points he was indeed our equal; but, in most things, our advantages, as Christians, are far—far beyond his. To him, as well as to us, there was the same God and Father of all, whom we are all bound to love, to reverence, and to obey. To him, as well as to us, it was known that his kingdom ruleth over all, and that he directeth all things in heaven and in earth, both making rich and making poor, both raising up and casting down, and giving food to all flesh. To him was known, as it is to us, the value of prayer as a communication between God and man, the force of temptation, and something of the danger of sin. But to these points of doctrine and belief, the gospel, which we possess, and he did not, has added many—many more; whilst, at the same time, it has given even to those which he had, a more decided and striking character. The merciful nature of God, and his care and superintendence over the children of men, are both placed in a more prominent point of view, by his having sent his Son into the world to die that we might live. We are encouraged to prayer, by knowing that “we have an advocate with the Father, even Jesus Christ the righteous, who died for our sins, and now ever liveth to make intercession for us.” Did Agur earnestly desire never to forsake or deny that Almighty Being whom he served? And have not we, to whom life and immortality have been brought to light by the Gospel, far more reason to desire this for ourselves, knowing, as we do know, that an eternity of bliss is prepared for all those who continue faithful unto death? Did he fear to sin against God, and have not we more cause to tremble lest we should do so, when we remember that all those who die in their sins will be consigned to misery and ruin eternal? Brethren, we know that these things are so. And let us bear in mind, that if great prosperity or great adversity were states of danger and temptation *then*, they are no less so *now*. Poverty and riches are yet the same in their nature and in their consequences; and fallen, corrupt, and feeble man, is still fallen, corrupt, and feeble, as much as he ever was. Let us fix these points deeply in our minds, and let us never forget, that, if we fall being tempted by either of these means, we do so after sufficient warning of our danger; and, therefore, we shall have none to blame for our ruin but ourselves.

What, then, my brethren, are the impressions which these considerations ought to have on our hearts? Ought they not to induce us to desire that the same feelings and sentiments should be awakened in us as have been described as existing in the pious Agur? And how then should we proceed in acquiring them? We must begin at the beginning. We must learn rightly to estimate the true riches which grow not old, and we shall then readily give their proper value to those which decay and perish. We must seek to become poor and humble

in spirit, and then we shall desire only, on safe and scriptural grounds, to fear poverty in worldly goods. We must first feel that godliness is great gain, and then, like the apostle St. Paul, we shall be disposed to consider that it is only so when contentment is joined with it. (1 Tim. vi. 9.) In short, if we begin by setting our heart and affections on things above, our wishes and desires on the treasures which are in heaven, our hopes on the life which is to come, then the things which are in the earth, the treasures of this world, and all the goods or evils of this life, will quietly find only their proper place in our hearts and desires. In whatsoever state of life then we may be, whether rich or poor, whether high or low, let this be our most anxious wish, our most constant unwearying aim, that our eyes, our minds, our very souls may be fixed on the eternal joys and glories of the kingdom of heaven, and, consequently, that our first thoughts and fondest affections may be set on that inward peace of mind, that spiritual holiness and practical righteousness by which alone we can be fitted to enter into those joys; and then let us seek for those worldly possessions, those earthly advantages, those necessities and comforts of this life, in their due proportion, which the gospel has promised shall then be added unto us. (Matt. vi. 31.)

But as this should be the course and object of our desires, so likewise ought those desires to be expressed in a similar manner in our prayers. The character of our prayers will generally be a sign to us of the state of our hearts. If our affections are chiefly set on the things of this world, our prayers, if we really pray at all, will be chiefly concerned about worldly advantage and prosperity. If, on the contrary, our affections are decidedly set on things above, heaven, and meetness for heaven, will as surely occupy the first and chief of our petitions to the throne of grace. Lastly; good things will not indeed be forgotten, but they will be sought for only in their proper place, and in their just degree. Here, in fact, "out of the abundance of the heart the mouth will speak." And to refer more immediately to that part of the subject now before us, knowing the temptations to which riches and poverty in the extreme enslave mankind, as the wise Agur prayed, "Give me neither poverty nor riches: feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain:" so shall we, in the words of our divine Master, which he would have us use day by day, learn to remember those temptations and dangers in particular, when we say, "Lead us not into temptation, but deliver us from evil;" and not presume to carry our requests for earthly supplies beyond their due bounds, when we say, "Give us this day our daily bread."

But, lastly, if such should be the desires of our hearts and the requests of our lips, of the same character ought also to be the work of our hands. And, indeed, such will naturally be the case. If our wishes are really governed by such right principles, and bounded by such proper limits, they will, of course, have a decided influence on our actions. The truly religious person, whatever rank he may hold in society, will feel himself bound to learn and labour to do his duty in that state of life in which it may have pleased God to place him. Knowing the dangerous effects which wealth often has on the cha-



racter and conduct of men, he will never attempt to enrich himself by any dishonest or deceitful means. Knowing also the fatal influence of poverty, he will ever, by honest industry and the most upright integrity, strive, by every means in his power, to preserve himself free from want, and to supply himself with all that he can require for making him pass in comfort and security through things temporal. And for this purpose let the young begin, as soon as possible, to prepare against those events which so often produce poverty of the worst kind, against sickness, accidents, and old age. Let them all learn, as early as they can, to lay by something, however small, against the day of adversity and the time of need. This will be acting, in some measure, at least, according to the spirit of the text.

And here let me observe, how many schemes have, at different times, been devised, and still exist, for promoting and encouraging such proper forethought in all classes of mankind. It will, however, be little to the purpose to mention any of those plans on the present occasion, except such as have been formed for the benefit of that class of persons to which the greater part of those here present belong. And must it not strike every thinking person, how many plans have been set on foot and supported by wise and benevolent men, for preserving their brethren, of what are usually styled the labouring classes, from sufferings, and poverty, and destitution, and for effectually improving their general condition? In fact, it is scarcely possible to take up a newspaper without meeting with some new proposal having this excellent purpose in view. Amongst the most admirable of these I would speak of the Savings' Banks, into which they may place in safety without any danger of loss, any small sums of money, even so low as sixpence, and receive for it a regular yearly interest of so much in the pound; I would speak also of the Labourers' Friend Society, which has been lately formed for procuring small allotments of land for each industrious, sober, and respectable labourer: and, lastly, I would speak of those Institutions in which we are this day more particularly concerned,—The Friendly Societies. These last have been in existence for many years. Since, however, they were first planned, much thought has been expended upon them by able and benevolent persons, with a view to improve their rules and system. And, in consequence\*, many and great improvements have been introduced into their regulations, and several laws have been passed to give them a greater power of doing good, as well as a greater degree of permanence and stability.

Few schemes have a more beneficial influence on the condition of the labouring classes than these Societies, when properly regulated. Few tend more to preserve them from the evil effects of abject poverty. A labouring man, possessed of health and the usual conveniences of his station, who is enabled honestly to earn his livelihood, and manfully to contend against the unavoidable difficulties of life, and who keeps himself and family, if he have one, steadily in the way of religion and the path of duty, is, unquestionably, one of the happiest parts of creation. His situation may well be subject of envy to the king on his

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\* See the Rev. Mr. Becher's Works on Friendly Societies.

throne, or the noble in his mansion. His cares are light. His fears but few. His sleep is sweet. But let sickness assail him, let health suddenly fail him, and, alas! the scene is miserably changed. He falls then low indeed. If such an event has been unprovided against, poverty, in its worst form, usually presents itself in his dwelling, and increases every pain, aggravates every woe. But here it is that the Friendly Society or Benefit Club, if he have prudently become a member of such an institution, steps in to his relief, in this his hour of need and trial. Now the few pence which he has from time to time contributed to the general fund, saved, perhaps, from having been spent to the ruin of health and character, in the public-house or beer-shop, and when contributed, scarcely felt, are now returned with most abundant interest to save him from disgrace and ruin.

On these grounds then, my brethren, I am happy to give your Friendly Society my warmest and best support, and anxious to recommend it to those who as yet have not enrolled themselves as members. Convinced that it may be made, most effectually, to secure the labourer from some of the worst evils which threaten and assail him, and, in many respects, to advance his peace and comfort in this life, as long as it shall be rightly conducted, I shall be ever, as I ever have been, willing to promote its interests by the best means in my power, and to pray for the divine blessing upon it for the success of its operations.

Nor can I conclude without observing on the propriety of that rule of your society, which directs that, on this the day of general meeting for the year, the members should assemble for the celebration of divine service in your parish church.\* It seems to prove that those who made it were not unmindful of Him from whom all good things do come—of Him without whom nothing is strong, nothing is holy. Remember, my brethren, that no man, however wise, no plan, however well-laid, no society, however rich or well-supported, can prosper without his blessing. He can enrich one man speedily. He can as speedily cast the richest and the wisest, the healthiest and the strongest, down even to the ground. At his will your Society may flourish, at his command it may be utterly and entirely impoverished. To Him, therefore, I trust, that, since you entered this place, you have addressed your praises and your prayers; your praises for past and innumerable favours, your prayers for all things requisite and necessary as well for your bodies as your souls. To Him, I trust, again, before you leave this house of His holiness, you will once more direct your petitions and thanksgivings. And, when you go hence, take ye good heed that the remainder of the day be spent in accordance with this beginning. Let there be cheerfulness, let there be a merry heart, which is a continual feast; but let there be nothing done or said, which may endanger the favour of a jealous though gracious God; nothing which may dispose him to withdraw from you the light of his countenance, the blessing of his heavenly and divine protection.

And now to Him &c.

D. J. E.

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Preached on Whit-Monday.

## MISCELLANEOUS.

## ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXII.

## FATHERS OF THE THIRD CENTURY.

TERTULLIAN.—(continued.)

Quid Tertulliano eruditius, quid acutius?—*Jerom. Epist. ad Magn. 84.*

THE Tract *de Fugâ in Persecutione*, is addressed to a Christian named Fabius who had inquired of Tertullian whether it was lawful to avoid persecutions by flight. Since the composition of his Treatise *de Patientia*, the rigid Montanist had adopted severer notions on this subject; and he maintains (§§. 1—5.) that any attempt to escape them is at once foolish and wicked, inasmuch as we cannot, on the one hand, avert the counsels of God, who sends them as trials of faith; and it is sinful, on the other, to oppose the divine will. Our Saviour's injunction, in Matt. x. 23. applied, he observes (§§. 6, 7.), to the apostles only, because their death, in the outset of their ministry, would have been fatal to the spread of Christianity; and the same remark extends (§. 8.) to Christ himself, in withdrawing himself from the fury of the Jews; whereas the prayer in his agony, that *the cup might pass from him*, was immediately qualified by the clause of resignation,—“*Not my will, but thine be done.*” After some further attempts to substantiate his argument, by reason and by Scripture (§§. 9, 10.), he adverts to the fact, that not only individuals, but churches, had sometimes purchased their deliverance from persecution; and reprobates the practice, as diminishing the number of martyrs (§. 11.). *Quod times, redimis*, he continues (§. 12.); *ergo fugis: pedibus stetisti; cucurristi nummis*: compares such conduct to the treachery of Judas; and concludes (§§. 13, 14.) in terms of severe condemnation against those who resort to it.

In the Treatise *de Monogamiâ* (§. 3.) Tertullian states that it was written 160 years after St. Paul's First Epistle to the Corinthians; but though a precise date has thence been assigned to the writing, he seems to speak only in general terms; so that it can only be ascertained to be prior to the Tract *de Jejuniiis*, which has a reference to it. The author commences by adopting a middle course between those heretics who abjure marriage altogether, and the orthodox (*Psychici*), who allow its repetition; and maintains (§. 1.) that *marriage is one as God is one*. He argues (§§. 2, 3.) that the declaration of St. Paul, *it is good for a man not to touch a woman*, tends to the prohibition of marriage; that his words, *it is better to marry than to burn*, are accommodated to the infirmities of human nature; and that Christ had prepared the minds of his followers to expect severer injunctions from the Paraclete. Several examples of monogamy, and a variety of inferences in its favour, are then drawn from the Old Testament (§§. 4—7.); Zachariah, the father of John the Baptist, and Peter, whom he supposes to have been the only married apostle, are cited from the New (§. 8.); a long discussion, founded upon the several precepts of Christ and St. Paul with reference

to the subject, ensued (9—13.); and the forbearance of the Paraclete in merely forbidding second marriages, when he was competent to enjoin perpetual celibacy, is extolled (§§. 14, 15.). The tract proceeds with ridiculing the plea of the infirmity of the flesh, as urged in defence of repeated marriage (§. 16.); and, after holding up the example of Dido, who was pleased to die rather than incur a second marriage, thus concludes (§. 17.):—*Pontifex Maximus et Flaminica nubunt semel. Cereris sacerdotes, viventibus etiam viris et consentientibus, amicâ separatione viduantur. Sunt et quæ de totâ continentia judicent nos, virgines Vestæ, et Junonis Achaicæ, et Dianæ Scythicæ, et Apollinis Pythiæ. Etiam bovis illius Egyptii antistites de continentia infirmitatem Christianorum judicabunt. Erubescere, caro, quæ Christum induisti. Sufficiat tibi semel nubere, in quod a primordio facta es, in quod a fine revocaris. Redi in Adam vel priorem, si in novissimum non potes. Semel gustavit ille de arbore, semel concupiit, semel pudenda protexit, semel Deo erubuit, semel ruborem suum abscondit, semel de Paradiso sanctitatis exulavit, semel exinde nupsit. Si in illo fuisti, habes tuam formam; si in Christum transisti, melior esse debebis. Exhibe tertium Adam, et hunc digamum, et tunc poteris esse, quod inter duos non potes.*

The fasts observed by the primitive Church were the *Paschal Fast*, on which a total abstinence from food was deemed obligatory on all Christians during the interval between Christ's crucifixion and resurrection; and the voluntary fasts of the *Dies Stationarii*, or half-fasts on Wednesday and Friday in every week; and the *Xerophagiæ*, or self-appointed days of individual abstinence from flesh and wine. These the Montanists observed with the utmost severity and rigour; and several others, of considerable duration, were also enjoined by the founder of their sect; in defence of which, against the more lax discipline of the orthodox, Tertullian wrote his *Tract de Jeuniis*. After some preliminary remarks (§§. 1, 2.), he urges the general obligation to frequent fasting, from the nature of the sin of Adam, who fell by yielding to his appetite; so that the mortification of the appetite is the surest way to regain the favour of God (§. 3.); the increased liberty respecting food after the flood, which was extended from vegetable to animal diet, being designed to afford the opportunity of pleasing God by voluntary abstinence (§. 4.). The law, however, made a distinction between clean and unclean meats, in order to prepare the way for the more rigid fasts of the Gospel (§. 5.), which tend to invigorate the mental energies (§. 6.), and render the faculties more alive to the exercise of devotion. Having adduced a variety of instances from the Old and New Testament, in which fasting had been the means of averting the vengeance, and obtaining the blessing, of God (§§. 7—10.), Tertullian maintains that this divine testimony to the favourable acceptance of facts intimates their perpetual importance (§. 11.). He then observes, that the Christian is fitted by abstinence to encounter the trials of persecution (§. 12.), and condemns (§§. 13—19.) a variety of abuses which had crept into the discipline of the Church.

Jerome, in his *Epistle to Damaus*, notices the change which had taken place in Tertullian's opinions in the interval between the writing of the *Tracts de Pœnitentia* and *de Pudicitia*, to which he alludes himself also in the commencement of the latter. It appears that some

prelate, probably Zephyrinus, bishop of Rome, had issued a decree, by which the crimes of adultery and fornication might be remitted. After a high eulogium on *chastity*, which he describes as a *rare virtue, seldom either perfect or lasting*, he inveighs against the author of the decree in question, to whom he applies the sarcastic titles of *Pontifex Maximus* and *Episcopus Episcoporum* (§. 1.). Drawing a line of distinction between *delicta majora* and *minora*, he maintains that for those who are guilty of the former there is no remission in the Church, and that they can be pardoned by God only (§§. 2—18.) Then follows a classified list of remissible and irremissible offences; and the tract proceeds in a continued strain of denunciation against sins of unchastity,\* for which Christ himself will refuse to intercede (§§. 19, 22.). *Cui non accedit* (he observes in §. 19.) *aut irasci inique aut ultra solis occasum, aut et manum immittere, aut facile maledicere, aut temere jurare, aut fidem pacti destruere, aut verecundia aut necessitate mentiri? In negotiis, in officiis, in quæstu, in victu, in visu, in auditu quanta tentamur! ut si nulla sit venia istorum, nemini salus competat. Horum ergo erit venia per exortorem Patris, Christum. Sunt autem et contraria istis, ut graviora, et quæ veniam non capiant; homicidium, idololatria, fraus, negatio, blasphemia, utique et mæchia et fornicatio, et si qua alia violatio templi Dei.*†

The *Apology*, which stands at the head of those works of Tertullian which were written, *in all probability*, after his lapse into Montanism, having been previously analysed; the Tract *de Pallio* stands next for examination. Of this piece the date has been already considered in connexion with the supposed circumstances under which it was produced. It is a short satirical composition, addressed to the Carthaginians, in vindication of his assumption of the *pallium* instead of the *toga*, and returning the taunts with which his change of dress had been visited. A lively vein of humour runs through the whole five chapters.

Tertullian has informed us that the materials of his Treatise *against the Valentinians* were derived from the writings of Justin, Miltiades, Irenæus, and Proculus. It is, in fact, little else than an exposure, and therein a confutation, of the absurd tenets of these heretics, taken from the first of the five books of Irenæus; and as the system therein developed has been explained in detail, in the account which has been already given of that Father,† it is superfluous to repeat the analysis.

The Address *ad Scapulam* assimilates with the *Apology*. It is an appeal to *Scapula*, the governor of Africa, in behalf of the persecuted Christians; not because they feared to die, but because that love, which they were taught to have even for their enemies, induced the wish to dispose them to a better mind (§. 1.). Tertullian insists (§. 2.) upon the right of private judgment in matters of faith; and upon the impolicy of

\* So severe is Tertullian's anger against unchastity, that he shuts the door of repentance even against those who contract a second marriage. In §. 1. he writes:—*Ideo durissime nos, infamantes Paracletum disciplina enormitate, digamos foris sistimus; eundem limitem liminis mæchis quoque et fornicatoribus figimus, jejunos pacis lacrymas profusuris, nec amplius ab Ecclesiâ quam publicationem dedecoris relaturis.*

† Compare adv. Marcion. iv. 9.

‡ See "Christian Remembrancer" for 1831, Vol XIII. p. 614.

punishing those whose loyalty was unquestionable. He affirms at the same time that God will not suffer those who love him to be tortured with impunity; and, referring to a total failure of the harvest in Africa, to an extraordinary deluge of rain in the year preceding that in which the address was written, and to a total eclipse of the sun at Utica, as manifestations of the divine displeasure (§§. 3, 4.), he concludes (§. 5.) by calling upon Scapula to consider that an obstinate perseverance in his cruel design would effect nothing less than the desolation of Carthage; for the whole body of Christians would as readily submit to death as the party who had once presented themselves before the tribunal of Arius Antoninus, the proconsul. On this occasion, either wearied with punishing, or influenced by compassion, and seeing the resolution of the survivors yet unsubdued, he dismissed them with the exclamation, ὦ δειλοί, εἰ θέλετε ἀποθνήσκειν, κρημνοὺς ἢ βρόχους ἔχετε. There is an allusion in §. 3. to an eclipse which is supposed to have happened A.D. 210. and in §. 4. to the destruction of Byzantium, A.D. 196; so that the tract was probably written after the author's lapse into Montanism, though it contains no traces of the heresy. Scaliger thinks it was one of the latest of Tertullian's works, and written about the year 217.

There is an allusion in the Tract *de Coronâ* (§. 6.) to a work on *Public Spectacles*, which Tertullian had written in Greek; but whether the Latin Tract *de Spectaculis* is a translation from this Greek original, or a different performance, is uncertain. Its date has been assigned by some to the twelfth year of the Emperor Severus, A.D. 204, when the *Secular games* were celebrated at Rome; but it is manifest from several passages\* that it was written, not at Rome, but at Carthage: and it contains some probable, though uncertain†, indications of the Montanist heresy.† The object of the writer is to prove that a Christian could not be present without sin at any of the public games. In the first place, he observes that they were all instituted in honour of some Pagan deity, so that they were idolatrous meetings, and attendance at them is expressly forbidden in the beginning of the first Psalm (§§. 1—9.). With respect to scenic representations, he refers them to the invention of dæmons (§§. 10—24.), observing (§§. 15.) that *seculum Dei est, secularia autem Diaboli*; and argues against the inconsistency (§. 25.) of raising the same hands in prayer to God, and to applaud a dæmon; and of saying *Amen* with the same mouth which gives testimony to a gladiator. He then relates a story of a Christian woman (§. 26.), who returned from a theatre possessed with a devil; and when the exorcist demanded how he had dared to assault one of the faithful, the dæmon replied: *Constanter et justissimè quidem feci, in meâ eam inveni*. To another woman a linen cloth had appeared in a dream, on which was inscribed, with accompanying expressions of abhorrence, the name of an actor, whom she had seen on the same day at the theatre; and such was the effect upon her mind, that she did not survive five days. After some further observations on the danger of attending these spectacles (§§. 27—30.), the Tract concludes.

\* See §§. 7, 11, and observe the use of the word *Præsides* in c. 30.

† See §. 29. and compare §. 30. with Adv. Marcion. iv. 43.

The Tract *de Idololatriâ* contains no decisive marks of Montanism, but a reference in §. 13. to the Tract *de Spectaculis*, proves it to have been written subsequently to that work. Describing idolatry as *principale crimen generis humani, summus seculi reatus, tota causa judicii* (§. 1.), Tertullian ascribes its origin to the seducing inventions of dæmons (§§. 2—4.), and, in reply to those who believed that it consisted only in partaking in the religious worship of idols, points out a variety of trades and occupations which could not be exercised apart from this sin. It was not only inconsistent with the profession of Christianity to *make an idol*, though some artificers of idols had even been admitted into holy orders (§§. 4—7.), but to build, repair, or adorn an idol temple (§. 8.). Astrologers (§. 9.), teachers of the heathen mythology (§. 10.), and merchants (§. 11.) who dealt in frankincense, or any article of idol worship are obnoxious to guilt; nor is any parent excusable who brings up his children to such pursuits (§. 12.). Neither ought a Christian to pay or receive money on the legal days, because they were dedicated to some heathen god (§. 13.); or to comply with any Gentile customs (§. 14.), such as suspending garlands at his door on occasion of any public rejoicing, for which a person had suffered severely in a vision, though his servant had done it without his knowledge (§. 15.). Tertullian also considers it improper for a Christian to exercise the functions of a magistrate, inasmuch as the insignia of office belonged to those pomps and vanities which he renounced at baptism (§§. 16—18.), or to enlist as a soldier (§. 19.), or to make an adjuration in the name of any heathen god (§§. 20, 21.). In a word, God requires us to flee from idolatry, and we are bound to make every sacrifice, and to endure the very extremes of persecution, rather than afford the remotest sanction to any idolatrous rite (§§. 22—24.).

There is a reference in the first book *de cultu Fæminarum* (§. 8.), which shows that this work also was posterior to the tract *de Spectaculis*. Tertullian opens his address by observing that the apostate angels, smitten with the beauty of women, explained to them the properties of metals, the virtues of plants, and the powers of divination and enchantment (§§. 1, 2.). Knowing that the book of Enoch, from whence his account is taken, was not received into the Jewish canon, he defends its authenticity by the testimony of Jude; and intimates that the Jews rejected it because it predicted the advent of Christ (§. 3.). He then proceeds to reprobate the vanity of Christian women (§§. 4—8.), which led them to outstrip the Gentiles in the splendour of dress and external ornaments; and recommends the avoidance of unnecessary expenses in the decoration of the person. In the second book he represents *Chastity* as the priestess of the temple of God (§. 1.), and maintains that the Gentiles had no notion of the real excellence of this virtue (§§. 2—4.). He condemns the custom of painting the cheeks, daubing the eye-brows, plaiting and dyeing the hair, and other follies of a like nature; and advises a total abstinence from those incentives to female vanity with which the angels acquainted their earthly brides (§§. 5—10.). He observes that all things which are lawful, are not expedient; advises the rejection of terrestrial in the hope of celestial ornament (§§. 11—13.); and thus concludes:—*Prodite vos, medicamentis et ornamentis extractæ, Prophetarum et Apostolorum sumentes de simplicitate candorem, de pudicitia ruborem, depictæ oculos verecundiâ, et os taciturnitate, inserentes*

*in aures sermones Dei, adnectentes cervicibus jugum Christi; caput maritis subjicite, et satis ornatæ eritis; manus lanis occupate, pedes domi figete, et plus quam in auro placebitis. Vestite vos serico probitatis, byasino sanctitatis, purpurâ pudicitie. Taliter pigmentatæ, Deum habebitis amatorem.*

## THE BISHOPS' RIGHT OF PEERAGE,

*Which, either by Law or ancient Custom, doth belong unto them.*

By PETER HEYLYN, D.D.—A.D. 1640.

(Continued from page 297.)

SINCE the restoring of the Bishops to their place and vote in the House of Peers, I find a difference to be raised between a peer of the realm and a lord of the Parliament; and then this inference, or insinuation to be built upon it, that though the Bishops are admitted to be lords of Parliament, yet they are not to be reckoned amongst the peers of the realm, the contrary whereof I shall endeavour to make good in this following Essay, and that not only from the testimony of approved writers, but from unquestioned records, book-cases, Acts of Parliament, and such further arguments as may be able to evince the point which we have in hand.

But first perhaps it may be said, that there is no such difference in truth and verity betwixt a lord of Parliament and a peer of the realm, but that we may conclude the Bishops to be peers of the realm, if they be once admitted to be lords of Parliament, concerning which take this from Chief Justice Coke, where he affirms That only a lord of Parliament shall be tried by his peers, being lords of Parliament, and neither noblemen of any other country, nor others that are called lords and are no lords of Parliament, are accounted peers, that is to say peers within this statute, (he meaneth Magna Charta, or great charter of England, the ground of all our laws and liberties to this very day,) by which it seems that he conceived a peer and a lord of Parliament to be terms equivalent, every peer of the realm being a lord of Parliament, and every lord of Parliament a peer of the realm, which clearly takes away the pretended difference that is made between them.

But, secondly, admit the distinction to be sound and solid, yet it will easily be proved that Bishops are not only lords of Parliament, but peers of the realm. In order whereunto we must take notice of some passages in our former Treatise, touching the Bishops' place and vote in Parliament, that is to say, that from the first planting of the Gospel in the realms of England, parcelled at that time amongst several kings, the Bishops always had the principal place in their common councils, which the Saxons call by the name of Wittenagemote, or the assembly of wise men, and afterwards in the time of the Normans, took the name of Parliaments. In all which interval from Ethelbert, the first Christian King of Kent, in the year of our Lord 605, till the death of Edward the Confessor, which happened in the year 1066, no common council of the Saxons had been held without them, and all this while they held their



courts by no other tenures than *pura et perpetua Eleemosyna*, (*franke almoigne*, as our lawyers call it,) discharged from all attendances upon secular services. And therefore they could sit there in no other capacity than *ratione officii et spiritualis Dignitatis*, in regard of their episcopal function; which, as it raised them to an height of eminence in the eye of the people, so it was probably presumed that they were better qualified than the rest of the subjects (as the times then were) for governing the great affairs of the commonwealth.

But when the Norman Conqueror had attained the crown, he thought it an provident course to suffer so much of the lands of the nation as then belonged unto the prelates (whether Bishops or Abbots) in the right of their churches to be discharged from doing service to the State, and therefore he ordained them to hold their lands *sub militari servitute*, either *in capite*, or by baronage, or some such military hold whereby they were compellable to aid the kings in all times of war, with men, arms, and horses, as the lay-subjects of the same tenure were required to do; concerning which our learned antiquary out of Matthew Paris informs us thus, viz. "*Rex enim Gulielmus Episcopatus, et Abbatias, quas baronias tenebant in pura et perpetua Eleemosyna et eatenus ab omni servitute militari libertatem habuerunt, sub servitute statuit militari, irrotulans singulos Episcopos, et Abbatias pro voluntate sua, quot milites sibi et successoribus hostilitatis tempore à singulis voluit exhiberi.*" Which, though at first it was conceived to be a great disfranchisement, and an heavy burden to the prelacy, yet Cambden very well observes that it conduced at last to their greater honour in giving them a further title to their place in Parliament, a claim to all the rights of peerage, and less obnoxious to disputes, if considered rightly, than that which formerly they could pretend to; so that from this time forwards we must look upon them in all English parliaments not only as Bishops in the Church, but as peers and barons of the realm, of the same tenure, and therefore of the same preeminence with the temporal lords. Which certainly must be the reason that the Bishops of the Isle of Man are not called to Parliament, because they hold not of the king by barony, as the rest of the English Bishops do, but hold the whole estate in lands from the Earl of Darby.

"Thus also," saith a learned lawyer, "every archbishopric and bishopric in England are of the king's foundation, and holden of the king, *per baroniam*, and many abbots, and priors of monasteries, were also of the king's foundation, and did hold of him *per baroniam*, and in this right the Archbishops and Bishops, and such of the abbots and priors as held *per baroniam*, and were called by writ to Parliament, were lords of Parliament: and yet not lords of Parliament only, but peers and barons of the realm, as he shall call them very shortly on another occasion."

In the mean time, we may observe that by this changing of their tenure, the Bishops frequently were comprehended in the name of barons, and more particularly in that passage of Magna Charta, where it is said, "*Comites et barones non amercientur nisi per pares suos*," that earls and barons are not to be amerced but by their peers; concerning which, the said great lawyer tells us thus, viz. "That though this statute (as he calls it) be in the negative, yet long use hath prevailed

against it, for now the amerciamment of the nobility is reduced to a certainty, viz. a duke 10*l.* an earl 5*l.* a Bishop that hath a barony 5*l.* where plainly Bishops must be comprehended in the name of barons, and be amerced by their peers, as the barons were, though afterwards their amerciament be reduced to a certainty, as well as those of earls and barons in the times succeeding. And then if Bishops be included in the name of barons, and could not be legally amerced but by their peers, (as neither could the earls or barons by the words of this charter,) it must needs follow that the Bishops were accounted peers as well as any either of the earls or barons by whom they were to be amerced." And for the next place, we may behold the Constitutions made at Clarendon, the tenth year of King Henry II. A.D. 1164, in which it was declared as followeth, viz. "Archiepiscopi, episcopi, et universæ personæ regni qui rege tenent in capite, habeant possessiones suas de rege sicut baroniam, et inde respondeant justiciariis, et ministris regis, et sicut cæteri barones, debent interesse curiæ regis cum baronibus quousque perventum sit ad diminutionem membrorum, vel ad mortem:" where first, I think, that those words, *universæ personæ*, are to be understood of none but ecclesiastical persons (according to the notion of the word *persona* in the common law), and so to comprehend the regular Clergy, as well as the Archbishops and Bishops. But, secondly, if we must understand it of the laity also, it must needs follow thereupon, that all which held their lands of the crown *in capite* were capable in those times of a place in Parliament. And so it seems they had in the reign of King John, and afterwards in the reign of King Henry III.; but in the last years of the said King Henry, and by the power and prudence of King Edward I. were brought into a narrower compass, none being admitted to appear, and attend in Parliament, but such as he thought fit to summon by his royal mandate.

And hereunto, as well our choicest antiquaries, as our most eminent lawyers, do consent unanimously. "But here is to be noted," saith Chief Justice Coke, "that if the king give lands to any one *tenendum per servitium baronis de rege*, he is no lord of Parliament till he be called by writ to the Parliament, which, as he there declares for a point of law, so is it also verified in point of practice, out of the old record, entitled *Modus tenendi Parliamentum*, in which it is affirmed, 'Ad Parliamentum, summoniri, et venire debere Archiepiscopos, Episcopos, abbates, priores, et alios majores Clerici qui tenent per comitatum, aut baroniam, ratione hujusmodi tenuræ,' that all Archbishops, Bishops, priors, and other prelates of the Church, who hold their lands either in right of their counties, or in right of their baronages, were to be summoned, and come to Parliament in regard of their tenures; where we may see, that though they had a *jus ad rem* in regard of their tenures, yet they had no pretence to their *jus in re* but only by the writ of summons." And, secondly, whereas the *Modus* speaks of some Bishops which were to be called to the Parliament in the right of their counties, I think he means it of the Bishops of Durham and Ely which enjoyed all the rights and privileges of a county palatine in their several circuits. By which we see, that to the making of a baron or a lord of Parliament, it is not only necessary that he hold by barony, but that he have his writ of summons to attend the service, which puts a signal difference between lords of Parliament,

and such as are called lords in respect of their birth, or in regard of some great offices which they hold in the State; of the first sort whereof are all the eldest sons of earls and upwards, who are not only honoured with the name of lords, but challenge a precedence by the rules of heraldry before all the barons of the realm, and yet can lay no claim to the rights of peerage, unless perhaps they may be summoned to the Parliament in their fathers' life-time. And so it happened in the case of the earl of Surrey, the eldest son of Thomas Lord Howard, duke of Norfolk, arraigned in the last days of King Henry VIII., and tried by a jury of twelve men, because, not being called to Parliament in his father's life-time, he could not be considered as a peer of the realm. And in the last sort, we may reckon the Lord Chancellor, the Lord Treasurer, the Lord Privy Seal, the Lord President of His Majesty's Council, the Lord High Chamberlain, the Lord Admiral, the Lord Steward, and the Lord Chamberlain of his Majesty's Household, the Lord Warden of the Cinque Ports, and the three Chief Judges, who, if they be not otherwise of the rank of barons, can plead no title to their peerage, nor to vote in Parliament; and so it happened in the case of Sir William Stanley, Lord Chamberlain to King Henry VII., tried by a jury of twelve men in a case of treason, without relation to his great office or title of lord. Most true it is that some of these great officers have their place in Parliament, and so have all the Judges of the Courts of Westminster, the Master of the Rolls, the Masters of the Chancery, the King's Attorney General, and perhaps some others, all summoned to attend the service by especial writs; but they are only called to advise the Court, to give their judgment and opinion when it is demanded, but not to canvass, or debate, and much less to conclude in any business which is there discoursed of, as both the Bishops and the temporal lords are empowered to do, which difference appears in the writs themselves; for in the writ of summons to the judges and the rest here mentioned, the words run thus: viz. "*Quod intersitis nobiscum, et cum cæteris de concilio nostro (and sometimes nobiscum only) supra præmissis tractaturi, vestrumque consilium impensuri.*" But in the writ of summons to the Bishops and the rest of the peers, we shall find it thus, viz. "*Quod intersitis cum prælatis, magnatibus, et proceribus super dictis negotiis tractaturi, vestrumque consilium impensuri,*" &c. which writs of summons to the Bishops and the temporal peers are the same verbatim, but that the Bishops are required to attend the service, *sub fide et dilectione*, the temporal peers, *sub fide, et ligeantia, quibus nobis tenemini*. Upon which premises it may be rationally inferred that the Bishops of this Church were reputed barons, (a baron and a barony being *conjugata*), and being barons, have as good a claim to the right of peerage as any of the temporal lords, who hold as well their peerage as their place in Parliament by no other tenure; for that a baron of the realm and a peer of the realm are but terms synonymous, and that the Bishops of the Church of England are both peers and barons hath been proved before, and may be further evidenced from that which they affirmed to the temporal lords convened in Parliament at Northampton under Henry II. for the determining of the differences betwixt the king and Thomas Becket, Archbishop of Canterbury, which the temporal lords would fain have thrust upon the Bishops as more competent judges, to which the Bishops thus replied,

viz. "Non sedemus hic Episcopi, sed barones, nos barones, vos barones, pares hic sumus;"—"We sit not here," say they, "as Bishops only, but as barons also, we are barons and you are barons, here we sit as peers." Their sitting in the Parliament was in a right of their baronies; and in the right of their baronage they were also peers, and peers to all intents and purposes as well as any others, whether earls or barons, who had vote in Parliament. This appears further by the words of Archbishop Stratford, who, being suspended from his place in Parliament by King Edward III. came boldly to the doors of the House, and turning towards those that attended there, thus maintained his claim: "*Amice Rex, me ad hoc Parliamentum scripto sua vocavit, et ego tanquam major pars regni post regem et primam vocem habere debens in Parlamento, jura Ecclesiæ meæ Cantuariensis vendico et ideo ingressum in parliamentum peto;*" which makes it plain that the Archbishop did not challenge a place in Parliament, as the first peer of the realm, and one that ought to have the first voice in all English Parliaments, either by way of favour or of custom only, but as a power and privilege which he ought to have (*habere debens* as the words are) in right of his See.

Proceed we to the case of John, Bishop of Winchester, in the reign of the said King Edward III. who, having departed from the Parliament without leave from the king, was for the same accused and prosecuted at the king's suit by one Adam de Fincham, His Majesty's Attorney or Solicitor General, to which action the Bishop did appear and put in his plea, in which he doth maintain himself to be a peer of the realm, and therefore to be tried by Parliament for the said offence, which in a time of Parliament was committed by him. But take the whole record with you for the more assurance: "*Et prædictus Episcopus in propria personâ suâ venit et defendit omnem contemptum, et transgressionem. Et quicquid, &c. Et dicit quod ipse sit unus de paribus regni, et prælatus sacrosanctæ Ecclesiæ, et jus venire ad Parliamentum domini regis per summotionem, et pro voluntate ipsius domini regis cum sibi placuerit, et dicit quod si quis eorum erga dominum regem in Parlamento aliquo delinqueret, in Parlamento debet corrigi et emendari, in non alibi minori curiâ.*" And this record proves plainly that he challenged his right of peerage, though by my author it is brought for another purpose, that is to say, that misdemeanours and offences which are done in Parliament ought not to be inquired into, or punished in a lower court, contrary to the power and practice of the Kings of England in all times foregoing.

Now that which was affirmed by the Bishop of Winchester in reference to his right of peerage, was generally challenged by all the Bishops in the time of King Richard II. on the impeachment of the duke of Ireland, and some others in the Court of Parliament. At which time being to withdraw themselves by the canon law which had prohibited all Clergymen from intermeddling in *causa sanguinis*, they made this following protestation to preserve their rights:—

"In Dei nomine Amen, cum de jure et consuetudine regni Angliæ ad Archiepiscopum Cantuariensem qui pro tempore fuerit nec non cæteros suos, suffraganeos, confratres, et coepiscopos, abbates et priores, aliosque prælatos quoscunque per baroniam de domino nostro rege tenentes, pertinet in Parliamentis regis quibuscunque ut pares regni prædicti

personaliter interesse, ibidemque de regni negotiis et aliis ibidem tractari consuetis, cum cæteris dicti regni paribus, et aliis consulere, ordinare, statuerè, et definire, ac cætera facere quæ Parliamento tempore ibid. Imminent facienda, in quibus omnibus et singulis nos Willielmus Cantuariensis Archiepiscopus totius Angliæ primas, et apostolicæ sedis legatus pro nobis, nostrisque suffraganeis coepiscopos, et confratribus, nec non abbatibus, prioribus et prælatis omnibus supradictis protestamur, et eorum quilibet protestatur, quis per se vel procuratorem, si fuerit modo præsens, et publicè et expressè quod intendi volumus, ac vult eorum quilibet in hoc præsentì Parliamento et aliis, ut pares regni prædicti more solito interesse, considerare, tractare, ordinare, statuere, et diffinire, ac cætera exercere cum cæteris jus interessendi habentibus eisdem, statis et ordine nostris et eorum cujuslibet in omnibus semper salvis. Verum quia in præsentì Parliamento agitur de nonnullis materiis in quibus non licet nobis alicui eorum juxta sacrorum canonum instituta, quomodolibet personaliter interesse; eo propter pro nobis, et eorum quolibet protestamur, et eorum quilibet hic præsens etiam protestatur quod non intendimus, nec volumus, sicuti de jure non possumus, nec debemus intendi, nec vult aliquis eorundem in præsentì Parliamento, dum de hujusmodi materiis agitur, vel agetur, quomodolibet interesse, sed nos et eorum quemlibet in eâ parte penitus absentare, jure paritatis nostræ et ejuslibet eorum interessendi in dicto Parliamento, quoad omnia, et singula ibidem exercenda, et eorum quilibet statu et ordine semper salvo. Ad hoc insuper protestamur, et eorum quilibet protestatur, quod propter hujusmodi absentiam non intendimus, nec volumus, nec eorum aliquis intendit, nec vult quod habet processus et habend' in præsentì Parliamento super materiis ante dictis, in quibus nec possumus nec debemus, et permittitur interesse quantum ad nos, et quemlibet eorum attinet futuris temporibus, quomodolibet impugnentur, infirmantur seu etiam revocentur."

In which record we may observe, first, That the Bishops and the rest there mentioned held their lands by baronage; secondly, That they were summoned to the Parliament in regard of their tenures; thirdly, That being called to serve in Parliament, they sat there as peers, and gave their counsel in all matters and affairs of moment, which were therein handled; fourthly, That though to testify their obedience to some canons which were then in force, they did withdraw their personal presence at the time of trial, yet they did it with a *salvo jure paritatis* not to infringe the rights and privileges which belonged unto them in regard of their peerage. And finally, we may observe, that this protestation is not only extant in the *Antiquitates Britannicæ* (to which the margin doth refer us) but at the desire of the said prelates, the good leave of the king, and the consent of all the peers which were there assembled, it was entered in the journal of the House of Peers, where it still continues.

(To be continued.)

## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

### LETTER II.—PART II.

(Continued from p. 302.)

METHODISM was established upon Church principles, and avowedly as an auxiliary to the Establishment. The general machinery is very similar. For parishes, the Methodists have circuits; for Incumbents and Curates, superintendants and preachers; for Archdeaconries, districts, each with its chairman; for Priests and Deacons, preachers in full connexion, and on trial; of whom the last, like Deacons, are not allowed to administer the sacrament; and the Conference is an imitation of Episcopal authority. They disclaim the name of Dissenters, and profess to unite with the Church as closely as possible. When they have service in church hours, they are required by their rules to use the Liturgy, or at least the lessons for the day; and in many country places they still time their service to allow the people afterwards to attend the Church. The administration of the sacrament is permitted, but not encouraged; their preachers are not required to administer it, and it is never held on the same day as in the parish church. Their preachers, for whom no particular education is required, but who are admitted very cautiously, after repeated and strict examinations, are usually men of good sense, and have much improved within the last few years. Obvious causes raise their character far above that of dissenting ministers. The Wesleyan preacher is less sectarian, because he regards his system but as an auxiliary to a superior and parent Establishment. His views are more enlarged, because they comprehend one great society, instead of being narrowed within the walls of a single meeting-house. Secured in easy circumstances, he is raised above all the shifts and meannesses which poverty forces upon the majority of dissenting teachers. Ruling his flock, he is enabled to feel a self-respect, and to act with a faithfulness and independence to which they must be strangers. Their labours are heavy. Not many of them preach fewer than seven or eight sermons in a week, and their other prescribed duties are not inconsiderable. They often die in their seasoning. They never remain longer than three years in a circuit, and seven years must elapse before they are re-appointed to the same place.

The secular business of Methodism is conducted with admirable regularity. The meeting-houses are built partly by subscriptions, and partly by loans obtained at the common rate of interest, the creditors being usually appointed the trustees, and all the pew-rents, collected by a "chapel steward," are assigned to pay the interest and principal. The preacher is supported by a small weekly contribution from each member, collected by the class leader, and by a quarterly payment at the renewal of the tickets of membership. These are paid to the "Society's steward," who is treasurer for the individual meeting, and by him to the "Circuit steward," who is general treasurer and paymaster for the circuit. As a general rule, three hundred members are expected to support a married preacher, and every two hundred to raise an allowance for a child: but where a preacher's family is below or above

the rule, the district receives the surplus, or pays the deficiency. The preacher receives a salary in quarterly payments, under the name of "quartermage;" a weekly allowance as "board money;" an allowance for his wife, and for each child, and a furnished house. His bills for taxes and repairs, new furniture, horse-hire, medical attendance, and postage, are also paid. The average to each may be 120*l.* per annum. If disabled by long sickness or infirmity, he receives a diminished stipend as a supernumerary. There is a superannuation fund for a certain number. The widow receives a pension. The children are educated at schools supported by subscription, and by an annual congregational collection. Embarrassed chapels are aided by a "Chapel fund," raised by the same means. Needy circuits are relieved, and extraordinary expenses paid from the "Contingent fund," amounting to 10,000*l.* or 12,000*l.* per annum, of which above 8,000*l.* arises from the yearly and July collections, and the remainder from the sale of their books, of which they have a list, including their Hymn-book and Magazine, which they print and publish at an establishment of their own, and which are sold by the preachers.

Yet the result is far from satisfactory. The first and most striking failure in Methodism is its want of equal success where its services are the most needed,—in large towns. Thus, the number of its members for six of the principal towns in England, is as follows:

|                        | 1832   | Increase in 10 Years. |
|------------------------|--------|-----------------------|
| London .....           | 10,238 | 2,089                 |
| Liverpool.....         | 4,065  | 365                   |
| Birmingham .....       | 1,919  | 419                   |
| Manchester and Salford | 6,476  | 1,570                 |
| Leeds .....            | 5,626  | 626                   |
| Bristol.....           | 2,861  | 281                   |

An average of one member to seventy inhabitants, while the proportion for the rest of England and Wales is one to fifty-four; and an average annual increase of one member to four thousand inhabitants, instead of one to three thousand, as for other parts. Methodism was established in all these places very early. At the first general return of members for all the circuits, in 1767, when all in connexion were 25,911, London reported 2,250; Bristol, 1,064; and Leeds, 1,120. Manchester appears first in 1775 with 1,060 members; and Liverpool in the same year with 820; and in 1780, Birmingham is a distinct circuit with 681.

Another very serious consideration arises from the check displayed by Methodism in its general advance. While unlimited scope exists for its exertions, it should increase in an accelerating ratio, since every addition should strengthen it for new efforts; but its rate of success has been declining for the last twenty years. The following table exhibits its increase for England and Wales for successive ten years from 1772, when its numbers were 26,988, to the last Conference.

|                   | Actual Increase. | Increase per Cent. |
|-------------------|------------------|--------------------|
| 1772 to 1782..... | 12,172           | 45                 |
| 1782—1792.....    | 20,139           | 51                 |
| 1792—1802.....    | 32,357           | 54                 |
| 1802—1812.....    | 61,480           | 66                 |
| 1812—1822.....    | 55,208           | 36                 |
| 1822—1832.....    | 43,891           | 21                 |

The causes of this relative decline may be clearly traced. The great

and rapid increase of Methodism, arose chiefly out of attachment to the Church, in the multitudes who, from deficient church-room, or other local causes, were unable to attend her services, and therefore availed themselves of the ministrations of a sect, which claimed to be an auxiliary. Thus, the five largest Wesleyan chapels in Cornwall, where Methodism is more flourishing than in any other part of England, are those at Penzance, Camborne, Redruth, Truro, and St. Austell. In all these the population has increased prodigiously. In the five towns, and their respective parishes, it is now 47,571, while there is scarcely church-room for 10,000. In these towns, and in the surrounding districts which with them form the circuits, Methodism has 9,554 members (one twenty-sixth of its number in England and Wales), and probably 25,000 hearers. Yet even now, it is common at the village stations, to have no service in church-hours; the Methodists act as teachers in the Church Sunday Schools; and we find the Prayer-Book, and Wesley's Hymns, side by side, in almost every cottage. As an additional proof, that attachment to the Church has determined the preference for Methodism, Dissent has laboured in vain to establish a single prosperous "cause" in any part of this district; and its failure presents an equally striking contrast to the success of Methodism, in other parts of the county. In the large village of Flushing are a Wesleyan and a Dissenting Meeting, both dependents upon larger ones at Falmouth, and established nearly at the same time. The Wesleyan congregation numbers from 200 to 300, the Dissenting one, from eight to twenty. Two similar meeting-houses, connected with Redruth, were built in St. Day, a village in the great mining parish of Gwennap. St. Day has grown to a market town, for the population of the parish has increased to 8,539; but the dissenting meeting has declined, and a single person has been known to form the congregation; while Methodism has increased, till Gwennap has been made a distinct circuit, which supports a preacher without help, and remits 14*l.* 8*s.* 9*d.* to the Contingent fund. But where the people are not favourable to the Church, Methodism does very little. It was established in Scotland before 1749, and has now in all the country, exclusive of the Shetland isles, only 2,674 members, and seventeen preachers, who are a charge of 442*l.* 16*s.* 0*d.* to the Contingent fund. Its greatest increase, both actual and proportional, was during the war; when the enthusiasm of the country, and the exposure of revolutionary madness, gave unprecedented popularity to what are commonly called "Church and King principles;" and its advance has been more and more retarded since the difficulties of the country have thrown over these principles a temporary shade.

These considerations determine very much the efficiency of Methodism. It thrives where the Church has previously prepared the ground, while the population has outgrown her means of instruction. Thus it has succeeded in the manufacturing districts of Yorkshire, and in the mining districts of Cornwall, where hamlets and villages are thickly scattered over all the country. But thinly-peopled districts afford it inadequate support, and it has been found unable to penetrate the mass of ignorance and depravity found in our large towns. It is, and may yet be, a valuable auxiliary to the Church; but it is not, nor ever can be, in any degree a substitute. Like the moon, it partially enlightens our dark-



ness, but its light is borrowed, and it would cease to shine if the sun were extinguished.

Methodism has a yet more important cause of decline in an internal destructive principle, whose strength increases with its own. It has been enabled to extend its influence over large circuits, and to supply the meeting-houses in their villages and hamlets, only by introducing a fatal amount of democratic machinery. Had it restricted its laity to secular duties, and made spiritual instruction the exclusive privilege of the preachers, its progress would have been more slow, and its revenues less considerable; but it would have been safe. An opposite system has given it agencies of great activity, but of questionable advantage in many essential respects, and uncontrollable by any authority it possesses. The members are distributed into classes of twelve to twenty each, under a leader officially its spiritual guide, who is required to converse with each of his members at least once in a week. Many of these leaders fill a yet more important character, in being appointed assistant, or "local preachers." In the three circuits of Helston, Falmouth, and Truro, there are eighty-five of these, and at least two hundred leaders. These preachers are regularly planned and announced, in lists printed quarterly, to preach in their turn in the different meeting-houses. Nearly all must of necessity be found among the lower classes, few of whom bear the fancied consequence and responsibility of office with impunity. Who that has been interested in any place of worship does not know the impracticability of the singing gallery? They must be expected to possess the self-sufficiency of ignorance, or the more intractable obstinacy of self-educated talent. Two regular preachers in a circuit must direct all this refractory machinery. True, their authority is in some respects despotic. They expel members, and depose leaders and local preachers at their pleasure; and in cases of immorality, this power may be safely exercised. Not so, however, for insubordination. Here there will always be a party to feel a common interest with the offender, whose personal influence over his class, and through his friends who are leaders, over their classes also; and if he be a popular preacher, over the congregations through the circuit, will make him a formidable culprit. Upon any question involving their common interest, the preacher will receive the active support of all; but not in a question between him and themselves. Insubordination is very seldom the offence of an individual, and the troublesome party will usually time their attack when a new, or a timid, or an unpopular preacher, gives them an advantage.

Again, the Church has been the nursery of Methodism; but when the people have long been Methodists, they at last, and especially in towns, forget to be Churchmen. Then begins the conflict between the principles of order on which Methodism is founded, and the practice of democracy by which it is conducted. The turbulent will be increasingly disposed to revolt against the restraint of discipline, and perhaps demand equal authority with their rulers. Others, for whose feelings Methodism is not sufficiently exciting, quarrel because their extravagancies are discouraged. Hence secessions so extensive as to form new sects, and which have been the greatest where, as in Yorkshire and Cornwall, Methodism has been most active. Eighty local preachers

are said to have been implicated in the great revolt at Leeds. How little religion had to do with their motives was evident from their subsequent conduct. They published in their Magazine an account of their secession in a profane parody of scripture language; and after quarrelling ostensibly because an organ had been introduced into a meeting-house, they put up one in their own, when they found it necessary to attract a congregation. In Cornwall, Methodism has given off the Bryanites, the Primitives, and the Shouters. Nor do these secessions mark the extent of the evil. They indicate rather the heavings of a principle below the surface, whose excess produces occasional eruptions without affording permanent relief.

In organizing and establishing a new institution, difficulties are always to be expected. Inexperience must be instructed, and opposition overcome; but after the institution has been well and long established, the occurrence of new, irrepressible, and increasing evils, mark a principle of mortality.

A great and inevitable defect in the first principles of Methodism, is the want of a head. If we may apply an analogy from mechanics, all great and complicated machines require a fly-wheel, massive in proportion to the extent of the workings, which, supplying from its own momentum all temporary deficiencies of power, and controlling by its *vis inertia* all excesses, equalizes the action of the whole. The hereditary aristocracy perform this function in the state; the Bishops, and their assistant dignitaries, in the Church; but Methodism has no fly-wheel. The presidency is only an annual office, filled by a preacher, who is no more than a *primus inter pares*, and who, as a man, untried in emergencies, may be first proved incompetent, by failing upon a vital question; encouraging a refractory party by weak concessions, or provoking by an intemperate exertion of authority. He is indeed advised and aided by men the most eminent in his connexion; but personal reputation, unsupported by official power and dignity, has little weight with the multitude, and rather irritates an adverse party; and he may be deprived of all his friends at once, by one of the striking fatalities we sometimes witness; as Adam Clarke, James, and Watson, the three greatest names in Methodism, have all been cut off since the last Conference.

The first irregularity of Methodism was that of canonically ordained Clergymen preaching in unauthorized places. The next step, which soon followed on the former, was the introduction of lay ministers. This naturally led to a system which made every man a preacher. At length, some of the seceding bodies have gone to the last excess, and admitted women to the pulpit. The lesson is instructive. IT MAY TEACH EVERY CHURCH REFORMER WHO IS A FRIEND TO THE ESTABLISHMENT, HOW INEVITABLY A SUCCESSION OF FATAL CONSEQUENCES FLOW FROM THE FIRST SACRIFICE TO EXPEDIENCY; AND INDUCE HIM UNHESITATINGLY TO REJECT EVERY PROPOSAL WHICH INVOLVES THE COMPROMISE OF A PRINCIPLE.

So little then has Nonconformity, under whatever name, been able to effect; so feeble is its aggressive power to force its way, where its services would be valuable, into the crowded haunts of ignorance and vice; so incapable is it of establishing itself, except where the Church

has prepared the way; so improbable, or rather impossible, that it should extend itself to keep pace with the increasing population; so certain that it would perish if deprived of the shelter of the Establishment.

Even its most effective ministrations are incomplete. They extend not to produce the rural beauty, and domestic comforts, created by the influence of a constantly resident Clergyman. For example, Mabe, a parish in this neighbourhood, with 512 inhabitants, has always been attached to another living; but the Methodists have been very successful in it, and there are not perhaps twenty persons in the parish who do not regularly attend a place of worship. Yet its appearance, though its rental is 2383*l.* for 2029 acres, is that of a desert, from the absence of all ornament, and even neatness. Its village resembles a hottentot kraal. Only thirty-one persons in the parish are assessed to the poor's rate, though the assessment includes rents of 3*l.* per annum. The charge for the poor is equal to 12*s.* 10*d.* for every inhabitant. The poor-house is utterly unfit for the residence of a human being. An old man sleeps among the women in the upper room; the lower, which is occupied by a poor family, has no floor but the common ground; its window, two-thirds beaten in, is stopped with boards and rags; the bed is covered at night with little more than the rags worn by day, and except a well-kept and apparently well-used Bible, there is not an article in the room worth sixpence.

Nor is the aid afforded by Nonconformity obtained, but at the risk of serious political inconveniences. Where it extends to the length of creating a feeling hostile to the Church, it has a tendency to estrange the lower classes from their superiors, by a difference in religious faith, to which their ignorance would attach far more importance than properly belongs to it. It has a tendency, when identified with small and needy meeting-houses, and with illiterate preachers, to lower and contract the mind, by fixing its attention habitually upon petty objects. It has a tendency, which was strikingly illustrated at the revolt of the American colonies, to interfere with patriotism, by placing sect before country, and almost creating a warmer interest for another land, where its sect is flourishing, than for its own, where it may be less successful. And it has a tendency, through the democracy which governs the system of Dissent, and prevails in the machinery of Methodism, to incline its followers more strongly to movement politics, than would be compatible with the safety of our existing institutions.

These remarks are not made in a spirit of hostility. While the harvest is great, far beyond the power of the authorized labourers, we would be thankful that the deficiency is in part supplied by others, though we may disapprove materially of some of their modes of proceeding. Without yielding to unreasonable demands, or conceding extraordinary privileges, and certainly, without ever compromising a Church principle as the price of its co-operation in any object of education or religion, let the fullest and freest toleration be cheerfully allowed to Nonconformity. One mode of hostility, and one only, let us prosecute against it to the uttermost—that of labouring to extend the influence of the Church, till all shall be enabled to avail themselves of her effective ministrations.

There are millions in England beyond the pale of the Establishment, whom Nonconformity, vigorous only under her shelter, has hitherto been unable to reach. By the failure of every rival and of every auxiliary—by her position—by her pretensions—the Church is called to the great and holy duty of reclaiming them. In the cause, in the name, in the strength of Jehovah, let her therefore go forth, nor fear but that He, who has so long been her helper and her Redeemer, will now guard her with his salvation, and support her with his presence. Himself her sword and her shield; her crown of glory, and her diadem of beauty; he will bring her in safety and triumph through the approaching struggle; and thence to new and greater conquests, till all nations and families of the earth shall have become the trophies of her victory.

E. O.

### SCOTCH CHURCH MIRACLES.

MR. EDITOR.—A little book has recently been published by a certain Mr. Baxter, on the subject of the miraculous doings in the Scotch Church, into which mysteries he has been duly initiated. I trespass for a few moments on your time for the sake of the steadfast and sober-minded, that they may see with amazement into what a whirlpool of extravagant and monstrous delusions fanaticism hurries her devotees, and learn to cherish with deeper and more earnest affection that safe and ample fold in which they are themselves preserved from seduction; at the same time, that I invite the lovers of *vertù*, and the collectors of psychological curiosities, to a cabinet containing several articles that may fairly be called unique.

The author is apparently a very ingenuous personage, and writes in the perfect conviction that he has been snared and deluded by Satan and that weird sisterhood professing the gift of tongues and utterances in power; and under a due conviction that he is now in his right senses, he proposes to conduct the venturous reader in perfect safety across

A gulph profound as the Serbionian bog,

to the world of spirits, and there unfold the process of that Caledonian witchery which has made the Rev. Edward Irving “a prosperous gentleman.”

It would appear that professional engagements brought Mr. Baxter up to London, with an imagination wholly engrossed by the wonderful works said to be done in Mr. Irving's circle, the report of which had reached him even in his distant abode, and he made it an immediate object to obtain an introduction among them,—to set forth his own spiritual endowments,—and to secure their recognition of his title to be admitted among the prophets.\* In this college he quickly surpassed all who had yet distinguished themselves, and acquired that influence over Mr. Irving's mind, that he gained his consent, a reluctant consent, obviously, to the public display of their gifts, which, I believe, had hitherto been confined to the prayer-meetings held at an unseasonably

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\* All men are prophets.—*Introductory Sentence of a Lecture delivered at Mr. Owen's Institution, ON THE NEW ERA OF SOCIETY, BY C. ROSSER.*

early hour in the morning: or, at most, obtruded once or twice upon the ordinary solemnities of their assembly.

Having thus achieved a mastery among the holy ones in London, and luxuriated and gambolled to his heart's content in his new functions, he voluntarily undertook a crusade to the Court of Chancery, to confront the formidable being that presides there, and utter his testimony to something, I know not what, in that awful place. Here, however, his genius appears to have been quelled and mated: for it stood dumb and spake not, so that he came away without declaring his errand, or disturbing the composure of that tribunal.

What explosion of iambs might have followed any indulgence of his "tongue" before our modern Archilochus, must be matter of imagination. We may well believe it would have been "a dear and deep rebuke" with which the prophet would have been committed to the prison-house.

This peril being past, he employed his liberty in a less dangerous exploit; and, undertaking a pilgrimage to his brother, a country clergyman, he informs us, that while sitting on the stage-coach, he received a commission from heaven for a special purpose, with a revelation that he was to be sundered from his wife and family, and become a vagabond and wanderer, together with an assurance that his brother should take a part in these extraordinary privileges and appointments. Accordingly, when he arrived, he found that the Rev. Mr. Baxter had actually been praying for the "gifts" the evening before, and was in all points prepared and eager for initiation. This was a mighty encouragement; and it was concerted between them, that the reverend brother should set forth, on a Saturday, to a distant part of the country, to communicate to Mrs. Baxter, his sister-in-law, the comfortable tidings that she was henceforth to look upon herself as a widow, and her children as fatherless: to assure her, that the author was set apart from all worldly business and concerns; and finally, to baptize, after a new ritual, his infant niece, who was, in consequence, to be richly endowed with the "gifts of the Spirit;" and, moreover, in his absence on the Sunday, the lay Mr. Baxter should do his duty in the church.

How all this succeeded,—how he assumed the clerical attire,—how he told the clerk there would be no part for him to perform in the service, and commanded the congregation to lay aside their books of Common Prayer (as the fanatics had done before him, when Church and King were subdued to their transient tyranny),—how the clergyman's lady was carried out of church in hysterics,—and how other matters german to these fell out,—may be best discovered from our author's book. I turn from the subject with disgust. Suffice it at present to say, that the clergyman, on reaching his destination, was "somewhat startled" when he had baptized the infant "in the form of words which were given him," that she did not immediately "break forth into prophecy, and speak in the Spirit:" and so he returned home very melancholy, and in a full persuasion that he had been "snared and deluded."

Such is the staple of the book. Such are the dangers to which men are exposed who "stride the limits" of those fair pastures which the providence of God Almighty has appointed for our sustainment, which he has hedged round about for our security, and within which he has reared his tower, the Church, to be our glory, safeguard, and defence.

Among the characters who figure in these pages, we find Mr. Spencer Perceval and Captain Gordon. *Arcades ambō, et cantare pares*: there is also Mr. Taplin.

Tertius ille, hominum divūmque interpres, Asylas,\*  
Cui pecudum fibræ, cæli cui sidera parent,  
Et lingvæ volucrum, et præsagi fulminis ignes.

Next comes Miss Hall, "how dumb the tuneful!" and lastly the ladies of Mr. Cardale's family, *quas ludit amabilis insania*: all these it will neither be possible nor expedient to celebrate at present, nor can I notice the author's censure of the antagonist—Bible Societies; nor record all the vague and pointless prophecies "which their divine emotions spoke;" but I may generally state, that these *utterances in power* are almost always taken up at the suggestion of some one or other of the company, and are always without an object, frequently without a meaning.

It must be utterly needless to seek for the root of this malady: for the spiritual vanity of the author is so rampant, that he insists with strange complacency on his having been an object of supernatural influence, even though it were Satanic. On this part of the subject, as important as it is generally mistaken, I feel my own incompetence to enlarge, and am happy to leave it in the hands of a distinguished prelate,† who has demonstratively set forth, in his "Historical View of the Rise and Progress of Infidelity," (a splendid work, beyond my praise,) that a contest has been perpetually maintained from the period of the fall, down to this very hour, "between the Redeemer and the Destroyer of souls; between the power of God unto salvation, and the power of Satan unto perdition;" and in a course of Sermons detailing the whole series of hostilities against the Church of Christ, has visibly traced the machinations of Atheists and Fanatics, Deists and Schismatics, to the Enemy and Tempter of mankind.

I am, Sir,

Yours very faithfully, Σ.

## ON CHURCH DISCIPLINE.

MR. EDITOR.—Among the various inquiries now demanding investigation from the supporters of the Church of England, there is one which appears to require immediate and serious attention. *Are Clergymen, who are dissatisfied with the discipline and doctrine, or ritual, justified in remaining within our ecclesiastical pale? and, if not, does there exist any canonical regulation, by which they may be silenced or expelled?* I beg to offer in your pages this query to such investigation as it may awaken; and particularly, as in the recent case of a Berkshire clergyman, who resigned the living of Sutton-Courtney, and who, as reported, subjected himself to an action in the Bishop of Salisbury's court, it would appear, that if any Clergyman voluntarily retires from the Church, and ministers in any Dissenting congregation, he does so at his peril. The rector of

\* Asylas.—*Typog. Diab.*

† The present Bishop of Durham.

Sutton-Courtney is understood to have escaped punishment for such ministrations by the leniency of his diocesan. But this is not the only case connected with my inquiry. If I mistake not, the present minister of a Baptist chapel in John Street, Gray's Inn Lane, is a regularly-ordained clergyman. So also is the pastoral head of a congregation in, or near, Park Street, Bristol. Indeed, the late well-known incumbent of Surrey Chapel took, it is notorious, deacon's orders. Many other examples might be adduced; and the only question is, How does all this quadrate with the canonical regulations of the Church? It might perhaps be added, that whatever may be the case with regard to such veterans as the late reverend gentleman near Blackfriars' Bridge, the present race of recusants seem to be amenable to some reproof and penal justice. Will you allow me to specify Dr. Arnold, whose estimate of our episcopacy is certainly inconsistent with any steady respect for his mitred superiors? Shall I name Mr. Riland, whose works on Church Reform spread so much reprehension and discontent over our whole system, as scarcely entitle him to the character of a Clergyman? May I not add several individuals, who, though they publish anonymously, are, notwithstanding, notorious, and personally designated in their several circles? I do not write, as presuming to administer to these adventurers, avowed or disavowed, what the present writer might deem equivalent punishment, but as desirous of seeing some authoritative decision on a point of pressing difficulty. I assume its difficulty, from the observation that these delinquencies are suffered without any attempt to check them; and it is surely expedient, at this crisis, to be duly informed on all such circumstances as bear on their aspect marks of anomaly and doubt. It need not to be stated, that when a Roman Catholic Clergyman recants his errors, our own Establishment receives him without any re-ordination, and allows him, as in the example of M. Blanco White, to officiate at our altars. But I wish to be accurately informed to what reproof or penalty such a person could be exposed, if the deserted Church should be able to detect and secure him. There is, I conceive, some analogy between the supposed proceedings in the Latin Church, and what must be our own, provided our discipline were sufficiently strict and energetic. Then, as a correspondent inquiry, let me ask, What measures would be taken by Dissenting congregations, should any of their teachers file off to the Establishment, or rather to some rival and popular sect? Of course, nothing properly punitive could attach itself to such renegades; but something might yet be learnt, indicative of the necessity felt by all communions, of expressing their displeasure at those, who, under very different circumstances, offend against the general principle of order. I rather suspect that some amusing stories might be told of these deserters and their former associates, as well as of the new parties to which they have glued themselves. I say nothing of the tenacity of the cement. It is sufficient to my purpose to know that such things are; and we might all, perhaps, learn something from the secret history, or green-rooms, of our fellows. But whatever be the facts bearing upon the policy of Dissent, it is unquestionably of some importance to know what could be done and ought to be done with this Dr. Arnold and this Mr. Riland, to say nothing of many others who have less ostensibly moved in the circles of ecclesiastical turbulence. The former of these busy

spirits has recently appeared in your own pages, his apparition having stalked through the periods of your *review*, not having, like the ghost in *Hamlet*, "a countenance rather in sorrow than in anger," but a certain look, which may be indeed ambiguous; and yet I think that it betokens more of wrath than pensive sadness; and, at all events, there are in his pamphlet divers merry conceits which were certainly not penned amidst sighs and tears. He dates his preface from Rydal, amidst scenes which would "cure all sadness but despair;" for who could look on Rydal Water, and from Rydal Mount, and be unhappy! As to his compeer, Mr. Riland, the scenery of Staffordshire is doubtless very unmeaning, when compared with the lakes, although, in its moorlands, there are fairy lands and wizard streams; and if he has wandered among them, we may so far excuse a little self-forgetfulness, induced by the air and character of the region. But I, too, am wandering; and can only beg, in conclusion, to be restored, by such replies in your pages, as may instruct your readers, and especially, Sir, your obedient servant,

INVESTIGATOR.

## REGENERATION AND BAPTISM.

MR. EDITOR.—At a time when the temporal privileges of our Church are beset on all sides from without, certain of her doctrines fully as much impugned from within as without, it is more especially painful to perceive.

The point to which I would now particularly call your attention is the efficacy of baptism, and more especially of infant-baptism. I have had for some time the pastoral charge of an extensive suburban parish; and painful in the extreme is my situation from the great, and, I fear, increasing disregard of this holy sacrament. In searching for the probable reason of this conduct on the part of our people, I have been led to conclude, that, next to the carelessness and indolence inherent in human nature, the great source is to be found in that dangerous error of separating regeneration from baptism, and confounding it with renovation and conversion. I appeal to you, Is it not most harassing to the feelings, and discouraging to the exertions of a Clergyman, proud of, and attached to the Liturgy of his Church, to hear it proclaimed, as I have, from a pulpit in his immediate neighbourhood, that regeneration does not take place in baptism—to hear the congregation warned that they impute not any such efficacy to the rite? Surely if the adversaries of our Church were in want of a means of swelling the number of those who bring their children, merely, as they say, to be registered, a better could not possibly be devised, than such a sentiment as this, broached by her ministers themselves. For if baptism is any thing, it is a sign of a spiritual gift at that time received: take away that gift, and it becomes a sign of nothing, or a dry barren act.

Again, Is it common consistency in the promulgators of this doctrine, to remain a single hour in a Church from which they differ in a point



so essential? is it bearable to hear error instilled into the minds of people by ministers under false colours, taking away a point of faith without giving any thing tangible or practicable in its stead, teaching them a regeneration different from that in their Prayer-books, and, I may add, in their Bibles also?

If these ministers conscientiously hold the sentiments they avow, let them leave the Church; as indeed some have already done, but let them not wear her garb, and profess to hold her articles, while they continue to impugn her doctrines. How they could in their public ministry repeat the Collect for Christmas Day, I am totally at a loss to conceive.

At the risk of trespassing on your valuable time, I will briefly state my view of the Church doctrines of regeneration, renovation, and conversion. The term regeneration was undoubtedly taken from the Jews, and in the ceremonies for admitting proselytes into their Church, shall we find its origin. Moreover, it has been long ago remarked, that the inspired writers of the New Testament never once called on their converts to be regenerated, but address them as already regenerate; and it must be observed, that they address quite as great a mixture of good, bad, and indifferent, as we at present find in the world, which is shewn by the varied contents of their Epistles.

Hence our Church has scriptural authority for the line of doctrine she has laid down, viz. That in baptism the regenerating grace of God is given to all, but may be diminished or lost by subsequent misconduct. Yet, still regeneration cannot again take place; as there is but one baptism, so there can be but one regeneration. But renovation or conversion may succeed, of such a nature, more or less strongly, as the lapses of any individual may require.

If, by advantages of natural disposition or careful education, the spiritual gift is preserved in the soul, then simple but continual "renewing of the Holy Spirit" will be sufficient to keep that soul alive without any actual conversion or change of life being ever apparent. But if the child is brought up in ignorance of God and grievous sin, then a perceptible conversion must ensue to save the soul,—but the Church does not call this regeneration.

Thus it appears that conversion is only a striking case of renovation; the seeds of the new birth, implanted at the font, from the want of culture lie barren and unable to germinate, till the grace of God, working by various means, making use of various goads and pricks, forces the roots of conviction into the stony heart of the sinner, and he rises transformed by the renewing of his mind. But this, I repeat, is totally different from regeneration—some having one without the other, as the piously-educated Christian and baptized children dying young; others having both, regeneration first and conversion afterwards, as many in all Christian ages and countries; or conversion first and regeneration afterwards; as St. Paul and other adults who have received baptism after conversion. Now I would ask, where is the point to be cavilled at in this line of doctrine? is there danger in it, that some so violently oppose it? It is doubtless liable to be abused, for what doctrine is not, while human nature exists; but should this abuse lead us to lay aside the use? Besides, the contrary doctrine is infinitely more liable to be abused: what, therefore, is obtained? Scripture is wrested, the Prayer-

book condemned, and nothing gained. What can be done, Mr. Editor, towards stemming this torrent of error?

My chief object in troubling you with this letter may now form my concluding sentence, which was to ask the advice of some experienced correspondent of your valuable *Miscellany*, as to the course a Clergyman in my situation should pursue. Should he, at the risk of making many enemies and more malcontents, continually not only lift up his voice for the truth in the pulpit, but rigidly enforce the discipline of the Church at the altar? or, should he, for the present at least, allow things to take their course? The attention of your correspondents being called to this important subject will greatly oblige

Your constant reader, Z.

### JEWISH LEGISLATION.

MR. EDITOR.—The measure now pending before Parliament appears to have excited far less interest than its importance deserves. Persons most hostile to the principle on which it is based are inclined to offer little opposition, believing that, the integrity of the Constitution having been once essentially violated, it would now be mere prudery to stickle at minor liberties. I am ready to allow that the *event* is much the same, whether the patient die by disease or by poison; but this would not be regarded as sufficient excuse for accelerating the termination even of the severest sufferings. The Constitution is similarly situated; a deadly wound is already inflicted; but it follows not that this wound should be widened, or that the death struggle should be abridged by means as little justifiable as those which induced it. If the attempt now making to unchristianize the legislature be in itself indefensible, it is not the less so because circumstances equally indefensible have rendered it *comparatively* uninjurious.

I would not reply to the clamour about persecution by alleging the voice of prophecy. There is certainly abundant prophetic testimony that the Jews should be a persecuted race; but we do not therefore excuse the Cæsars or the Plantagenets. Interference of man to fulfil prophecy by crime, appears to me as little capable of vindication as the opposite infatuation of Julian. In this way Judas and his employers, had they known what they were doing, would have had some claim to piety. We must leave God to fulfil his own menaces; a different conduct is rather mistrust than faith; it is somewhat savouring of presumption to determine the agency by which prophecy must be fulfilled. A command is clear, and the consequences indisputable; a prophecy is simple evidence of faith, but no ground of moral motive or action.

The fallacy, Sir, I take to be the same which so extensively supported the credit of a late session's ruinous measure; that the refusal of political power is intolerance and persecution. I should be almost ashamed to demonstrate to *your* readers the gross absurdity of this position. It is astonishing that any man of information or reflection should not see that, although neither nation nor individual can have a right to persecute, both nations and individuals have a most undoubted

right to determine who shall conduct their affairs, and how their affairs shall be conducted. Many exclusions may be inexpedient, but none can be persecutions. No man can have a natural *right* to the legislative function any more than to the royal. He may indeed be born a monarch or a legislator, but he is so in virtue of the constitution of his native society. And should our legislature pass an act excluding men of colour (as in our West Indian possessions), however they might be chargeable with folly or somewhat worse, there could still be no ground to accuse them of persecution.

I therefore dismiss this charge against the opponents of the pending bill as utterly unworthy notice, and as scouted even in Duke's Place. And now allow me in brief to consider the question on its own merits.

There are two views under which every subject of importance may be regarded; a Christian and a worldly one. Under the first, the inquiry is, what has God decided or intimated? under the second, what is likely from experience and observation to be the effect of various lines of conduct on individual or political success? The latter consideration may often be lawfully allowed its influence; but no Christian mind could for a moment consent to entertain it until the former had exercised its full operation. The conduct of Aristides and his countrymen may well put to the blush the proceedings of statesmen and senates not yet openly renouncing Christianity. Let some British Themistocles confide to an Eldon or a Wetherell a plan of equally flagitious political sagacity; would it be rejected unheard on the ground that it was "most unjust," provided assurance were given that it was "highly expedient?" However this may be, no doubt can be entertained as to the moral character of the course which *ought* to be pursued. No professing Christian will allow that any plan of action can be, in the main, even *expedient*, which is at variance with the spirit of the Gospel. Before therefore the effects of the present measure are regarded politically, they should be regarded *Christianly*; and if, under this light, they appear inconsistent with duty, this question is definitively settled to every Christian mind.

Now, however *unfashionable* may be the notion, I take it to be decidedly *Christian*, that a Christian legislature, like a Christian individual, is bound, so far as its power extends, to use all means authorized by the religion it professes to extend the knowledge and influence of the truth. Persecution, we readily grant, is forbidden by the Gospel, and therefore this it is not free to use. But it is solemnly obliged to uphold the cause and interests of the Gospel, and to provide that the blessings and enlightenment of Christianity may have the freest and fullest course in the land. A different policy argues, in my mind, not toleration or liberality, but indifference, or somewhat worse. A Christian legislature is, besides, bound to legislate on Christian principles; to refer its acts and deliberations to the Gospel as the infallible standard of its decisions. Where these rules are not observed the name of Christianity is impious mockery. Now how can our legislature be said to be Christian from the moment its doors are open to the Jew? The spread of Christianity the Jew is conscientiously bound to oppose; the reference to Christian principles would be with him the most horrible impiety. It is said indeed that the number of Jews admitted would be

small. The number does not really affect the principle. Besides, this allegation subverts the cause which it is intended to support. If the number of the Jews be wholly uninfluential, nothing will be gained by the measure. If it be at all influential, it cannot be influential for good. It must tend to cripple the energies of Christian politics, to abridge the means of Christian knowledge, and to infuse the leaven of error into the purity of Christian legislation. But again, Sir, I impugn *the principle*. There can be no principle on which Jews should be admitted and Mahometans excluded. The Jews reject Christ as an impostor; the Mahometans receive him as a prophet; so that, of the two errors, Mahometanism certainly does less dishonour to Christianity. The Jew rejects an essential part of the truth; the Mahometan superadds a monstrous and blasphemous falsehood. How far either is compatible with Christian legislation let the merest common sense decide. And if it be again said, "the introduction of Mahometans is most improbable,"—again I urge *the principle*. Yet, considering the nature of our Indian territory, and the probable changes which a very short time may effect therein, the case is not so unlikely as may be imagined. And even now we are told it is the height of illiberality not to throw open the doors of parliament to pagans, infidels and atheists: so that, when the legislature is sufficiently leavened with the nominal friends and candid enemies of pure Christianity, the rest will easily be accomplished.

I am, Sir, a Churchman upon principle; I believe the Church of England to be the purest and most effectual instrument for the salvation of souls which has ever existed since the times of the Apostles; and therefore I cannot be "liberal" enough (as the phrase is) to believe that what diminishes her interests or her influence will ever be beneficial to genuine Christianity. And I am equally satisfied, both from the theory and history of our constitution, that the liberties of this country and those of the Church of England must stand or fall together. I know Roman Catholics (better politicians than papists) who have expressed to me the same opinion; and a leading member of that denomination has accordingly taken every means of shewing his attachment to the Church of England; not, of course, as a religious establishment (for in this point of view he must abominate it) but as an integral part of the British Constitution. Now matters do not stand with the Church as formerly, when she possessed her legitimate strength in her Convocation. She might then afford to be less jealous of encroachments than now, when she is destitute of her lawful defences, when her Prelates, however upright, can effect little against a host of foes, and when some of those who might fairly have been challenged to raise her banner in her hour of danger, have basely deserted to the enemy. Now, she is entirely at the mercy of Parliament, and exhibits the wholly unparalleled instance of a Church whose constitution (in practice) can only be touched in an assembly of Laymen, many of whom are her bitterest foes, who have claimed the right of pillaging her revenues, and are desirous of increasing their number, as it would appear, solely to consummate her ruin. And shall this unholy object be allowed to succeed? no real Churchman *loving his Church because he loves Christianity*, can feel it to be matter of indifference.

I say nothing here, Mr. Editor, of the relation which a Jew bears to

our civil institutions. That he is alien in fact as well as law, is capable of abundant proof. But into this question I have no desire to enter. I confine myself solely to CHRISTIAN considerations, which, if decisive, are sufficient of themselves. If I am wrong, I shall be happy to see myself refuted. But I admit no arguments from temporal expediency. They may have their weight in certain assemblies, but with you and your readers somewhat loftier and worthier must procure conviction.

CHRISTIANUS.

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### COLLECTANEA.

THE following extracts we take from the encyclical letter of Pope Gregory XVI., dated at Rome, August 15, 1832; which may possibly open the eyes of some of our sage politicians, as to the asserted alteration in papistical errors and feelings.

"We select for the date of our letter the most joyful day —on which we celebrate the solemn festival of the most blessed Virgin's triumphant assumption into heaven, *that she, who has been through every great calamity our patroness and protectress, may watch over us writing to you, and lead our mind, by her heavenly influence, to those counsels which may prove most salutary to Christ's flock.*

"To break down and destroy the constitution of states, and under the appearance of liberty to bring slavery on the people, was the object of the impious ravings and schemes of the Waldenses, of the Beguards, of the Wickliffites, and of the other children of Belial, the refuse of human nature, and its stain, who were so often and so justly anathematized by the apostolic See.

"*But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope. May she exert her patronage to bring down an efficacious blessing on our desires, our plans and proceedings, in the present straitened condition of the Lord's flock!*"

If this be not blasphemy, we will thank the Pope to tell us what is.

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MOUNT ARARAT.—A short time since there were given in the St. Petersburg Academical Journal, some authentic particulars of Professor Parrot's journey to Mount Ararat. After being baffled in repeated attempts, he at length succeeded in overcoming the obstacles which beset him, and ascertained the positive elevation of its peak to be 16,200 French feet; it is, therefore, more than 1,500 feet loftier than Mount Blanc. He describes the summit as being a circular plane, about 160 feet in circumference, joined by a gentle descent, with a second and less elevated one towards the east. The whole of the upper region of the mountain, from the height of 12,750 English feet, being covered with perpetual snow and ice. He afterwards ascended what is termed "The Little Ararat," and reports it to be about 13,100 English feet high.

## LAW REPORT.

## No. XIV.—CHURCH RATES.

*Michaelmas Term, 1823.*

MILLER v. BLOOMFIELD AND SLADE.\*

THIS was a question as to the admission of an allegation, responsive to the libel thentofore given and admitted in the cause :

The allegation (in substance pleaded), Art. 1. That the church-rate, the subject of the suit, was not made agreeable to the then present poor-rate, for the said parish as pleaded in the said libel ; for that parishioners and inhabitants of the said parish, the owners or proprietors of ships of the burthen of twenty-four tons register, each, and upwards, *were* rated and assessed for the said ships or vessels, to the said poor-rate, but were wholly *omitted to be rated* and assessed for the said parish. And the article went on to plead, that the several parishioners whose names were set forth in a paper writing or exhibit annexed, marked A., were proprietors of the several ships or vessels, expressed, of the tonnage expressed, and were rated and assessed for the said ships or vessels, at the sums expressed, to the poor's-rate in force for the said parish, at the time of making the said church-rate ; but that such parishioners were altogether omitted to be rated and assessed for such ships or vessels, to the said church-rate.

2. The second article pleaded, that the mode of making the church-rate within the said parish had not been uniform, but had varied, from time to time, in manner following, viz. "that from the year 1751, or thereabouts until in or about the year 1773, lands, messuages, and tenements, within the said parish, and personal property, or stock in trade, including therein ships belonging to parishioners and inhabitants of the said parish, but *not* money in the public stocks or funds, or otherwise at interest, were rated and assessed to all the different church-rates"—that "from the year 1773, until in or about the year 1792, lands, messuages, and tenements, within the said parish, and personal property, belonging to the parishioners and

inhabitants of the said parish, including therein ships *and* money in the public stocks or funds, or otherwise at interest, were rated and assessed to all the different church-rates :"—that "from the year 1792, until in or about the year 1800, such lands and tenements, stock in trade, and ships *only* (but not money at interest in the stocks, or otherwise, as in the interval between 1751 to 1773) were so rated or assessed"—and lastly, that "from the said year 1800, till the present time, such lands and tenements, and stock in trade, but neither money at interest, as above, nor ships, had been rated and assessed to the different church-rates, made for the said parish." And the article further pleaded, that Miller (the defendant) "*was not by law rateable to the said church-rate, both for his messuages, tenements, and hereditaments, and also for his stock in trade in the said parish, and that, therefore, he was not justly rated and assessed to the said rate or assessment as aforesaid,*" nor was such rate or assessment made agreeable to the usual mode of making the church-rate in the said parish, as pleaded in the libel.

3. The third article pleaded—that the several parishioners, twelve in number, whose names were set forth in the paper-writing, or exhibit, marked B., annexed, were then, and at the time of making the said rate, possessed of stock in trade within the said parish : but, together with other persons also possessed of stock in trade in the said parish at such times, were altogether omitted to be rated, either to the said poor's-rate, or to the said church-rate, for the same.

4. The fourth was a general, concluding article, praying, that the said church-rate might be pronounced to have been unduly made and assessed, and that Miller, the appellant (the original defendant), might be dismissed from the suit, and from all further observance of justice therein.

The counsel for the appellant were

\* An allegation—responsive to a libel thentofore admitted in the cause, pleading a church rate including "stock in trade :—" suggesting, 1st. That the parishioners were omitted to be rated for "shipping ;" 2dly. That several parishioners possessed of stock in trade, were *altogether* omitted to be rated in the said rate, and, consequently, that the rate was invalid—directed to go proof.

proceeding to argue against the admission of the allegation, but were stopped by the Court.

*Per Curiam.*

BEST, J.—The rateability of stock in Pool, to the church, *generally*, was determined, at least *sub modo*, by the Court, upon the admission of the libel; a decision with the principle of which none of the facts pleaded in the allegation about to be debated, seem to the Court materially to interfere. They even establish the substantial averment of the libel, that stock has uniformly been rated to the church in Pool; though the practice, under circumstances, may have varied as to the particular kinds of stock included, from time to time, in the several rates. Accordingly, the allegation must, at all events, be reformed, by striking out that part of the second article which pleads that the appellant was “not liable to be rated, both for his lands and tenements, and also for his stock in trade.” At the same time we are clearly of opinion, that of the objections taken to this particular rate, one, at least, must ultimately be fatal. If stock in trade be taxable to the Church, so also must shipping be, especially in Pool; where shipping are taxable, in common with other stock, to the poor, under a decision of the Court of King’s Bench, made, as with reference to this town of Pool in parti-

Again, of parishioners holding stock in trade in Pool, some are pleaded to be omitted altogether in the rate. This also would, probably, be fatal to the rate; but that the prior objection would be (of course taking the fact to be as pleaded, namely, that shipping are omitted to be rated altogether), seems to the Court to be nearly certain. Under these circumstances, would it not be advisable for the vestry to desist from enforcing the present rate, and to make a new rate, including both shipping and stock, if any, of parishioners omitted in the present rate? Such a rate this Court might hold to be valid; and, probably, neither the present appellant, nor any other parishioner, after this intimation of the Court’s opinion, would object to the payment of his proportion of a rate so constructed. Should this suggestion be acceded to, it will preclude the necessity of counsel going through a detail of their objections to the admission of the present plea.

The Counsel for the appellant and respondent, after some deliberation, having mutually, for themselves, conditionally acceded to the suggestion,

*Per Curiam.*

As for the present, the allegation, with the suggested omission, must stand admitted.

## POLITICAL RETROSPECT.

DOMESTIC.—A variety of important subjects have occupied the attention of Government and Parliament during the preceding month. First amongst these stands the ministerial budget, which the Chancellor of the Exchequer opened by stating that Ministers had reduced 1387 places, the income of which was 231,400*l.*; effecting a saving to the country, after allowing certain compensations, of 193,000*l.* There had also been a reduction of diplomatic salaries, including three parliamentary offices, making a further saving of 91,000*l.*; that 560 persons had been brought from the full pay to half pay, making another saving, the amount of which he did not state. That in the year ending the 5th of April, 1832, there had been a deficiency of revenue of 1,240,411*l.* but in that ending the 5th of April, 1833, there had been an excess of 1,487,143*l.*; covering the former deficiency, and leaving a surplus of 235,000*l.* There had also been a diminution of ex-

penditure during the last year, amounting to 2,492,320*l.*: he then calculated the expenditure of the current year at 44,922,219*l.* whilst he estimated the income at 46,494,123*l.*, leaving a probable surplus of about 1,572,000*l.* With such a prospect he proposed to the House a reduction of taxes as follows:—duty on Tiles to be totally repealed, 37,000*l.*; a reduction of the tax on Advertisements, 75,000; a diminution of the Stamp Duty on Marine Insurances, 100,000*l.*; a reduction of the Assessed Taxes on Shops and Warehouses, about 100,000*l.*; a total repeal of the duty on Taxed Carts, 35,000*l.*; ditto on Shopmen, 40,000*l.*; ditto on Clerks, 55,000*l.*; ditto on Stewards, 9,500*l.*; a repeal of half the tax imposed in 1831 on Raw Cotton, 300,000*l.*; ditto of the Soap duties, 593,000*l.* Total of loss to the Revenue, 1,349,000*l.*; but expecting an increased consumption from the diminution of duty on various articles, particularly Soap, he took that

loss at only 105,000*l.*; which, deducted from the estimated surplus of Revenue, will yet leave a balance of 516,000*l.* in favour of that Revenue.

On the 26th of April, Sir W. Ingleby proposed a reduction of the Malt tax to one half its present amount, which was carried by a majority of ten against Ministers. On the 29th, Sir J. Key proposed the entire abolition of the House and Window duties: this was met by an amendment which both negatived Sir J. Key's motion, and rescinded the vote on Sir W. Ingleby's, and which was adopted by a majority of 198.

On the 14th of May, Mr. Secretary Stanley introduced his measure for the Abolition of Negro Slavery in the Colonies belonging to Great Britain. They are in abstract as follows:—Every slave may demand of his owner to be registered as an apprenticed servant for twelve years, at the end of which period he shall be free. During these twelve years the master shall be entitled to three-fourths of his time, (to be either three quarters of each day, or each week,—ten hours being reckoned a day's work,) in return for which the master shall furnish him with food, clothing, and the allowances now enacted by law;—the slave to be valued at the commencement of this apprenticeship; and if he works his spare time for his master, each year he shall be reckoned to wipe off one-twelfth part of his value; or, if he works for another, he shall pay his master such a portion of his value. If he pay his master the balance of his value at any period, he shall from that period be free. A loan of fifteen millions to be granted in favour of the owners of West Indian estates, upon approved security; and magistrates, unconnected with local interests, to be appointed for the due administration of justice between the slave and his owner.

On the 16th of May, the day appointed for the reading of the Irish Church Bill, there were not present members sufficient to form a House, and consequently the Bill was lost.

A Bill for the better observance of the Lord's Day has been lost by a minority of four. Two motions have been brought forward by Mr. Cobbett;—one for the repeal of the Stamp Duties; and another, that the House should petition the King to remove Sir Robert Peel from the list of his Privy Counsellors: the former was

rejected by a majority of 250 to 26; the latter by one of 298 to 4. A motion of Mr. Whitmore for the repeal of the Corn Laws, met with a similar fate; as did another from Mr. Grote, that Members of Parliament should be chosen by Ballot rather than Vote.

In connexion with these reforming or revolutionary measures within doors have been expressions of similar feeling without. The mob were summoned to meet in Cold Bath Fields, to consider of the means of forming a National Convention, to protect the interests of the people, no longer safe in the hands of even a reformed House of Commons. Placards were dispersed by order of Government, declaring the meeting illegal, and forbidding such an assembly. In defiance of these, people did assemble, and having elected a chairman and proceeded to discuss the object of their meeting, the magistrates ordered the police to disperse them and secure the ringleaders. This was effected without difficulty, but whilst doing it, one policeman was stabbed fatally, and two others severely wounded. The jury, in defiance of law and evidence, have brought in the verdict of justifiable homicide, because the Riot Act was not read, nor had Government taken sufficient measures, in their estimation, to prevent the meeting;—a verdict which was long and tumultuously cheered by the mob without. The Political Union of Birmingham, by whose correspondence Lord John Russell felt himself "honoured," a few months since, having called a public meeting to petition the King to dismiss his Lordship and his coadjutors from his councils, as inefficient ministers, the same was numerously attended and the Address voted by acclamation, with additional resolutions to promote similar petitions from all parts of the United Kingdom.

FRANCE.—The Duchess de Berri has been delivered of a female child. She has declared Count Hector de Luchese Palli, Gentleman of the Chamber to the King of the Two Sicilies, and Neapolitan Minister at the Hague, to be the father of it. The family of the Count is one of the oldest and most distinguished among the nobility of that kingdom. The state of health of the duchess is reported to be one of great danger; and it is expected, that if she should recover, she will be sent with her child to Naples.



## CALENDARIUM ECCLESIASTICUM.

JUNE, 1863

| LESSONS, &c                   | SUBJECT                                                                 | AUTHORS to be CONSULT'ED                                                                                                                                                                                                                                                                                             |
|-------------------------------|-------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>TRINITY-SUNDAY.</b>        | (See Septuagesima)                                                      |                                                                                                                                                                                                                                                                                                                      |
| <i>Morning</i> —Gen 1         | Creation of Man                                                         | { Bp Van Mildert I 143<br>Bp Horne I 1<br>Bp Hackett 147—193<br>Anth Munton 268<br>Abp Tillotson on Heb. x 23<br>Bp Beveridge on Heb. x 23, 24<br>Bp Van Mildert I 23<br>Dr D. Waterland VI 143<br>Mutt Hole on Catechism and Liturgy                                                                                |
| Matt ix                       | Christ's Baptism                                                        |                                                                                                                                                                                                                                                                                                                      |
| Collect                       | Constancy in the Faith                                                  |                                                                                                                                                                                                                                                                                                                      |
| Epistle, Rev iv               | Worship of the Holy Trinity                                             |                                                                                                                                                                                                                                                                                                                      |
| Gospel John iii 1—15          | Regeneration                                                            |                                                                                                                                                                                                                                                                                                                      |
| Appropriate singing Psalms {  | XXXIII 4, 5, 6, c m St Ann's<br>LXXV 1, 2, 3, L M Wareham               |                                                                                                                                                                                                                                                                                                                      |
| <i>Evening</i> —Gen xviii     | God a just Judge                                                        | { Abp Tillotson II 571<br>Bp Horne n Matt xxviii 19<br>Christian Remem XI 346<br>XIV 316                                                                                                                                                                                                                             |
| 1 John v                      | Trinity in Unity                                                        |                                                                                                                                                                                                                                                                                                                      |
| Appropriate singing Psalms {  | XXXIII 1 2 3 p m St Martin's<br>LXXVIII 1 2 3 L M P m with v            |                                                                                                                                                                                                                                                                                                                      |
| <b>1 SUNDAY after TRINITY</b> |                                                                         |                                                                                                                                                                                                                                                                                                                      |
| <i>Morning</i> Josh x         | Extermination of the Canaanites                                         | { Bp Mant III 13 on Deut<br>Dr W Paley Sermon 29.<br>De n Graves on Bentateuch<br>It III Lect 3<br>W Jones Post Ser II 178<br>Bp Dehn I 10<br>Abp Tillotson III 501 on<br>John xv                                                                                                                                    |
| Mark x                        | Little Children                                                         | { Bp Mant III 11<br>Bp Beveridge I 118 on<br>John III 10<br>James Beane 10<br>I Briggs I 10<br>Dr Sum Clarke VII 2 7                                                                                                                                                                                                 |
| Collect                       | Grace in our Christian Course                                           |                                                                                                                                                                                                                                                                                                                      |
| Epistle, 1 John iv 7          | God is Love                                                             |                                                                                                                                                                                                                                                                                                                      |
| Gospel, Luke xvi 19           | Dives and Lazarus                                                       |                                                                                                                                                                                                                                                                                                                      |
| Appropriate singing Psalms {  | LVIII 1 2 3 4 5 6 7 8 9 10 m St<br>CXXV 1 2 3 4 5 6 7 8 9 10 c m Hymn n |                                                                                                                                                                                                                                                                                                                      |
| <i>Evening</i> —Josh xxiii    | Love to God shown in Obedience                                          | { Dr John Scott II 1 on<br>1 John v<br>Dr W Shallock II 44 on<br>1 John v<br>Dr W Paley Sermon 3 on<br>1 John iv 10<br>Abp Leighton 196<br>Dr H Hammond iv 503                                                                                                                                                       |
| Cor vii                       | Christian Purity and Perfection                                         |                                                                                                                                                                                                                                                                                                                      |
| Appropriate singing Psalms {  | LXVIII 1 2 3 4 5 m Angel's Hymn<br>LXXVIII 1 2 3 4 5 c m Ibride         |                                                                                                                                                                                                                                                                                                                      |
| <b>2 SUNDAY after TRINITY</b> |                                                                         |                                                                                                                                                                                                                                                                                                                      |
| <i>Morning</i> —Judges iv     | Conduct and Character of Jael                                           | { Christian Rem XIII 357<br>Dr D Waterland VI 129<br>W Reading I 301 III 850<br>Abp Sharp V 210.<br>Bp Horne II 321<br>Dr Sam Clarke IV 1, 27<br>Abp Tillotson on Ps cxlv 9<br>Dr D Waterland IX 318<br>Dr R South II. 592, 437<br>Dr G Stanhope Ocu Ser<br>309.<br>W Glasborne III 194.<br>Christian Remem VIII 385 |
| Mark xvi                      | Necessity and Efficacy of Belief                                        |                                                                                                                                                                                                                                                                                                                      |
| Collect                       | Protection by God's Providence                                          |                                                                                                                                                                                                                                                                                                                      |
| Epistle, 1 John iii. 13       | Conscience                                                              |                                                                                                                                                                                                                                                                                                                      |
| Gospel, Luke xiv 16—24        | Excuses for rejecting Invitation to the Gospel feast                    |                                                                                                                                                                                                                                                                                                                      |
| Appropriate singing Psalms {  | VIII 1, 4, 5, c m St Ann's.<br>V 1, 2 6, 11, c m St Stephen's           |                                                                                                                                                                                                                                                                                                                      |

| LESSONS, &c                                    | SUBJECTS                                                                                | AUTHORS TO BE CONSULTED                                                                                                                                                                                                                                                                                                                                                                                                               |
|------------------------------------------------|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>2 SUNDAY after TRINITY.</b><br>(continued.) |                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <i>Evening.</i> —Judges v. . . . .             | Reformation of Manners . . . . .                                                        | Abp. W. Nicholson.                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 2 Cor. xlii. . . . .                           | Self Preparation . . . . .                                                              | Bp. Atterbury. 3. 811.<br>J. Baugy. II. 118.<br>J. Riddoch. III. 71.                                                                                                                                                                                                                                                                                                                                                                  |
| Appropriate singing Psalms {                   | CVIII. 3, 4, 5, c.m. <i>Bealey.</i><br>XCVII. 1, 2, 4, 5, l.m. <i>Rockingham.</i>       |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>3 SUNDAY after TRINITY.</b>                 |                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <i>Morning.</i> —1 Sam. ii. . . . .            | Honour the Reward of honouring<br>God . . . . .                                         | Dr. J. Barrow. Serm. IV.<br>Dr. E. Young. II. 372.<br>Bp. Horne. III. 229.<br>Dr. T. Coney. I. Serms 21,<br>22, 23.<br>Dr. J. Tottle. 87.<br>Bp. Stillington. 31. [5.<br>Dr. N. Marshall on Ps. xlii.<br>Bp. Mant. III. 193. [324.<br>Sam. Scattergood II. 300.<br>Dr. T. Cockman. II. 1.<br>Abp. Tillotson. I. 135.<br>Dr. D. Waterland. IX. 206.<br>Christian Remem. VII. 617;<br>XI. 419.                                          |
| Luke vii. . . . .                              | Wisdom justified of all her Children                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Collect . . . . .                              | Defence and Comfort in Adversity .                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Epistle, 1 Pet. v. 5—11 .                      | Pride and Humility . . . . .                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Gospel, Luke xv. 1—10 .                        | Divine Joy over the Penitent . .                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Appropriate singing Psalms {                   | LXXV. 1, 4, 6, c.m. <i>Burford.</i><br>CXVI. 1, 2, 3, 5, c.m. <i>Westminster New</i>    |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <i>Evening.</i> —1 Sam. iii . . . . .          | Submission of Eli . . . . .                                                             | Dr. T. Coney. II. 207, 313.<br>Dr. R. Warren. II. 333.<br>Carr. II. 102.<br>Bp. Beveridge. I. 278.                                                                                                                                                                                                                                                                                                                                    |
| Eph. i. . . . .                                | Christ the Head . . . . .                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Appropriate singing Psalms {                   | XC. 7, 8, 9, c.m. <i>Bedford.</i><br>Evening Hymn.                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>4 SUNDAY after TRINITY</b>                  |                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <i>Morning.</i> —1 Sam. xii . . . . .          | Israelites demanding a King . . .                                                       | Dean Graves on Pentateuch,<br>Pt. III. Lect. 2. § 2.<br>T. Stackhouse. Hist. Bible.<br>C. Benson. Single Ser. 1832.<br>Abp. Tillotson. III. 599, 605.<br>Bp. Brownrig. I. 495.<br>Thomas Newton. I. 99.<br>Ben. Carter on 1 Cor. vii. 31.<br>Henry Grove. VI. 108, 136.<br>Bp. Mant. II. 387.<br>Dr. J. Lightfoot. II. 1148.<br>Bp. Mant. III. 215.<br>Jos. Hoole. II. 261, 284.<br>J. Riddoch. I. 331.<br>Christian Remem. XII. 405. |
| Luke xii . . . . .                             | God more to be feared than Man .                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Collect . . . . .                              | Right use of Things temporal . .                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Epistle, Rom. vii. 18—23 .                     | Vanity of present, and Glory of<br>future State . . . . .                               |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Gospel, Luke vi. 36—42 .                       | Rash Judgment . . . . .                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Appropriate singing Psalms {                   | XXXIV. 1, 2, 3, c.m. <i>Weston Favell.</i><br>XXV. 1, 2, 3, 4, v.m. <i>St. Bride's.</i> |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <i>Evening.</i> —1 Sam. xlii. . . . .          | Rejection of Saul . . . . .                                                             | W. Reading. III. 380.<br>Bishop Hopkins. 674, on<br>1 Thess. v. 17.<br>Dr. R. Bundy. III. 103, on<br>1 Thess. v. 17.<br>Dr. J. Barrow. I. 48, 56, on<br>1 Thess. v. 17.<br>Christian Remem. XI. 613.                                                                                                                                                                                                                                  |
| Eph. vi. . . . .                               | Continual Prayer . . . . .                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| Appropriate singing Psalms {                   | CXIX. 9, (10), 11, 12, c.m. <i>Bath.</i><br>LXXIX. 1, 3, 4, 5, l.m. <i>St. Pancras.</i> |                                                                                                                                                                                                                                                                                                                                                                                                                                       |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**REV. J. PARSONS.**—On the resignation of his School, the pupils of the Rev. J. Parsons, at Redland, presented him with a magnificent piece of plate, bearing the following inscription:—

“ Viro Reverendo Johanni Parsons,  
Alumnorum pietate,  
M DCCC XXXII.”

in testimony of the high regard they entertained for him as a friend and tutor. His present as well as many of his earliest pupils attended on this occasion, when an elegant and appropriate speech was delivered by the Rev. W. S. Birch, expressive of the admiration they felt for him as a friend, a scholar, and a Christian, and which the Rev. gentleman acknowledged with the most grateful feeling.

**REV. JAMES SMITH, M.A.**—A handsomely embossed and chased silver salver has been presented to the Rev. James Smith, M.A. Fellow of Brasenose College, by the congregation attending the Stepney New Church, London, with the following inscription:—“ Presented to the Rev. James Smith, M.A. on his retiring from the ministry of Stepney New Church, after a zealous and faithful discharge of its duties during nine years, by the congregation, in token of their grateful respect and sincere esteem.”

**DIVINITY INSTITUTION.**—With a view of providing efficient divines, and preventing the growth of “schismatic heterodoxy,” the Bishop of Bath and Wells intends shortly to establish, at Weston-super-Mare, a Divinity Institution, similar to the one he promoted when Bishop of Chester, at St. Bees, Cumberland.

**ORDINATIONS.**—By the Bishop of Lincoln, at Buckden, on Trinity Sunday.—By the Bishop of Norwich, in Norwich Cathedral, on Trinity Sunday.—The Bishop of Ely’s General Ordination in London, on June 9.—The Bishop of Chichester will, in future, hold half-yearly Ordinations on Trinity Sunday and on Sunday before Christmas.

The Lord Bishop of Gloucester will hold an Ordination at St. Margaret’s Church, Westminster, on Sunday, June 16.

**THE CHURCH OF ENGLAND.**—At a recent Ordination in the Cathedral of Exeter, among the gentlemen admitted to the Order of Deacons by the Right Rev. the Lord Bishop, was Mr. W. Greenwood, of Torquay, a gentleman advanced in years, and who had built a dissenting meeting-house in the Independent interest in that place. On his return from the ordination he stated his reasons for it, and announced to his congregation that he had conformed to the Established Church; adding also, that it would be pleasing to him to find that his usual hearers were desirous of joining the same communion. About half his congregation remain with him; and it is understood he is about to add a tower to his chapel, to endow it, and to solicit from the Bishop that he will be pleased to consecrate it.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The annual meeting of this society was held on the 1st ult. at Exeter-Hall, Strand, Lord Bexley presiding. The Report stated, that the number of Bibles and Testaments distributed by the Society during the past year, amounted to 538,841, forming, since the commencement of its labour, a total number of 8,145,466. The amount of receipts during the year was 75,492*l.* while the expenditure was 88,676*l.* thus leaving a defalcation which would render it necessary to curtail the issue of the Scriptures, and to raise the price of the Bibles.

**THE TRINITARIAN BIBLE SOCIETY.**—A general meeting of the members and friends of this Institution was lately held at the lower room, Exeter Hall, which was numerously attended: The chair was taken by the Right Hon. Thos. Erskine, the president of the society. The report of the committee was read by the secretary, briefly stating the object of the meeting, the principles of the society, and its pro-

ceedings during the period which had elapsed since the first annual meeting in December last. It appeared that 3,358 copies of the Holy Scriptures had been issued in that period, making the total issues since the formation of the society of 7,641 copies; and the cash account presented a balance in favour of the society of assets exceeding liabilities of 320*l.* 17*s.* 6*d.* The receipts, during the last five months, from subscriptions and donations, &c. amounted to upwards of 1,200*l.*

**KING'S COLLEGE.**—At the annual meeting of proprietors of shares in this institution, the report stated that a great increase in the number of students had taken place, more particularly in the junior department, which had more than doubled in the last year. The report further stated that there were subscriptions unpaid to the extent of 13,000*l.*; and that although the committee had used every means to obtain payment, only 685*l.* had been yet received. The Secretary then read the balance sheet of receipts and expenditure, from the 1st of January to the 31st of December, 1832, which stated that they had received in donations, sale of Exchequer Bills, fees from students, &c. 21,493*l.* 5*s.* 4*d.*; whilst the expenditure amounted to 20,516*l.* 6*s.* 5*d.*; leaving a cash balance in hand of 976*l.* 18*s.* 4*d.*; independently of 7000*l.* in Exchequer Bills in the Bank of England. The Auditors' Report stated that about 14,000*l.* in subscriptions and donations remained unpaid—A discussion ensued as to whether defaulters could not be compelled by law to make good their engagements.—The Court was informed that the only course that could be pursued under the Act was to declare forfeited the payment of 5*l.* per cent. made on the shares at the time of subscribing.

**NATIONAL SOCIETY.**—This society held their general meeting at the Church-building Society's office, St. Martin's place, on Wednesday, the 1st of May. The schools of nine places were received into union, and grants, amounting in the whole to 735*l.*, voted in aid of building school-rooms on thirteen different applications.

#### ORDINATIONS.—1833.

Peterborough ..... April 28. | Salisbury ..... April 28.

##### DEACONS.

| Name.                          | Degree | College.      | University. | By Bishop of |
|--------------------------------|--------|---------------|-------------|--------------|
| Cotes, Septimus . . . . .      | B.A.   | Wadham        | Oxf.        | Salisbury    |
| Goddard, George Ashe . . . . . | B.A.   | Brasenose     | Oxf.        | Salisbury    |
| Hussey, Edward . . . . .       | B.A.   | Exeter        | Oxf.        | Salisbury    |
| Rigden, William . . . . .      | B.A.   | Magdalen Hall | Oxf.        | Salisbury    |
| Vaughan, John . . . . .        | B.A.   | Worcester     | Oxf.        | Salisbury    |

##### PRIESTS.

|                                              |      |                |       |              |
|----------------------------------------------|------|----------------|-------|--------------|
| Ashe, Robert Martyn . . . . .                | M.A. | Trinity        | Oxf.  | Salisbury    |
| Bates, John . . . . .                        | B.A. | Corpus Christi | Camb. | Peterborough |
| Beynon, Edward Francis . . . . .             | M.A. | Trinity        | Camb. | Peterborough |
| Bonnin, Thomas Scott . . . . .               | B.A. | Queen's        | Camb. | Peterborough |
| Cottle, Thomas . . . . .                     | M.A. | Pembroke       | Oxf.  | Salisbury    |
| Crawley, John Lloyd . . . . .                | B.A. | Trinity        | Oxf.  | Peterborough |
| Hughes, Edmund William . . . . .             | B.A. | Worcester      | Oxf.  | Peterborough |
| Killock, William Bryan . . . . .             | B.A. | Peterhouse     | Camb. | Peterborough |
| London, Abel Seyer . . . . .                 | B.A. | Christ Church  | Oxf.  | Peterborough |
| Polson, Hugh . . . . .                       | B.A. | Exeter         | Oxf.  | Salisbury    |
| Powys, Frederick Henry Yelverton . . . . .   | M.A. | Emmanuel       | Camb. | Peterborough |
| Robbin, George . . . . .                     | B.A. | Magdalen       | Oxf.  | Salisbury    |
| Vaughan, John James . . . . .                | M.A. | Merton         | Oxf.  | Salisbury    |
| Vigne, George ( <i>let. dim.</i> ) . . . . . | B.A. | Trinity        | Oxf.  | Peterborough |
| Warren, Charles . . . . .                    | B.A. | Trinity        | Camb. | Peterborough |
| Winter, John Saumarez . . . . .              | B.A. | Corpus Christi | Camb. | Peterborough |

Deacons, 5.—Priests, 16.—Total, 21.

#### PREFERMENTS.

| Name.                   | Preferment.                                                | County. | Diocess. | Patron.            |
|-------------------------|------------------------------------------------------------|---------|----------|--------------------|
| Bevan, T. . . . .       | Archdn. of St. David's<br>and Preb. in Coll. Ch. of Brecon |         |          | Bp. of St. David's |
| Borton, R. K. . . . .   | Scarborough, St. Mary, C. E.                               | York    | York     | V. of Scarborough  |
| Bowman, Isaac . . . . . | Formby, C.                                                 | Lancas. | Chester  | R. of Walton       |

| <i>Name.</i>          | <i>Preferment.</i>                                        | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                                           |
|-----------------------|-----------------------------------------------------------|----------------|-----------------|----------------------------------------------------------|
| Browne, Henry . . .   | Ernley, R.                                                | Sussex         | Chichest.       | Bp. of Chichester                                        |
| Byron, John . . . .   | Elmstone Hardwick, V.                                     | Gloster        | Gloster         | Lord Chancellor                                          |
| Fuller, Robert F. . . | Chalvington, R.                                           | Sussex         | Chichest.       | A. E. Fuller, Esq.                                       |
| Haddington, G. . . .  | Preb. in Cath. Church of                                  | Chichester     |                 | Bp. of Chichester                                        |
| Jenkins, William . .  | { Llangammarch, V.<br>with Chapels annexed }              | Brecon         | St. David's     | Bp. of St. David's                                       |
| Jones, John . . . . . | Llansannan, R.                                            | Denbigh        | St. Asaph       | Bp. of St. Asaph                                         |
| Kempson, Edward. .    | Castle Bromwich, C.                                       | Warwick        | L. & C.         | Earl of Bradford                                         |
| Latham, Henry . . .   | Selmeston, V.                                             | Sussex         | Chich.          | { Preb. of Heathfield<br>in Cath. Ch. of<br>Chichester } |
| Littlehood, Joseph .  | Thorneyburn, R.                                           | Northum.       | Durham          | Greenwich Hosp.                                          |
| Lord, Charles. . . .  | { Uffington, V.<br>with Balking, C.<br>and Woolston, C. } | Berks          | Salisbury       | C. Eyre, Esq.                                            |
| Mason, William . . .  | Normanton, V.                                             | W. York        | York            | Trin. Coll. Camb.                                        |
| Merewether, Francis { | Allensmore, V.                                            | Heref.         | { P. of D. {    | { D. & C. of Hereford<br>of Here. { D. of Hereford }     |
| Moore, W.*G. . . . .  | Stixwold, V.                                              | Lincoln        | Lincoln         | C. Turner, Esq.                                          |
| Nesfield, Charles . . | Stratton, St. Marg. V.                                    | Wilts          | Salisb.         | { Merton Coll. Oxf.<br>on nom. of Bp.<br>of Salisbury }  |
| Parry, H. . . . .     | Can. in Cath. Ch. of St.                                  | Asaph          |                 | Bp. of St. Asaph                                         |
| Parsons, Henry . . .  | Upton, St. Leonard, C.                                    | Gloster        | Gloster         | Bp. of Gloster                                           |
| Phipps, Edwd. Jas {   | { Devizes, St. John, R.<br>& ——— St. Mary, C. }           | Wilts          | Salisbury       | Lord Chancellor                                          |
| Selwyn, William . .   | Preb. in Cath. Ch. of Ely                                 |                |                 | Bp. of Ely                                               |
| Shuttleworth, Edward  | Kenwyn-with-Kea, C.                                       | Cornwall       | Exeter          | V. of Kenwyn                                             |
| Vernon, M. H. . . .   | Leominster, V.                                            | Sussex         | Chich.          | { Eton Coll. on nom.<br>of Bp. of Chich. }               |
| West, J. T. E. . . .  | Stoke, P. C.                                              | Chester        | Chester         | Sir H. E. Bunbury, Bt.                                   |
| Whitaker, G. Aytou    | Mendham, V.*                                              | Suffolk        | Norw.           | { Trustees of Thomas<br>Whitaker, Esq. }                 |

## CLERGYMEN DECEASED.

| <i>Name.</i>          | <i>Preferment.</i>                             | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                            |
|-----------------------|------------------------------------------------|----------------|-----------------|-------------------------------------------|
| Bridge, Bewick . . .  | Cheriy Hinton, V.                              | Camb.          | Ely             | { St. Peter's College,<br>Camb. }         |
| Garr, John . . . . .  | Great Oakley, R.                               | Essex          | London          | { St. John's College,<br>Camb. }          |
| Chester, Robert . . . | Elstead, R.                                    | Sussex         | Chichest.       | Lord Selsey                               |
| Clough, Roger . . .   | { Can. of Cath. Ch. of St.                     | Asaph          |                 | { Bp. of St. Asaph }                      |
| Coffin, J. P. . . . . | { & Llansannan, 2d Port, R.                    | Denbigh        | St. Asaph       |                                           |
| Croker, Frederick . . | Lankingham, V.                                 | Cornwall       | Exeter          | Miss Hewish                               |
|                       | { Goxhill, V.                                  | Lincoln        | Lincoln         |                                           |
|                       | { and Lowdham, V.                              | Suffolk        | Norw.           | Lord Chancellor                           |
|                       | { with Pettistree, V.                          |                |                 |                                           |
| Davis, Henry . . . .  | Somerton, V.                                   | Somerset       | B. & W.         | Earl of Hchester                          |
| Dillon, W. Edward {   | { St. Endellion, R.<br>and Cornelly, C. }      | Cornwall       | Exeter          | { Lord Chancellor<br>Parishioners }       |
| Holland, Jeffery . .  | Penmorva, R.                                   | Carnarv.       | Bangor          | Bp. of Bangor                             |
| Hurd, William . . .   | with Dolbenmaen, C.                            |                |                 |                                           |
| Marshall, Lewis . .   | Hognaston, R.                                  | Derby          | L. & C.         | Dean of Lincoln                           |
|                       | { Davidstow, V.                                |                |                 |                                           |
|                       | { and Warleggan, R.                            | Cornwall       | Exeter          | { King as P. of Wales<br>Mr. Gregor }     |
|                       | { Snitterfield, V.                             | Warw.          | Worce.          | { Bp. of Worcester<br>R. of Oldswinford } |
| Taylor, Joseph . . .  | { and Stourbridge, C.<br>and Head Mast of Free | Worcea.        |                 |                                           |
| Tomkyns, R. Bohun     | Saham Toney, R.                                | Norfolk        | Norwich         | New Coll. Oxf.                            |
| Waddington, George    | Northwold, R.                                  | Norfolk        | Norwich         | Bp. of Ely                                |
| Watson, Thomas . .    | { Edenhall, V.<br>with Langwathby, C. }        | Cumb.          | Carlisle        | D. & C. of Carlisle                       |
| Webster, James . . .  | Mepershall, R.                                 | Beds.          | Lincoln         | St. John's Coll. Camb.                    |
| Whitaker, John . . .  | Garforth, R.                                   | W. York        | York            | Rev. J. Whitaker                          |

OXFORD.

ELECTIONS.

The following gentlemen have been elected Students of Christ Church from Westminster:—Mr. Wm. Charles Fynes Webber, Mr. Robert Hickson, and Mr. Wm. Goodenough Penny.

Mr. Erroll Hill, Scholar of New College, has been admitted an Actual Fellow of that Society.

Mr. H. Shephard, of Merton College, has been elected Scholar of Worcester College on the Foundation of Dr. G. Clarke.

Certain alterations in the statutes, by which the Latin Sermon, usually preached by all Candidates for the degree of Bachelor in divinity, will, for the future, be dispensed with, have been unanimously agreed to.

MARRIED.

At Louth, Lincolnshire, by the Rev. G. N. Smith, the Rev. Zachary James Edwards, M.A. Fellow of Wadham College, and Curate of Clupstable, near Wiveliscombe, to Charlotte, daughter of the late Mr. Andrews, of Yeovil.

At St. James's Church, London, by the Rev. W. L. Rham, the Rev. Frederic Alexander Steiry, M.A. Student of Christ Church, to Marian, daughter of the late Robert Collins, Esq. of Ipswich.

At St. Pancras, London, by the Rev. Charles Bartholomew, M.A. the Rev. G. William Newnham, M.A. Fellow of Corpus Christi College, to Helen Maria, youngest daughter of the late Rev. William Heath, of Inkbergh, Worcestershire.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. A. B. Mesham, Fell. of Corp. Chr. Coll.

BACHELOR IN MEDICINE, WITH LICENCE TO PRACTISE.

Robert Bentley Todd, Pembroke Coll.

MASTERS OF ARTS.

Rev. Charles Vink, Magdalen Hall.

William Palmer, Fell. of Magdalen Coll.

Rev. James Stevens, St. John's Coll.

Henry James Hoskins, University Coll.

Digby Latimer, Lincoln Coll.

Rev. J. Rudman Drake, Christ Church.

Rev. William Hutton, Queen's Coll.

W. Nash Skillicorne, Worcester Coll.

W. Cayley, Christ Church, grand comp.

Henry Herbert Evans, Magdalen Hall.

Robert John Gould, Wadham Coll.

Rev. Edward Rolles, Pembroke Coll.

BACHELORS OF ARTS.

Edward Henry Blyth, Queen's Coll.

Henry M. B. Barnes, Oriel Coll.

John Whitehead Peard, Exeter Coll.

Henry J. Maddock, Worcester Coll.

R. Rothwell, Brasenose Coll. grand comp.

David Theodore Williams, New Inn Hall.

John Hedges Sharwood, St. Edmund Hall.

Michael Thomas Dupre, Lincoln Coll.

Henry Byne Carr, University Coll.

John Dixon Clark, University Coll.

William Cartwright, University Coll.

William Edward Suttees, University Coll.

Hon. James Hewitt, Christ Church.

Hon. R. Cavendish Boyle, Christ Church.

Hon. W. H. Dawnay, Christ Church.

Frank George Hopwood, Christ Church.

John Dean Drake, Brasenose Coll.

John Drake, Brasenose Coll.

George Coltman, Brasenose Coll.

Willoughby E. Rooke, Brasenose Coll.

G. Benjamin Sandford, Brasenose Coll.

Richard Jesson Dawes, Worcester Coll.

Edward Mason Crossfield, Magdalen Hall.

William Charles Sole, Wadham Coll.

Francis Henry Lee Warner, Balliol Coll.

Fitzherbert Adams Marriott, Oriel Coll.

William Henry Pole Carew, Oriel Coll.

John Lockhart Ross, Oriel Coll.

Thomas Baden Powell, Jesus Coll.

James Philipps, Jesus Coll.

John A. Bishop, Jesus Coll.

Thomas Boys Fernis, Trinity Coll.

Nicholas Kendall, New Inn Hall.

Robert Smith, Christ Church.

C. Thornton Cunningham, Christ Church.

Amos Hayton, Queen's Coll.

Henry Herbert, Balliol Coll.

Heneage Drummond, Balliol Coll.

John Phillip Hugo, Wadham Coll.

William Morgan, Wadham Coll.

Abraham Farley Wynter, St. John's Coll.

CAMBRIDGE.

ELECTIONS.

James Dalziel Simpson, B.A. of Sidney Sussex College, has been elected Mathematical Lecturer of that Society.

S. G. Fawcett, B.A. of Magdalene College, has been elected a Fellow of that Society.

The Rev. Thomas Fleming, B. A. of

Pembroke College, has been elected a Fellow of that Society on Archbishop Grindal's foundation.

Charles James Johnstone, and Richard Norris Russell, Bachelors of Arts, of Gonville and Caius College, have been elected Fellows of that Society, on the foundation of Mr. Worley.

James Cartmell, B.A. of Emmanuel College, has been elected a Foundation Fellow of Christ's College.

William Wigan Harvey, B.A. of King's College, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and William Alfred Dawson, B.A. of Christ's College, a Tyrwhitt's Hebrew Scholar of the second class.

#### PRIZE.

The Chancellor's Medal for the best English poem has been adjudged to Clement B. Hue, of Trinity College. Subject, *Delphi*.

#### GRACES.

The following Graces have passed the Senate:

To transfer from the common stock of the University so much stock in the Three per cent. Consols as shall amount to the balance due to the Fitzwilliam Fund and the amount of the interest due from the University to the said fund.

To transfer from the common stock of the University the sum of 400*l*. Three per cent. Consols to the Crane account.

To confirm the Regulations proposed in the report of the Syndicate appointed by Grace dated Feb. 18th, 1833, to consider of what standing Candidates for the Degree of B.A. ought to be before they are allowed to be examined for that Degree.

To appoint the Vice Chancellor, Dr. Chasby, Dr. French, Mr. Latham, Professor Musgrave, Mr. Archdall of Emmanuel College, and Mr. Hodgson of St. Peter's College, a Syndicate, to consult respecting the old printing-house and the adjoining premises belonging to the University, and to report before the end of this term.

The admirable portrait of the late Professor Porson, by *Hoppner*, has been presented to the University Library by Mrs. Esther Raine, of Richmond, Yorkshire. It is considered the *chef d'œuvre* of the painter, and an excellent likeness.

#### DEGREES CONFERRED.

##### DOCTOR IN PHYSIC.

Charles Morgan Lemann, Trinity Coll.

##### HONORARY MASTER OF ARTS.

Sir Richard Hughes, Trinity Coll.

##### MASTERS OF ARTS.

Charles Marvale, St. John's Coll.

Christopher Clarke, St. John's Coll.

Thomas John Roe, Sidney Coll.

Rayn. Hornby, Downing Coll. Comp.

Rev. Langdale Brown, Clare Hall.

Rev. John Hooper, Corpus Christi Coll.

Rev. Frederick Johnson, Catherine Hall.

Rev. James Penfold, Christ's Coll.

#### BACHELORS OF ARTS.

Miles B. Beevor, Pembroke Coll.

John Browning Edwards, Jesus Coll.

Shileto Fielle Pemberton, Sidney Coll.

Thomas Yorke, Queen's Coll.

Richard Lewis Brown, King's Coll.

William Ford, King's Coll.

B. E. G. Warburton, Trinity Coll.

Thomas O. Bateman, St. John's Coll.

William Guise Tucker, St. Peter's Coll.

Henry Allen, Pembroke Coll.

William Dakins, Corpus Christi Coll.

Charles L. F. Kirwan, Corpus Christi Coll.

Richard King Beddingfield, Queen's Coll.

Thomas Elye Norris, Jesus Coll.

John George Fardell, Christ's Coll.

William Corfield, Christ's Coll.

Thomas R. Dickinson, Magdalene Coll.

Christopher Temple, Magdalene Coll.

William Lowe, Magdalene Coll.

Robert T. Noble, Sidney Sussex Coll.

Glanville Martin, Sidney Sussex Coll.

#### PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 6, the Rev. George Peacock, one of the vice-presidents, being in the chair. Several new members were elected, and presents of books, &c. announced. A notice was read, containing an account of the conformation and anatomy of a hybrid animal (a lion-tiger) which died in this town, by Mr. Melson, of Trinity College. Also a memoir, by the Marchese Spineto, on a certain insect which occurs in the hieroglyphics of Egypt: and a memoir by Professor Airy on Diffraction. In this memoir was noticed an experiment recorded in Newton's "Optics," where it is stated that a beam of light, passing through a slit formed by two knife edges very near each other, separates into two, so as to leave a black line in the middle of the shadow. By the undulatory theory the central line ought to be light and not dark. Professor Airy stated, that in repeated trials he had found no dark central line, and that the same observation had already been made by M. Biot.

A special general meeting was held on Wednesday, May 15, the Rev. Professor Sedgwick, the president, being in the chair. At this meeting, a Seal, executed for that purpose by Mr. Wyon of the Mint, was declared to be the Seal of the Society agreeably to the Charter. The seal represents a figure of Newton, after the statue in Trinity College chapel, with the motto—*Societas Philosophica Cantab. Incorp.*

M DCCC XXXII.

At a meeting on Monday, May 20, Dr. Haviland, vice-president, in the chair, seven new Fellows were elected, and the following communications were read.—On the attrac-

tion of spheroids, by G. Green, Esq. In this paper the author presents certain analytical formulæ, in reference to triple integrals of a more general form than those offered in the attractions of spheroids of arbitrary form and density, and applies them to the problem of the attractions of ellipsoids, so as to comprise the actions on points, internal and external in a common process, by the addition of a positive quantity under the radical sign in the expression for the reciprocal distance between the point acted on and any point of the ellipsoid, which quantity is afterwards made to vanish. A paper was also read by W. Hopkins, Esq. of St. Peter's College, on the determination of the vibratory motion of elastic fluids in tubes of definite length. The author described a series of experiments made by him with a view of subjecting to an experimental test the different solutions which have been given of this problem. The intensity of the vibrations in any part of the tube are indicated to the eye by the motion which those vibrations excite in a delicate membrane, sprinkled with light sand, and suspended in the tube. The positions of the nodal points, thus determined with great accuracy, are not such as accord with any solution of the problem hitherto given; but it was shewn how all the observed phenomena are accounted for by the assumption of certain physical conditions more general than those assumed by previous writers. An experiment was also exhibited by Mr. Hopkins, showing the effect of the interference of two aerial undulations proceeding in the *same* direction. The ends of two equal tubes branching off from one common tube are placed close to two ventral segments of a vibrating plate, by which the vibrations are excited in the branch tubes and interfere in the one with which they communicate. If the vibrations proceeding from the two ventral segments be in the same phase, the resulting vibration is one of great intensity; but if they are in opposite phases, no sensible vibration results from them. The intensity of the vibration is indicated as above-mentioned by a membrane which may be stretched over the mouth of the tube.

#### THE PITT PRESS.

This elegant building having been completed, Tuesday, April 30, was appointed for the Vice-Chancellor to receive the key of the building from the Marquess Camden and other members of the Pitt Committee; the deputation was composed of the following noblemen and gentlemen:—

The Most Noble John Jeffreys, Marquess of Camden, K.G. *Chairman*.  
The Right Hon. John Charles, Earl of Clarendon.  
The Right Hon. Dudley, Earl of Harrowby.  
The Right Hon. Charles, Lord Farnborough, G.C.B.  
The Right Hon. Sir George Henry Rose, G.C.H.  
Henry Banks, Esq.  
Samuel Thornton, Esq.

A congregation was held in the Senate-House at eleven o'clock, when the following degrees were conferred:—

#### DOCTORS IN CIVIL LAW.

The Earl of Clarendon.  
The Earl of Harrowby.  
Lord Farnborough.  
Sir George Rose.

#### HONORARY MASTER OF ARTS.

Lord Alford, Magdalene Coll.

A procession was then formed, which was very extensive, consisting of nearly all the members at present resident in the University, and moved in the following order:—

#### Esquire Bedells.

The Vice-Chancellor in his Robes.

Members of the Pitt Committee.

Noblemen in their Robes.

Heads of Colleges, in Robes, two and two.

Doctors in Divinity, in Robes, two and two.

Doctors in Law & Physic, in Robes, two & two.

Public Orator.

Professors of the University.

Assessor to the Vice-Chancellor.

Proctors in their Congregation habits.

Public Registrar and Public Librarian.

Taxors, Scrutators, and other Officers of the University.

Bachelors of Div. & Masters of Arts, two & two.

Bachelors of Arts.

Fellow Commoners.

Undergraduates.

Having arrived at the building, the Marquess Camden and the other noblemen proceeded into the grand entrance hall, and having invited the Vice-Chancellor to the door, his Lordship addressed the Rev. gentleman in an appropriate speech.

His Lordship then presented the key of the building to the Vice-Chancellor, upon receiving which, the Rev. gentleman made a spirited reply.

At the conclusion of the Vice-Chancellor's speech, the deputation, and a considerable number of members of the university, passed through the entrance hall to an ante-room at the foot of the principal staircase, where a handsome printing-press had been fixed for the occasion, in order to give the noble Marquis an opportunity of printing off a copy of the following inscription, &c. upon vellum, for his own preservation:—

\* This is a copy of the inscription inserted on the foundation-stone, which was laid in Nov. 1831.



IN HONOREM  
GVLIELMI . PITT  
HVIVS . ACADEMIÆ . OLIM . LYMNI  
VIRI . ILLVSTRIORIS . QVAM . VT . VLLO . INDIGENT . PRÆCONIS  
ÆQVALES . EIVS . ET . AMICI . SVPERSTITES  
CVRATORIBVS . PECVNIARYM . TVM ; AD . IPSIS . TVM . AB . ALIIS .  
FAMÆ . EIVS . TVARDE  
ERGO . COLLATARYM  
HOC . EDIFICIVM . EXTRVI . VOLVERVNT .  
LAPIDEM . AVSPICALEM . SOLENNIBVS . CEREMONIIS . STATVIT  
VIR . NOBILISSIMVS  
IOANNES . JEFFREYS . MARCHIO . CAMDEN  
ASSISTENTIBVS . EI . HONORATISSIMIS . COMITIBVS . CLARENDON .  
ET . HARROWBY .  
HONORABILI . ADMOVVM . BARONE . FARNBOROVGH  
HENRICO . BANKES . ARMIGERO .  
TOTA . INSPECTANTE . ET . PLAVDENTE . ACADEMIA  
DECIMO . QVINTO . CAL . NOVEMB . ANNO . M.DCCC.XXXI .  
GEORGIO . THACKERAY . S.T.P . COLL . REGAL . PRÆS .  
ITERVM . PROCANCELLARIO .

This Copy of the Inscription for the PITT PRESS  
WAS STRUCK OFF BY

The Most Noble JOHN JEFFREYS, MARQUESS CAMDEN,

On the 30th day of April, 1833; when His Lordship, as Chairman of the Pitt Committee,  
delivered up the key of this splendid building to the Rev. WILLIAM WEBB, D.D.

Vice-Chancellor of this University.

Each of the other noblemen and gentlemen of the committee struck off a copy for himself, his own name being substituted; instead also of reading "when his Lordship," the words were altered to "when the Marquis Camden, as chairman," &c.

Their Lordships, the Vice-Chancellor, Heads of Houses, and other gentlemen, then passed up into the very elegant

Syndic-room, where they partook of a handsome cold collation, consisting of numerous delicacies, given by the Press Syndicate, and afterwards returned to the Senate House.

In the evening the noble lords, and a party of nearly forty gentlemen, were sumptuously entertained by the Vice-Chancellor in the hall of Clare Hall.

## NOTICES TO CORRESPONDENTS.

In April number, p. 203, for *chest* read *chert*. Page 205 (note), for *Mr. Budd* read *Mr. Bugg*. In May number, page 301, line 12, for *British* read *Bristol*.

At page 302, after line 16 supply the following:—

The second cause of the apparent increase in the number of Dissenting meeting-houses, is the erection of small preaching stations in the villages, which are supplied chiefly by individuals of the town congregation. The last report of the Associated Baptist Congregations in South Devon and Cornwall gives 17 as the number of these appendages to 14 congregations, and the number is confessedly, and to my knowledge, below the truth. There are three such meeting-houses in this neighbourhood, one a single house, 23 feet by 16, another larger, in which the congregation averages a dozen, and the third, an end partitioned off from a small and ruinous clay-built barn.

In our Parochial Intelligence of last month we gave notice of the approaching election of poor Clergymen to partake of Dr. Taylor's, &c. benefactions. We shall feel obliged to any of our correspondents who will furnish us with the particulars of those benefactions.

The Index, or Table of Contents, was published with our December number.

We regret our inability to give the information "S. S." desires; but we hope some of our correspondents will be able to supply it.

A Complaint Reader, has been received.

THE  
CHRISTIAN REMEMBRANCER.

JULY, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Regeneration.* By H. U. O. 8vo. Pp. 33.

THE modern Regeneration controversy seems to many a mere matter of words. "If you allow," say they, "that, without a renewed heart and affections there is no access to heaven, why object to call this renewal by the innocent and expressive term *Regeneration*? The word is scriptural, and is used in this sense by many good and orthodox writers: why then object to use it?" We have said on a former occasion,\* that although good divines have sometimes applied this word in a loose or popular sense to the renewal of the heart, they have always taken care to enforce the reality and necessity of baptismal regeneration, of regeneration properly so called.† But in truth, our early divines were much less conversant with the controversy than the present age, (for Calvin, however inconsistent, held baptismal regeneration) or they would, in all probability, have used a different phrasology. There are undoubtedly also in Scripture itself passages which may seem to confound regeneration, properly so called, with renewal. There is indeed that analogy between them which may well excuse a popular interchange; similar to that of *ψυχη* and *πνευμα*, words often convertible in Scripture, but which nevertheless have properly distinct meanings,

\* Christian Remembrancer, 1831, p. 121. See also the article, "Cowper no Calvinist," in the Number for September, 1830.

† We give an instance, which may serve to show the real value of the argument drawn from the writings of our standard divines against baptismal regeneration. Jer. Taylor's Sermon for Whit Sunday, on the Spirit of Grace, "They have not yet entered into the Spirit of God; they are in darkness; they were washed in water, but never baptized with the Spirit." . . . . "The Spirit of manifestation is not yet on them, and that is the first effect of the Spirit whereby we are recalled sons of God or relatives of Christ." Yet in the very same sermon we have "To be born of water and the Spirit is *à d'ad* *divoir*, one thing signified by a divided appellative, by two substantives, water and the Spirit, that is, *Spiritus aqueus*, the Spirit moving on the waters of baptism." See Beveridge in the Thesaurus on John iii, 5, and on 1 Pet. i. 23.

and are frequently distinguished.\* So, too, are regeneration and renewal distinguished in Scripture;† and so, too, in our Liturgy is the same distinction made.‡ And wherever the distinction is made, regeneration is uniformly connected with baptism, and renewal as uniformly otherwise.

It is not to the popular application of the term regeneration to renewal that we object, but to a disposition of inadvertency to the real distinction. The circumstances which give to the Regeneration controversy the importance of more than a mere verbal difference, are these. The Church of England, in all the authentic declarations of her opinion, affirms that at baptism a great change is wrought; that, from being children of wrath, "we are hereby made children of grace; members of Christ, children of God, and inheritors of the kingdom of heaven." "Faith is confirmed and grace increased."§ Baptism, according to the doctrine of the Church, is the first appointed means of grace, whereby the recipient becomes entitled to every other, and to the continual help of the Holy Spirit, provided he endeavours to discharge his part of the covenant faithfully. To this view of the subject the Calvinists object. How the Church Calvinists reconcile their views with their subscriptions we do not understand, but we give them every credit for conscientiousness. Certain, however, it is that the Calvinists oppose the doctrine of baptismal regeneration with perfect consistency, and by a logical necessity: for it utterly subverts the whole fabric of fatalism. If every person who has been baptized has received grace to be saved, even though he employs it not, there is an end of the doctrine of irrelative election. The elect, according to the Calvinistic theory, alone receive the Spirit of God; but as every baptized person is not Calvinistically elect, it must follow in the Calvinistic scheme, that every baptized person has not received the Spirit of God. And as the Calvinist will not allow that every person who receives every means of grace is elect, it will follow that regeneration, when effected at all, must be effected independently of means; sometimes, perhaps, in those means, sometimes without them, as the case may be; but altogether independently of them. This doctrine, in our view, is of so dangerous consequence, that it becomes necessary to use a precision of language which might otherwise be immaterial, and to apply the terms regeneration and renewal to their strict scriptural significations. For though, as we have observed, these terms may seem to be occasionally confounded in Scripture, yet the two operations are never mentioned together without

\* 1 Cor. xv. 44. ἔστι σῶμα ΨΥΧΙΚΟΝ, καὶ ἔστι σῶμα ΠΝΕΥΜΑΤΙΚΟΝ. 1 Thess. v. 23. καὶ δόξαζον ὑμῶν τὸ ΠΝΕΥΜΑ, καὶ ἡ ΨΥΧΗ. . . . ὑποδείξ. Heb. iv. 12. βιβραίνοντος ἄχρι μερισμοῦ ΨΥΧΗΣ καὶ ΠΝΕΥΜΑΤΟΣ.

† Tit. iii. 5. Αὐτὸν ὁποῦ ΠΑΙΤΤΕΝΕΪΑΣ, καὶ ΑΝΑΚΑΙΝΩΣΕΩΣ, &c.

‡ Collect for Christmas Day. "That we, being regenerate, may daily be renewed," &c.  
§ Catechism, add Art. 27.

the proper appropriation of each term. We hold regeneration and renewal to be equally necessary; the first, as the beginning of spiritual life; the other, as its sustenance; but, as the controversy now stands, we should hesitate to use the expressions indiscriminately.

One scriptural phrase, indeed, may seem to require some explanation. The work of regeneration is sometimes attributed to the word of God as the instrument.\* It must be recollected that the very terms on which we are regenerated in baptism are repentance and faith, actual or stipulated; and that without these conditions our baptismal regeneration is void. Infants "promise them both by their surties, which promise, when they come to age, themselves are bound to perform." Adults who bring them not to the font derive no benefit from the ordinance. Now repentance and faith are wrought by the word of God as the express instrument. Repentance and remission of sins are especially preached by the Gospel; and "faith cometh by hearing, and hearing by the word of God." The word of God then may, with strict propriety, be spoken of as an instrument of regeneration; since it is the direct and only means whereby the Holy Spirit works in us those qualifications which are indispensable to the sacrament of the font, and lead us immediately to it.†

We would grant them that the promiscuous use of the word regeneration would be perfectly indifferent, if it were only promiscuously used after the manner of the Scriptures, of the ancient Fathers, and of the standards of our Church; promiscuously used, that is, when the two operations are separately treated; but always restricted to the grace of baptism, when any comparison is intended between that and holiness of life; the two things being very distinct, though equally necessary: regeneration being grace given in baptism to perform the baptismal covenant; renewal, being the actual fruits of the Spirit, the actual and practical improvement of grace bestowed.

The pamphlet which has given rise to the above observations is ascribed, and, we believe, without doubt, to a connexion of Bishop Onderdonk. We venerate the not unworthy successor of the great and good Hobart; and we regard the American Episcopal Church as approaching nearer to the primitive model, than any communion whatever; we might not, perhaps, except even our own. But in proportion to our respect for the Bishop and the Church which he so reputably governs is our regret that a treatise so little accordant with primitive truth should have the remotest sanction of such a name and such a Church. The writer, grounding his theory on the laxer sense of the word regeneration in the Scriptures and Fathers, assumes that there are two

\* 1 Pet. i. 23; James i. 18.

† In one text where regeneration is attributed to the word, it is also attributed to baptism, Eph. v. 26. καθάριζας τὸ ΛΟΓΤΕΟΝ, (the font) τὸν ἑαυτοῦ ἐν ὕδατι—unless ὅμως be here the baptismal formula.

regenerations, *ceremonial* and *moral*. By the latter, he understands what we call *renovation*, and what the Scriptures and Fathers call by an equivalent term, *whenever there is any question of difference between this and regeneration*. By the former he understands baptism, which he degrades from its sacramental efficacy as completely as any Calvinist. Baptism, according to him, places us in the outward Church of Christ, as the instrument of the Holy Spirit, by whose authority alone we can become members of that body. But more than this it does not. It is not "an inward spiritual grace," as the forms of our churches make it, but an "outward," which is conferred in baptism. If this view be true, the Protestant Church stands indefensibly condemned for excluding ordination from her sacraments; for the only distinction between that rite and a sacrament is that the spiritual grace is there *outward*, the authority of a divine commission, not the incitement to personal holiness; from which baptism will not differ at all in nature, unless the grace given in that ceremony be internal. In fact, no Calvinist can object to embrace our author's view. It leaves the doctrine of non-baptismal regeneration just where it found it; and all that it requires from the Calvinist is, that he should call baptism by the term regeneration likewise; it being understood, that, with all this amplitude of expression, he shall still entertain his non-sacramental notions of baptism.

The virtual foundation of H. U. O.'s argument is, that Baptism succeeded circumcision. The circumcised Jew had become a member of God's church, and had the privileges of the children of God; but if he did not the law, his circumcision became uncircumcision. All this is very true, but it conducts us to a very different conclusion from that adopted by the writer. Regeneration is not a process whereby souls are forced into holiness. The Calvinist, indeed, can conceive of no grace that is not compulsory; and therefore he very consistently denies that God has ever afforded his Spirit wherever the fruits of the Spirit are not perceptible. But if the work of the Spirit were thus irresistible, what would be the meaning of such expressions as these, "Quench not the Spirit;"—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption?" By regeneration, the Spirit is communicated; such was the case in circumcision, such is now the case in baptism. If his grace is improved, we are born again unto life; if the grace is abused, we are not the less born again, though we may, without much departure from the figure, term it a *still birth*, though a *real*.

A metaphor, to be even intelligible, must embrace some analogy. According to the received view of the Church, the scripture term regeneration is perfectly analogical. According to H. U. O., the analogy is outrageously disregarded. Thus we are presented with two spiritual births, when no circumstance is more remarkable in the

natural than its unity, and impossibility of repetition; while the moral regeneration of H. U. O. differs from that of the Calvinist in the single point in which the latter, if he have not truth, has at least analogy on his side. The Calvinist makes regeneration *instantaneous*, and certainly no parallel can hold on any other supposition. H. U. O., not insensible to the consequences of this doctrine, makes it *progressive*. We suppose it will be allowed that the very essence of birth is the *instantaneous* change from the condition of the *fœtus in utero* to that of a breathing inhabitant of the world; and that, unless a change equally great, equally instantaneous, be intended, the metaphor of a new birth is quite inapplicable.

Some of this writer's citations from the Fathers are singularly infelicitous. Take this from Augustin, which directly contradicts the theory it is brought to support, besides distinguishing most accurately between the two operations. "The RENOVATION after the image of God is NOT effected in a moment, like that REGENERATION in baptism which is done in a moment by the remission of sins." Equally inconsistent with the writer's views are the following arguments brought forward in their support:—

The LUTHERAN Church says of baptism:—"The grace of God is therein offered to us, and children being baptized, are received into the *grace* of God." And one of their eminent divines, Dr. Mosheim, thus defines how the sacraments are to be understood, speaking of them as they existed in the first century, "these rites were baptism and the Lord's Supper; which are *not* to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances accompanied with a *sanctifying influence* on the heart and affections of true Christians."—P. 23.

The editors of the latter portion of Poole's Annotations, in asserting the identity of the baptism of John with that of Christ, remark—"And baptism being an ordinance for our *regeneration* and new birth, as we can be born *but once*, in the flesh, we can be *but once* also born in the Spirit; and no more may Christians be baptized twice than the Jews could be twice circumcised."—*Ibid*.

Calvin, in the Catechism of the Church at Geneva, declares of the water of baptism, "I consider it to be a figure, but at the same time it has the substance connected with it; for God in promising us his gifts does not deceive us; therefore as forgiveness of sins and *newness* of life are offered to us in baptism, *so it is certain that they are received by us*."—P. 24.

"We conclude therefore, that we are baptized into the mortification of the flesh, which *commences* in us at baptism, which we pursue from day to day, and which will be perfected when we shall pass out of this life to the Lord." \*—*Ibid*.

\* Calvinists are unquestionably more consistent than their leader; yet few of them, we believe, while denouncing baptismal regeneration as popery, are aware of the language their master held respecting it. For, as H. U. O. well remarks, "Who has ever spoken more hyperbolically of that sacrament than this great divine in saying that in it actually commences the mortification of the flesh?"

ART. II.—1. *The Mosaical and Mineral Geologies illustrated and compared.* By W. M. HIGGINS, F.G.S. &c. 8vo. Pp. 168. London: John Scoble. 1832.

2. *A general View of the Geology of Scripture, in which the unerring Truth of the inspired Narrative of the early Events in the World is exhibited, and distinctly proved, by the corroborative Testimony of Physical Facts, on every Part of the Earth's Surface.* By GEORGE FAIRHOLME, Esq. 8vo. Pp. xv. 493. Plates. London: Ridgway. 1833.

WE have already given, within a few weeks, an account of another "Geology of Scripture;" and here we are anatomizing its namesake! It is not our intention to accuse Mr. Fairholme of the harlequinading vagaries of his learned brother of Amesbury. It is due to him to say, that his work is unobjectionable in manner; and in *matter*, so far as he has not made that matter the foundation of argument: but, inasmuch as he has professed to refute the present system of Geology, without knowing, as he has taken great pains to prove, what are either the *positions* or the *details* of the science (being, in some cases, as ignorant as Mr. Brown, and in others, as bewildered as Mr. Bugg), we dare not go the length of saying, that his labours are worth more than his own appraisalment—for they are certainly worth less than they cost.

As to Mr. Higgins's book, we do not like to find fault with it, for its style is good, and its object innocent; various periodicals have praised it; and to say the truth, if we kept out of view what its aim is, we could find in it many things deserving of praise; for it details very well the better portion of the science of geology, which none of the other works of the class do (save Mr. Penn's, which he implicitly follows), and only so far takes the liberty of using the plane and the chisel, as to shape his materials to the pattern he is working by. Having, however, set out with the intention of showing that works of this description are undeserving of solid praise, because they are dangerous works, and do more to encourage the *infidelity*, which they are directed against, than even the errors which they impute to geologists, we cannot so far let the amenities of life run away with our judgment, as to pronounce that *good*, for the sake of its object, which is intrinsically *bad*, on account of its method.

Without, therefore, entering into a long analysis of either of these works, we shall briefly state the position of the "Scriptural Geologists" with respect to geologists in the mass, and then shew in what and how these members of the class are open to disrespect for their own individual failings.

Our readers must know how, a few years back, the scientific world was divided between the *Stuttonians* and *Wernerians*; and it is

not necessary here to specify in what those worthies differed, or how far they originated new ideas, or were indebted to their predecessors. Suffice it to say, that Voltaire, taking advantage of the animosities of these partizans, leaped into the arena with the grin of sarcasm, and accused geologists of "putting themselves in the place of the Creator, making and unmaking the universe with a word." Thence arose a phalanx of defenders, armed with zeal, and ready for a contest in favour of the Scriptures; and geology was cried down as infidel, *because Voltaire chuckled over the mistakes and absurdities of men who called themselves geologists.* It must not be forgotten, that theories have been propounded in former times as wild as imagination could make them; and Buffon, Dé la Metherie, and Kepler, have each (as well as a hundred others) to answer for fabrications to which it would be absurd to affix the term philosophy. And in still more recent times, now that geology, leaving the fanciful range of speculations on the creation and deluge, has confined herself to *observation*, and ceased to *suppose*, there have been writers who, finding that what they have seen in the earth, as it has been seen, does not exactly agree with their ideas of that which they have read in the Bible, have stated (and with all reverence too) that either a greater latitude in the interpretation of certain words in the sacred record must be allowed, or the *present state* of geology (a science scarcely out of leading-strings, and which cannot yet run alone, and if it could, which has as yet run over not even the hundredth part of the earth's surface) cannot be reconciled with the statements of Moses. There may be a few also, who, *unbelievers independent of geology*, have dared to deny the validity of the sacred history. Upon the strength, then, of this, and following the course of the crusaders of Voltaire's days, there have arisen in these later times, a host of prize-fighters, all equally zealous, equally valiant, and equally self-confident, yet who scruple not to repeat each other's arguments, even word for word; to raise the same objections; adopt the same notions, and assert the same calumnies. Knowing scarcely an atom of geology as now taught, or knowing that atom imperfectly, and utterly unable or unwilling to meet the science face to face, they go poking here and there in one another's writings, or in the publications of past years (now acknowledged by no one as worthy of credit); and then having compiled an octavo volume, sometimes 168 pages, sometimes 493 thick, they stick on the title-page, "*Geology of Scripture*," or "*Scriptural Geology*," or the "*Mineral and Mosaical Geologies compared*;" get a publisher to act as midwife, and force into the world a mass of crude and illogical rhodomontade to uphold the Bible, and vindicate the Creator! Now it might be supposed, that a fair and candid reasoner would at any rate make himself master of the subject he reasoned on before he tried to reason away its foundations; it might



be expected, that persons who deery speculative dogmas on the part of others, would at least abstain from speculation themselves; that they who think the Scriptures are in danger from the arguments of geologists, and who ground their whole conclusions on that sure and certain basis, that the sacred writings "*are infallible in every point*,"\* would not attempt to gain credit by private interpretations of those Scriptures, unwarranted except to gain the end in view; and would not reject, as Mr. Fairholme has unblushingly done, and with censure too of our received translations, as "*fruitful sources of error and misconception*,"† those very writings which just before were considered by himself as *infallible*. Yet of this do we accuse the "Scriptural Geologists." They blame others for preferring not to involve the sacred writings in the difficulties and dangers of a study as yet only emerging from the mists and clouds by which it has been surrounded in the wild regions of ancient theorists; they accuse, without one redeeming qualm of conscience, all who would rather study the features of creation as they are understated in the refracting mirror of hypothesis, than attempt to reconcile what is partly understood with that which is imperfectly known, with conspiring against the truth of revelation, and opening the door of doubt and cavil to the unprincipled and profane; whilst they themselves, professing to love truth before all things, abjuring error as worse than open wickedness, and setting up themselves as the only sticklers for the *whole and undivided infallibility of Scripture in all and every point*, scruple not to carry on their argument by the most childish references to writings now ridiculed by every geologist in Christendom; by the most palpable assertions in direct contradiction to the published evidence upon the subject of the actual state of the earth's strata; and by interpretations and rejections of whole passages of Scripture, for which there is no other authority than their own extravagant vanity and self-conceit. Would it be believed, that a gentleman who boasts, as Mr. Fairholme has done, that "*for many years of his life he has regularly studied almost every thing that has been advanced on those important subjects*;" who, "*in the course of repeated travels over a great part of Europe has had many opportunities of practically forming a judgment of the more visible and tangible evidences adduced in support of these theories*," (pp. 2, 3); would it be believed that such a student, such an observer, should be actually (or wilfully) ignorant of the simplest data of the science; that he should steadily keep out of view the facts laid down as the ground-work of geology in all the elementary books ever written; that he should know nothing about "*tertiary*" formations; that he should universally call them "*diluvial*;" that he should, after all his reading and all his research, venture to talk of *chalk* extending under formations which

\* Fairholme, p. 24.

† Fairholme, p. 432.

invariably lie below the *chalk*, and this too in a case where there are sections and scales to guide him, and in an example upon which he must have *read*, and *studied* too, the observations of Mr. Murchison, Mr. De la Beche, Mr. Mansell, Mr. Lyell, and many others; \* that he should profess to wonder that "*coal has not yet been discovered in the weald of Kent*"—"for the soils and strata are almost every where identical with those of many of our richest coal-fields," (p. 288, note) when he must have known, if he knows any thing of geology, that these soils are not *identical* in any one point, and that it has been demonstrated over and over again in the Transactions of the Geological Society, (see especially G. T. 2 Ser. Vol. II. p. 317.) that *coal cannot be expected in any strata above the oolite*, which is *below the wealdian formations*; that a man who abhors speculation should dare to use language respecting the fossil specimen of the human frame from Guadaloupe, which, even if his surmises as to the age of that specimen be correct (and if there be *any* consistency in logic, they are not) no one but the Judge of all the earth would be justified in using?—The passage is as follows:—

The mind derives a painful pleasure in dwelling upon the subject, and in tracing, in various colours, the incidents, the language, and the feelings, by which this stony body was once influenced, in a degree as acute as we ourselves experience. The skull of Yorick is as nothing, when compared to this, as a moral lesson; for, in the delicate female form now before us, we contemplate the actual bodily remains of one, who has painfully experienced the terrible judgments of an OFFENDED DEITY.

We speak strongly on this point. If Mr. Browne, of Amesbury, be deserving of censure, as a castle-builder by profession,—if Mr. Bugg be blame-worthy, who condemns without cause,—what are we to say to a person who brags of his reading and of his travels as the source of opinions, which, if not quite so wild as those of the one, or so uncompromising as are those of the other, have as little foundation in *truth* and as little claim to the praise of *sincerity*? When a good man, who knows nothing on a subject, endeavours to say a word in season, we may pity his presumption, praise his purpose, and acquit him for his object; but when a professed student—a professed observer—a professed geologist—sets himself the task of attempting to produce "*physical facts, seen in a new and more correct light*, as lending their aid to the *support*, instead of to the *destruction*, of our confidence in Scripture," and to shew "*that the simplicity and consistency of the geology of Scripture*," will make us regard with astonishment and contempt schemes that could so long have exerted so powerful an influence over our reason and understanding" (p. xiii.); if he, in the first place distorts his "*physical facts*," so that they are no longer "*physical*

\* The case in point is the weald of Kent and Sussex. We refer our readers to Mr. Fairholme (pp. 287 and 242), after looking over De la Beche's sections and views in Plate 26, fig. 1, or Mr. Lyell's Geology, Vol. III. p. 288.

*facts*," but *imaginary fabrications*; and, in the second, to establish our "*confidence in Scripture*," denies the assertion of the Bible itself, that Noah descended from the ark upon the earth which he before the flood inhabited (pp. 148—131, &c.), and rejects *in toto* every word about Paradise to be found in the Pentateuch; when too, in thus arguing, the writer insinuates that this is not the only spurious passage in our versions of the Scripture, which is a "*fruitful source of error and misconception*" (p. 432); shall we acquit him as we would the *ignorant and unlearned*? Shall we not rather apply to him the language of St. Paul;—"Thou, therefore, which teachest another, teachest thou not thyself?" "Thou that makest thy boast" of what thou hast seen and read, through falsifying what thou hast seen, and asserting what thou hast not read, "*dishonourest thou God*," and revilest thou man?

We say that God *is* dishonoured, and man *is* reviled, by these hasty, crude, and superficial attempts to wed human half-knowledge with divine revelation; for the earth *is* the Lord's, and he made it; and it is a sin against God to describe it as it is not; a sin against man, to vilify our brethren, because, forsooth, they would describe it as it is, though they cannot yet reconcile it with the Bible. There are also other evils. By incorrect statements, such as these, one great practical result is lost. What becomes of the *order*, the *regularity*, the *arrangement*, the *design* of the earth's structure, if we are either to throw the whole surface of the world into a diluvial chaotic pit, like that opening in the brains of these Scriptural geologists, or to mix up the formations, helter skelter, as Mr. Fairholme has done! (p. 288.) We shall see in Dr. Buckland's forthcoming Bridgewater Treatise, how wonderfully all these things (so marvellously apocryphal to these scripturalists) will be found to advance the argument for the *wisdom*, *consistency*, and *goodness* of the Creator! Here, however, we see nothing of the sort—we see nothing but the *power* of God developed. Is this a fair view of any of the works of the Almighty? We think not. But if this were all, we would not quarrel with this joint-stock company of scripturals. They profess to write for the advantage of piety, and the defence of Scripture. But will a single infidel be converted by arguments whose fallacies are as clear as crystal? will a single person be reconciled to the Scriptures, if the defence of the Scriptures be made to rest on positions which have no foundation, and which geologists can overturn with their walking-sticks? If we are to connect Scripture with geology as it is, and they are both to fall or to stand together, as they must if united, is it safe, is it wise, is it fair, to give a garbled, partial, *false* view of geological facts and arguments? And, is it altogether right, in literature or in charity, to proclaim to the world that such men as Buckland, Sedgwick, Conybeare, Faber, Sumner, and others, all clergymen, and some of them the most eminent philosophers

of the day, are guilty of depreciating and debasing the authority of the Scriptures, because they do not subscribe to opinions which, if allowed, would tend inevitably to ruin science, and shake the testimony of all the sacred historians ?\*

The unbeliever says—and who can blame him?—if Scripture is to depend on such reasoning as yours, Scripture must be more weak than I considered it to be; and thus incalculable mischief is done, and infidelity strengthened rather than destroyed. For it must always be remembered, that if a victory is to depend upon the skill and strength of a champion, it is useless to attempt it with untempered weapons, or unmanageable means. Surely the eloquent language of Professor Sedgwick,† will be permitted its due weight. “No opinion can be heretical but that which is not true. Conflicting falsehoods we can comprehend; but truths can never war against each other. I affirm, therefore, that we have nothing to fear from the results of our inquiries, provided they be followed in the laborious but secure road of honest induction. In this way we may rest assured that we shall never arrive at conclusions opposed to any truth, either physical or moral, from whatever source that truth may be derived; nay, rather, (as in all truth there is a common essence,) that new discoveries will ever lend support and illustration to things which are already known, by giving us a larger insight into the universal harmonies of nature.”

To sum up all, and, *as we hope*, to close the subject for ever, let us crave the patience of our readers for a few final observations.

Mr. Fairholme has devoted two whole chapters to scriptural and philological inquiries: one of which he has appropriated to the expulsion from the Bible of the 11th, 12th, 13th, and 14th verses of the 2d chapter of Genesis, upon no better authority than Mr. Granville Penn's similar expulsion of part of the 3d and 4th verses of the 5th chapter of John. Surely geologists will laugh, as well they may, at the following sagacious observation:—

But as the chalk formation is here described as forming considerable part of the course of the Euphrates, upon which the *primitive Paradise* is said to have existed, the subject is thus brought, *geologically*, to a positive issue.

For if it has been satisfactorily proved, in the course of this treatise, that the chalk formation formed a part of the bed of the antediluvian ocean, and that the chalk *basins* of geologists must have become charged with their present diluvial contents at the period of the Deluge, it is an inconsistency, of the most glaring kind, to look for the site of the *primitive Paradise* upon the surface of a *secondary country*, then forming the bottom of the sea, as is satisfactorily proved by the nature of its rocks, and by the marine fossils contained in them; which, like all secondary formations, in other parts of the earth, could only have become *habitable dry land*, by the interchange of level between the old lands and the ocean, at the period of the Deluge.—Pp. 447, 448.

\* Mr. Fairholme has wisely abstained from personal allusions; but his general remarks include the individuals. See p. 14.

† Proceedings of the Geological Society, p. 207.

To leave Paradise out of the question, Mr. Fairholme's authority for the *chalk* is Mr. Buckingham, who is "*without any geological knowledge*" (p. 438); for the "*diluvial contents*," his own ignorance of the tertiary deposits; for the "*interchange of level*," Mr. Granville Penn's assumption, which, however, Mr. Granville Penn himself borrowed from an earlier writer.

Leaving these useless and all-but profane inquiries to such as can conscientiously employ them, pass we to a few words of our author elsewhere.

This desirable and *inevitable* concord is every day advancing with rapid strides; for, however the theories of philosophy may change, the Rock of Revelation stands for ever immovably fixed.—P. 7.

In the sixteenth century, the astronomer, John Kepler, of Wirtemberg, presented a work full of wild theory, to the great Tycho Brahe, who, after perusing it, returned it with the following advice:—"First, lay a solid foundation for your views, by actual observation; and then, by ascending from these, strive to reach the causes of things." The whole philosophy of Bacon was thus compressed, by anticipation, into one short sentence.—P. 22.

If the advice of Tycho Brahe be followed, then "*the inevitable concord*," however deferred, will assuredly take place; and thus Mr. Fairholme will agree with another of his quotations.

*Letter from Jeremy Taylor, to John Evelyn, Esq.*

To your question, "How it appears that God made all things out of nothing," I answer, it is *demonstrably certain*, or else there is no God. For if there be a God, He is the *one principle*: but if He did not make the *first thing*, then there is something besides Him, that was *never made*, and then there are *two Eternals*. Now, if God made the first thing, He made it of nothing.

Your obliged and affectionate servant,

JEREMY TAYLOR.

But we tell Mr. Fairholme, and we tell all the class to whom he belongs, that, however convinced we may all be of these truths, he and his party are *not advancing* but *retarding* their efficacy. For speculations on the creation and the deluge make no part of the study of Geology;\* and to confine oneself to refutations of the ancient reveries upon those events, and to call those refutations "*Scriptural Geology*," and to brand geologists with the names of infidel, because of the exploded errors of past ages, is neither the work of a *scholar*, nor the duty of a *man*. God's works will never contradict God's word; and if we cannot decipher the import of the former, by the light of the latter, it may be that we have not studied them correctly, but it is just as likely that we have put between ourselves and the light a mist or a shade. The hand-writing on the walls of our geological records, require to be read and interpreted by one *skilled* in divine lore; but they require also one who knows the meaning of the characters employed; which the "*Scriptural Geologists*" either do not, or will not, know. If

\* Geology has been accurately defined to be an investigation of the strata, and a consideration of the mutations, on the surface of the earth.

people long ago, looking about them as they dug up their cabbage-beds, or made their water-courses, reasoned from the stones and mould which their spades turned up, that Moses was no philosopher, and that they knew more about creation than the God who made it, are men of science of the nineteenth century to be blamed for such antiquated delusions? As well might we blame Mr. Fairholme, or Mr. Higgins, or Mr. Bugg, for the visionary schemes of puritans and ranters, because some one or more of them may have stepped aside from the sober realities of truth, and followed the example of those wild seceders.

Geology is not what the "Scripturals" would make it. Receiving from the past all that appears good, and leaving with the past all that is known as bad, modern geologists content themselves with *observation*, and leave theorizing till a time when some Newton shall arise to put together the scattered elements of truth, and frame therefrom the only true history of the earth, which we earnestly believe will be in strict accordance with the written records of creation. But at present we know only in part; and to reconcile particular and individual portions differing from each other, and whose relationship to each other we hardly understand, with a general and simple statement which we may only imperfectly comprehend, is surely not the province of science, whatever it may be of ingenuity.

When every portion of the earth shall have been fairly investigated; when no division of the great mountain chains shall have been left unexplored; when zoology shall have reached its maturity, and been employed upon every organic relic in every stratum of the globe; when chymistry shall have emerged from its present youthful condition, and shall have spent the experience of its completed strength upon the laws of matter; when volcanic agency and crystallization shall have been thoroughly investigated, and meteoric phenomena shall have been carefully examined; when all the changes which nature is capable of undergoing in the filter or the furnace shall have been detailed, and nothing shall be left to measure or assay; when the laws which regulate the influences of air, of earth, and of water, in the creation, preservation, destruction, and re-production of life, whether vegetable or animal, shall have been "weighed in the balance and *not* found wanting;" then, and not till then, may we lawfully venture to inquire how the earth was originally formed, or by what means a deluge could be brought about to destroy it. Sufficient till then to see and wonder; to know, that "in the beginning God created the heaven and the earth;" that, for man's wickedness, the latter was destroyed; and sufficient also, without exploring too deeply into an unrevealed detail, to read the characters which are written in the changing surface of this our native world, waiting till we can decide with the certainty of logicians on *what may have been*, as collected from *what is*. If thus we leave

the path of pharisaical *ipse-dixitism*, thus read from the Book of Nature a chapter on the history of our earth, in which are written, as clearly and as brightly as in the starry heavens, the records of God's goodness as well as power; walking warily over the surface of God's earth, and contenting ourselves with seeing and recounting the wonders spread around; we may safely take for our motto, despite all the virulence or unfairness of "Scriptural Geologists," what the poet applied to the sister science of Astronomy, and, changing but a single word, exclaim, "*An undevout GEOLOGIST is mad.*"

## LITERARY REPORT.

*The Life and Travels of the Apostle Paul.* London: Smith, Elder, and Co. 1833. 12mo. Pp. 286.

WITHOUT any theological discussions or argumentative speculations, the writer of this interesting narrative has recorded the several incidents of the life of the great apostle of the Gentiles, with a view to a popular illustration of his character and ministry. The life is compiled, not only from the history in the Acts, but from the notices of contemporary authors and early Fathers; and includes a discussion of the ancient and present state of those cities and countries in which he planted churches, and of the manners and customs of the people among whom he preached. Not only with younger readers, but with Christians generally, the volume will be found to have great claims to attention, both in point of interest and instruction.

*Maternal Advice, chiefly to Daughters on leaving Home.* London: Groombridge. Dublin: Wakeman. Edinburgh: Black. Glasgow: Finlay. 1833. 32mo. Pp. 158.

THE advice here offered to our fair friends, on entering upon the world, is sound and good, full of rich sentiment and solid piety. It is partly embodied in verse selected from our best poets: and, as a whole, the little volume forms a pretty and useful present "to daughters on leaving home."

*A Sermon preached in behalf of the Philological School.* By the REV. G. A. E. MARSH.

WE have here an excellent discourse, simply but powerfully argued, and en-

forced upon truly Christian principles. Of the Institution, in support of which it was delivered, we have not been favoured with a report; but its design appears to be to educate the children of those whom misfortune has thrown into adverse circumstances. Among its benefactors are enrolled the names of the late Duke of York, George the Fourth, and our present beloved Sovereign; and we trust that such examples will not fail to animate the exertions of the benevolent, in forwarding the labour of love which the preacher has so ably advocated.

*Messiah's Kingdom. A Poem. In Twelve Books.* By Agnes Bulmer. London: Rivingtons. 1833. 8vo. Pp. xvi. 486.

A POEM in twelve books, as poetry runs now-a-days, is rather a formidable encounter, even for the patience of a critic. We are not, however, dissatisfied with our acquaintance with our fair poetess; and we can assure our readers there are many passages of considerable merit in the Poem before us. Its subject is a gradual development of the Messiah's kingdom, from the first promise of a Redeemer, to its final establishment; and, excepting against some matters of opinion in which we should not exactly coincide with the lovely Agnes, we augur favourably of her future efforts, and judge by no means harshly of her present attempt. She has ventured to spar on a daring pinion; and if she has not maintained the highest flight, it is no trifling merit that she has not fallen upon the ground.

*An Apology for conforming to the Protestant Episcopal Church, contained in a series of Letters, addressed to the*

*Right Rev. Benj. T. Onderdonk, D.D. Bishop of the Diocese of New York. By THOMAS S. BRITTAN. New York: 1833. 12mo. Pp. 141.*

ALMOST every arrival brings us some new proof of the rising importance of the American Church. We have here a little volume of singular merit, which we could wish to see widely circulated, with the necessary *mutatis mutandis*, among Churchmen and Dissenters at home. It is an admirable defence of *Episcopacy*, and derives additional value from the circumstance that the writer is a convert, from conviction, to the principles which he advocates, having been originally a dissenting minister. The American Episcopalians may well be proud of gaining so fair a proselyte, and of ranking so zealous an advocate in the number of their brethren.

*The Protestant Episcopal Pulpit. A Series of Original Sermons. By CLERGYMEN OF THE PROTESTANT EPISCOPAL CHURCH. Published monthly. Vol. III. Nos. 1 to 3. New York. 1833.*

THE earlier numbers of this work have been already noticed in our miscellany; and we are glad to find that it meets with encouragement. There are in the numbers before us, a good sermon, and a good portrait, of Dr. White, the senior Bishop of the States; and other discourses of considerable merit. The publication is another proof of the progress of right religious feeling in America; and we trust that it will still go on and prosper.

*De Animi Immortalitate. A Poem. By ISAAC HAWKINS BROWNIE. Salisbury: Brodie. London: Nattali. 1833. 12mo. Pp. vi. 33.*

If our clerical and classical readers are not already acquainted with this elegant Poem, they should lose no time in devoting an hour to its perusal. Its merits have caused it to be repeatedly printed; and Mr. Hall has again published it, with a selection of notes from the edition of Dr. Lettice in 1795, chiefly with a view to its introduction into schools. Without any wish to revive the puritanical edict against the poets of antiquity, the editor suggests "that a poem like that of Mr. Browne, while it does equal honour to the understanding and the acquirements of its author, may also afford the teacher of youth an opportunity of inculcating the principles of a far higher

system of conduct," than that exhibited in the tenets of heathen morality. As a model of the heroic measure; the poem possesses considerable accuracy, vigour, and taste; and will not be likely to interfere with the formation of that correct judgment in composition, which can only be legitimately acquired from the regular sources.

*Divine Visitations. A Sermon. By the Ven. ARCHDEACON WIX. Newfoundland, St. John's: Ryan. 1832. 8vo. Pp. 20.*

*The Guilt of a Denial of God's Providence. A Sermon. By the Ven. ARCHDEACON WIX. Newfoundland. St. John's: Ryan. 1832. 8vo. Pp. 23.*

OF the importance of the subjects treated in the above Sermons, there can be but one opinion. The excellent Archdeacon has written them with his usual felicity, and with a Christian and practical tendency. He has boldly confronted the Infidel, and, like a wise master builder, has produced such passages from the store-house of divine truth, as will encourage and confirm his flock in the belief of not only a general, but a particular providence. The author intends to collect into a volume the several sermons he has preached upon the above subject; and we doubt not it will prove highly useful.

*The Liturgy compared with the Bible; or, an Illustration and Confirmation, by Scripture Quotations and References, of such parts of the Book of Common Prayer, as are not direct Extracts from the Holy Scriptures. By the Rev. HENRY IVES BAILEY, perpetual Curate of Drighlington, near Leeds. Vol. I. London: Rivingtons. 1833. 8vo. Pp. xxxii. 360.*

So entirely is the Book of Common Prayer built upon the foundation of Scripture, that it has justly been characterized as a work only not inspired. It will be seen from a perusal of Mr. Bailey's excellent and useful work, that it contains scarcely an expression, which is not at least sanctioned by Scripture; and the true Churchman may well be content to submit his Prayer Book to the test of the Bible, and hold to it as a faithful repository of that form of doctrine which was once delivered to the saints. We trust that the author has met, with encouragement sufficient to ensure the speedy completion of his work; which will be found a convenient



text-book for the Clergy, and more especially for those who adopt the laudable system of accommodating their discourses to the service of the day. The work ought unquestionably to be furnished, as we doubt not that it will be, with a copious index of *matters, doctrines, precepts*, &c. as inculcated in different portions of the Liturgy.

*A Gift for Mothers.* London: Seeley and Co. 1833. 12mo. Pp. 288.

THIS is chiefly a book of selections from authors who have in any way written upon the education of children, and from which the mother may glean much information for her guidance in training her offspring; although we would warn her not to follow implicitly all that may be said. We allude particularly to Mr. Innes' remarks upon catechisms. Section IV. "On the Rules and Examples furnished by the Scriptures on the subject of Education," we think the most interesting part of the work; yet as a whole it will be found both instructive and useful.

*The Litany, in Blank Verse. Rendered nearly in the words expressed in the Liturgy of the Church of England.* By the Rev. EDWARD COBOLD, M.A. Rector of Long Melford, Suffolk. London: Wix. 1833. 4to. Pp. vi. 9.

NOT very long since, we had a sermon in blank verse; and here we have the Litany *bedoggerelled*. Independently, however, of the tame versification into which Mr. Cobbold has transposed this beautiful and impressive portion of our Common Prayer, we cannot discover the *cui bono* of such performances. If the heart is not touched by the pure and unaffected piety of our devotional services, in their native simplicity of language, Milton himself might despair of infusing new warmth into the senseless marble.

*The Testimony of Nature and Revelation to the Being, Perfections, and Government of God.* By the Rev. HENRY FERGUS, *Dunfermline*, &c. Edinburgh: Oliver and Boyd. 1833. 8vo. Pp. xi. 387.

NOTWITHSTANDING every part of creation teems with proofs of the existence, the attributes, and the perfections of the Creator, still the Infidel has never ceased to despise, or the thoughtless to neglect them. To meet the sceptical conclusion of the one, and to lead the other to trace the wisdom and goodness of God, not in

one province only, but in every department of nature, is the main object of the present treatise. With this view, the author takes a rapid, but wide, survey of the universe; traces the evidence of design and contrivance in every part of the system; and hence infers that, as design and contrivance are acts of mind, their perfection argues the existence of a Supreme Intelligence, of infinite power, wisdom, and goodness. But though the Deity evidently appears in his works, his character is there seen but dimly and at a distance. For a nearer and more distinct view of his attributes we must turn to Revelation. In conclusion, therefore, the author has given a general view of the evidence of divine revelation, of its harmony with the intimations of nature, and of the duties of piety and obedience, to which it leads. His work is one of the most comprehensive and convincing volumes upon the entire subject with which we are acquainted; and scarcely, if at all, inferior to the admirable treatise of Professor Whewell, on one portion of it, which we have recently reviewed. It is well calculated to comfort the believer, confirm the waverer, and convict the infidel.

*The New Evangelical Church of England Champion: containing a Defence of her Faith, Government, and Discipline, according to the principles of the martyred Reformers of the Sixteenth Century; designed as a Warning, to guard at the present Crisis the Bulwarks of Protestantism against the combined and unhallowed Intrigues of Papists, Eiberals, Dissenters, and Infidels, opposed to Church and State. In a Series of Letters and Dissertations. To be published monthly. Nos. I.—VI. By the Rev. WM. BAILEY, A. B., &c. London: Rivingtons, &c. 1833.*

THERE is a spice of pepper in the title of this new periodical; and the profession is fully borne out by the performance. Mr. Bailey is well acquainted with the weapons and the tactics of the enemies with whom he has engaged; and we are glad to see a new and well-accounted *Champion* in the field. The *Protestant Journal* has done much to merit the gratitude of all true Churchmen; and perhaps it would have been as well to unite under the same banner. But fight we must; and we sincerely trust that there will be enough of true Protestant zeal to maintain both combatants.

*Readings in Poetry: A Selection from the best English Poets, from Spenser to the present times; and Specimens of several American Poets of deserved reputation. To which is prefixed a brief Survey of the History of English Poetry.* London: Parker, 1833. 12mo. Pp. viii. 419.

THIS little volume is published under the direction of the Education Committee of the S. P. C. K.; and is intended to introduce the youthful reader to an acquaintance with the poets and poetry of his country. The selections are accordingly made with reference to the extent of a school-boy's capacity; and a brief history of English Poetry, containing much useful and instructive information, is prefixed; together with some remarks on English versification, directions for reading it, and an account of the different species of poetry. Short notices of the different writers are given at the head of the extracts from their works; which are arranged in chronological order, with a view to the illustration of the progress of our language and literature. Both in respect of the knowledge it conveys, and the exercise it will afford, the work will be adopted with advantage as a class-book in schools.

*Insects and their Habitations. A Book for Children.* London: Parker. 1833. 18mo. Pp. iv. 96.

ANOTHER little work from the above committee. It contains much pleasing and instructive information in a small compass, conveyed in a simple and agreeable manner, and accompanied with illustrative woodcuts.

*Persian Fables for Young and Old. By the Rev. H. G. KEENE, M.A.* London: Parker. 1833. 18mo. Pp. viii. 88.

AND yet another drop from the same spring; containing sound moral instruction, in the agreeable form of fable, and illustrated with cuts to catch the attention through the eye. The Fables, originally Persian, are clothed in an English dress.

*The Life of the Rev. T. T. Thomson, M.A. late Chaplain to the Honourable East India Company. By the Rev. J. SARGENT, M.A. Rector of Lavington.* London: Seeleys. 1833. Pp. xii. 344.

VOL. XV. NO. VII.

MR. SARGENT, already extensively known as the author of the "Memoir of Henry Martyn," has in this work laid before the public the history of another minister of the British Church in India, who, like Mr. Martyn, left the honours and emoluments of college preferment, for trials and difficulties amongst the natives of the east. To say that this volume has a great interest for us, or is in itself as interesting as the Life of Martyn, would be paying Mr. Sargent a compliment at the expense of his materials. But it has claims upon our notice of no common kind; and barring certain points, on which the opinions of Mr. Thomson, and the party with which he was amalgamated, may be supposed to differ with the principles generally inculcated in the Christian Remembrancer, it is a publication calculated to do good. The office of a preacher in the wilds of heathenism, is so different to that of an established priest in the midst of nominal Christians, and in a professedly Christian country, that it will not do to apply the rules for the regulation of the one, to those appropriated to the duties of the other. Those who feel pleasure in following the steps of a pious, faithful, and consistent minister, through the perilous and tempting scenes of his earthly career, to "the bourne whence no traveller returns," will find here a most entertaining and instructive lesson.

*The Wedding Gift, or Friendly Advice to Newly-married Persons. By the Rev. J. JONES, M.A., Minister of St. Andrew's Church Liverpool.* London: Hamilton. 32mo. Pp. 110.

WE learn from the preface to this little book that the author has lately been appointed to "the office of Surrogate, whose duties appertain as well to the issuing of Marriage Licences as to the Probate of Wills, and the granting of Letters of Administration." In order, however, that the first part of his office may not be barely official, he has written the "Wedding Gift," in which are laid down hints and rules for the married state, so that happiness, solid and lasting, may be enjoyed. Religion is made the basis of mutual affection, while the reciprocal duties are stated in an affectionate and forcible manner. The book will prove a neat and useful present on the happy occasions for which it was written.

*On the Power, Wisdom, and Goodness of God, as manifested in the Adaptation of External Nature to the Moral and Intellectual Constitution of Man.* By the Rev. THOMAS CHALMERS, D.D. Professor of Divinity in the University of Edinburgh. London: Pickering. 1833. In two vols. 8vo. Pp. xiii. 284. vi. 304.

BECAUSE we object to the appointment of Dr. Chalmers to a share in the "conjunct demonstration," as he calls it, of which his Bridgewater Treatise forms a part, we are not the less alive to the superior attainments of the man, nor are we wanting in respect for the communion to which he belongs. We regard the Scottish Kirk with all Christian love, and admire the deep and unaffected piety of all classes of its members; but we think it, nevertheless, an unnecessary stretch of liberality in any one of the Church of England to select a Presbyterian divine, however distinguished, for the performance of a task, and the receipt of an emolument, which the noble Testator undoubtedly intended to have been assigned to an Episcopalian. Neither, with all his talents, is Dr. Chalmers a man calculated to forward the object which the Earl of Bridgewater had in view. He never did, and never could, produce a popular treatise; and, though there is no special limitation to that effect, still it is abundantly evident, that the plainer the arguments employed, and the more open to the capacity of the general reader, the more extensively will they contribute to the subversion of Infidelity, and the promotion of true religion. The treatise before us, which is the first in the series, and the third in the order of publication, is a deep metaphysical disquisition; and the author's studied selection of *hard words* does not render the innate obscurity of discussion by any means more luminous or perspicuous. So close, indeed, is the reasoning, as almost to defy analysis; and, having intended a more lengthened review, we accordingly content ourselves with a brief outline of the author's argument.

Understanding external nature to comprehend not merely the material universe, but the living society of which it is composed, Dr. Chalmers sets forth the proofs of divine wisdom and care, which are observable in those laws of human nature,

which bind mankind together in the reciprocities of domestic life, in the discharge of the social duties, and in the general economy of national institutions. From the moral character of the law of conscience, whose sanctions and decisions are always on the side of righteousness; from the inherent pleasure of the virtuous, and the bitterness and misery of the vicious, affections; and from the general and permanent result of a life of habitual virtue, in the full enjoyment of harmony and peace; he deduces an antecedent proof of the moral goodness of that Being who has so constructed our nature, that, by its workings alone, man should be powerfully warned to a life of righteousness, and led to expect an immortality beyond the grave, in which he will either obtain the happiness of established virtue, or the wretchedness of inveterate vice. He then proceeds to the more immediate subject of inquiry, and shews, that man in his natural character, both as an individual and a social being, is perpetually called to a sense of right and wrong; and that his various sensations and affections, such, for instance, as anger, shame, delicacy, and the like, conduce no less to the well-being of society, than to his own proper happiness and virtue. As a further proof of the benevolence and perfection of the Deity, he points out the capacities of the world for making a virtuous race of beings happy; and that either in the present life, or in the prospect of futurity, there is abundant room for the profitable exercise of every feeling, and every faculty, with which a living creature is endowed. From the *moral*, he turns to the *intellectual* constitution of man, tracing to the gifts of memory, forethought, and the other faculties of the understanding, those palpable benefits which demonstrate the benevolent designs of the Creator; and concludes with some remarks on the true defects of natural theology, in regard to its clear demonstrations of the being of a God, and its inability on the one hand or the other to decipher the relation in which an offending creature stands to an offended God.

#### IN THE PRESS.

Letters on the Divine Origin and Authority of the Holy Scriptures. By the Rev. JAMES CARLILE, Junior Minister of the Scots Church, in Mary's Abbey (Capel Street) Dublin.

## A SERMON ON THE LORD'S PRAYER.

MATTHEW VI. 9—13.

*After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.*

IN the verses of St. Matthew's Gospel which we read immediately before these words of my text, we find that our blessed Lord had been condemning all vain repetitions, and too much speaking in prayer. Having done this in very decided language, he proceeded, in the words which I have chosen for our present consideration, to deliver to his disciples that short and simple, but at the same time, most beautiful and comprehensive form of supplication, which is known amongst Christians in general by the title of "THE LORD'S PRAYER." And it is worthy of remark that one object which our Lord seems to have had in view in delivering this form of prayer on that occasion, was that his disciples might be preserved from falling into the use of vain and idle repetitions, and of too much speaking in their prayers: for he introduces the prayer to their notice, and recommends it for their adoption in these words, "After this manner, therefore, pray ye."

Now that a form of prayer proceeding from the lips of the Son of God himself, and thus recommended by him to his disciples,\* should be highly valued, should be regarded with peculiar reverence, and be adopted into their devotions, not only by those who heard him first utter it, but by all who, in any age or country, have professed and called themselves his disciples, is just what might have been expected. And this we are informed was the case amongst the primitive Christians. Nor is there, I believe, any reason to suspect that, from the days of the Apostles to the present time, such reverence has ever been withheld from it by any considerable portion of the Christian world. At all events, as far as our own pure and apostolic Church is concerned, there can be no cause for complaint. We are taught by her to utter this prayer not only in each of her separate services, but in every distinct portion of those services.† We are, moreover, solemnly charged by her to teach it, in her Catechism, to our children, so soon as they are able to

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\* It is worthy of remark, that the Lord's Prayer appears to have been delivered nearly in the same words, on two distinct occasions, by our blessed Lord. The first time, as it seems, as here related by St. Matthew, to the disciples at large;—the second, to the chosen disciples, when they desired to be taught to pray, as John the Baptist had taught his disciples, which they desired perhaps with an expectation of having some more exclusive prayer for their own use. The prayer given was, however, nearly the same. This, if correct, gives an additional force to our Lord's recommendation. Besides, he there introduces it in these words, of even plainer injunction, "When ye pray, say, Our Father, &c." (Luke xi. 2.)

† The Morning Service in our Church is made up of at least two, if not three distinct parts. This circumstance may serve to explain the frequent use of the Lord's Prayer. But, when rightly understood, can it be too often repeated?

learn ; and very few amongst us, if any, fail, I believe, to introduce it into our private and domestic devotions.

Now, so far all this is well. But is there not still a danger, lest, whilst we thus exactly and justly comply with our Lord's directions, we may yet be actually falling into one of the very errors which our Lord, as we have already observed, had just before condemned, and which he intended to preserve us from by giving us this form of prayer? May we not, even whilst we use the Lord's own words, in so doing, be only in fact using vain repetitions? For let us bear this in mind, that if we do not understand and feel what we are uttering, our prayers are in very truth little better than vain and useless repetitions.

It must then, I think, be acknowledged at once to be a thing of the very utmost importance, that we examine and see whether we do rightly understand the meaning and purpose of the different parts of the Lord's Prayer. Let this, then, occupy our attention in the first place on the present occasion; and may He who has graciously taught us thus to pray, be with us whilst we consider his own blessed words!

I. Let us proceed to examine the prayer, that we may be enabled rightly to understand its meaning. And here I cannot but observe what care has been taken in our excellent Church, to provide that all of her members should understand the import of this divine prayer. For in her Catechism she has directed that each of her children should not only learn the prayer itself, but should also be taught what they are there directed to ask for in it. This is very well and very shortly explained by her in the answer to the question, "What desirest thou of God in this prayer?" It is not however my intention to confine my present observations to that explanation. No. It shall be my object to examine each part of the prayer as fully as the space afforded will allow, and at the same time as briefly as the subject will admit.

1. And here the first point to be attended to is the character given in the prayer of the Being to whom it is to be offered and addressed. He is styled, you may observe, "Our Father." And is not this title one which is most truly applicable to our God? Is he not our Father? Is he not our Father by having first created us all? Must he not be also regarded as a kind and tender Father, in his constant preservation of us ever since we were born? But above all, are we not moreover most graciously invited by the Gospel to look upon ourselves as his adopted children, and to look up to him as a Father, reconciled to us through the merits of his Son Jesus Christ? And O how cheering is this character! How endearing this gracious name and title! What confidence may it justly awaken in the heart of every faithful child of God!

But we are also to remember, that this our Father, whom we are here taught to address, is not only kind and affectionate, but at the same time highly exalted in holiness, majesty, and power. And something of this is conveyed in the next words of the prayer, "Who art in heaven." For by this expression we are evidently reminded of the immensity of his height above us. For high as is the heaven, in which he, though always existing every where, is pleased to represent himself as more immediately present, in comparison of the earth in which we dwell, so much is our Father, whom the heaven of heavens cannot contain, yea,

and infinitely more so; above us, his mortal, sinful, corrupt, and feeble creatures.

These two considerations taken together,—the one tending to enliven and encourage our love, our confidence, and our hopes,—the other to awaken and preserve in us a wholesome fear and veneration,—will shew us the proper spirit in which we ought to approach the gracious but awful Being to whom we are about to pray. We shall learn in fact the Lord's Prayer, is a feeling of firm and unwavering confidence, subdued by sentiments of godly fear.

II. The next point is—to examine the several petitions, or things to be asked for in the prayer. These petitions are usually considered to be six in number. Let us then inquire the meaning of each.

1. And what are we to understand by the first of these, "Hallowed be thy name?" Whose name is here spoken of? None but the name of the great God himself:—the name of our Father which is in heaven. And what is to be understood by his *name*? The expression—the name of God—occurs, we know, in many parts of the Scriptures; and from a comparison of several of those passages in which it is found, I think we may conclude that it means generally nothing more or less, than the whole nature of God himself, together with all his divine perfections, and all that more peculiarly belongs to him. All things do indeed belong to Him, for the whole creation is his. But there are some things which are represented in Scripture, as in a more than ordinary degree devoted to him,—as his honour, worship, and service; his places of worship, his word, his day; and all these are comprehended in his name.

By the term, "hallowed," is meant, sometimes, made holy,—sometimes, kept holy. Thus God is said in Scripture to have hallowed or *made holy* the Sabbath-day, and therefore man was commanded to *keep it holy*, because God had himself *made it holy*. In fact, all that more immediately belongs to God must be holy in its nature, and man cannot make it to be otherwise than holy. But man may fail to keep it holy. Man may profane God's name by taking it in vain; may pollute his holy places by conducting himself in them in a wicked worldly way; may profane his day by mispending its sacred hours. Here, then, "hallowed" seems to mean, kept holy; and by the prayer, "Hallowed be thy name," we may understand, that we are praying to God to give his grace unto us, and to all people, who are acquainted with his holy name and divine perfections, so that we may all be enabled to keep his name, his day, his house, and all that is his, holy, and never profane it in any way; that we may in fact "worship him in all things as we ought to do."

2. What next are we to understand by the words, "Thy kingdom come?" It is of course evident, that it is God's kingdom which is here spoken of. It cannot, however, be that kingdom and dominion of his which he has over all things which he has created; because that kingdom is fully and perfectly come already: and therefore we cannot suppose that our Lord would teach us to pray that it might yet come. No. The kingdom of God evidently means here, as it usually does in most parts of the New Testament, the kingdom of the Gospel, Christ's spiritual kingdom, in which he reigns as King; in short, the

Christian or Gospel dispensation. And when we say, "Thy kingdom come," we pray, in fact, that God's holy Gospel may come home in spirit and in truth to the hearts of all who profess to have received it, that is, to all who call themselves Christians, and especially to ourselves, our own relations, friends, and fellow-countrymen; and so may make us all good and real Christians, faithful and obedient subjects of Christ our King; and also that the same Gospel may be spread abroad amongst all nations in the world, to whom it is as yet unknown, so as to make them likewise submit their hearts and lives to his blessed dominion and power, that we may all "serve him as we ought to do."

3. What next is meant by—"Thy will be done in earth, as it is in heaven?" How is the will of God done in heaven? And by whom is it done? It is done by the angels of God, who ever dwell in his presence; and as ministering spirits execute all the commands, and yield to the decrees, whether of mercy or of justice, of their divine Creator; yes, and ever do so cheerfully, unreservedly, perfectly, and with unspeakable delight. When therefore we say, "Thy will be done in earth, as it is in heaven," we pray that we, and all men may have grace and power to obey the will and commandments of our Father which is in heaven, and to yield ourselves to his good pleasure; and this, whether naturally agreeable to us or not, as universally, as faithfully, as cheerfully, and with as much delight, as do the angelic inhabitants of heaven above. We pray, in fact, that we may "obey him as we ought to do."

4. Our Lord having thus taught us, in the first place, to make prayers for these spiritual blessings, next directs us to seek for a daily supply of temporal and earthly blessings in the words, "Give us this day our daily bread." From our Father which is in heaven comes, we know, every good thing which we possess. Every earthly, as well as every spiritual good, is from his hand. Our food, our raiment, the comfort and conveniences, and all the other blessings of this life, spring entirely from His bounty and goodness. To Him, therefore, we must apply for all these continually in prayer. For though it is true, that it is generally by our industry and care that we obtain these things; yet, if it so please the Almighty, he can at once make all our care and industry to be utterly vain; and after all, without his blessing, all our endeavours, however seemingly successful, are vain indeed. To Him, therefore, must we look for these earthly blessings as *gifts*. This is what seems to be implied in the words, "Give us this day our daily bread," which is, as the Catechism explains it, a prayer, "that God will send us all things that be needful for our bodies;" or in other words, "such things as are necessary for our daily wants." It may also be observed that, though we are certainly not here intended to seek for superabundant supplies of earthly good things, for luxuries or superfluities; yet, as *all* Christ's disciples, whatever their rank or condition in life may be, are to use this petition, and as it is evidently the will of God that there should be different ranks and conditions amongst men, we must necessarily conclude, that by daily bread is here to be understood such supplies of the daily wants of each, as may be suited to the state of life in which it has pleased God to place them. It should likewise be borne in mind,

that, for these supplies, each Christian is to pray on each and every successive day of his life.

5. In the next petition our Lord brings us back again to seek for spiritual blessings, and there teaches us to pray for that, which, if we obtain not, we must be for ever ruined and undone—even for the pardon of all our sins. “And forgive us our debts,” or, as he afterwards explains it, “our trespasses.” (v. 14.) And O how suited is this petition to the case of all mankind! Who has not sinned against his heavenly Father? Who has not done amiss, and dealt very wickedly? Who has not left undone those things which he ought to have done, and done those things which he ought not to have done? Who, in fact, has not, even daily, reason to confess and to lament with the apostle St. James, that, “in many things we all offend?” (James iii. 2.) How right and natural, then, that whenever we pray to our Father which is in heaven, we should seek from him the full and free forgiveness of all our sins, negligences, and ignorances, whereby we have trespassed, and most grievously transgressed against him! But let us also mark the condition, without which we must not expect to obtain this forgiveness. That is, that we also forgive others. Our Lord’s words are, “Forgive us our debts or trespasses, as we forgive our debtors,” or, as it is afterwards explained, “them that trespass against us,” (see v. 14.) And let us never therefore, for a moment, venture to draw near to the throne of mercy, to pray for the pardon of our many and great offences, unless we can say with true sincerity of heart, that we do from our hearts forgive all those who have ever in any way trespassed against us. Then, and not till then, may we hope that for Christ’s sake all our sins, of which we truly repent, will be blotted out and remembered no more.\*

6. The last petition refers also to spiritual blessings: “Lead us not into temptation, but deliver us from evil.” Now it is the word of Scripture, that “God tempteth not any man,” (James i. 13.) Never does God put evil into men’s hearts; never does he rouse it in their breasts. He does, however, sometimes place them in situations of trial and difficulty, to prove them, to prove the strength of their faith, and the firmness of their attachment to his cause. Thus, for instance, he is said to have tempted, or tried, Abraham. Yet he “never” even then “tempts them above that they are able,” but promises “with the temptation to make a way for them to escape, that they may be able to bear it.” (1 Cor. x. 13.) Therefore we are taught by Christ to pray to God, that he will never allow us to be led into temptation; that he will never place us in a state of temptation too great for us to bear; but that whenever we are tempted, he will, by his watchful care without us, and by his grace and spiritual strength within us, deliver us from all evil, from all the dangers of sin, the world, and the devil.

III. The Form of Prayer closes with what is called the Doxology, or giving of praise and glory. In this we ascribe to the Being we address, all dominion, power, and glory; and in so doing, we imply that we are encouraged to ask all these several petitions of Him, by the very knowledge that all these things belong to Him, all are under his dominion, all at the disposal of his power, and all made to tend to



his glory. It is as if we were to say, We thus pray to Thee, knowing Thou art *able* to grant our requests, "For thine is the kingdom, and the power, and the glory, for ever." And to this we add that most expressive word, "Amen," which means, that we give our unfeigned assent and consent to all that the prayer contains. "So let it be."

We have now, as far as our limits would admit, endeavoured to explain the meaning of the several parts of the Lord's Prayer. Much more, infinitely more, might have been brought forward upon each distinct portion. Each petition would have well supplied a text for a distinct discourse. The view of the subject is therefore, as any view which is confined to a single discourse must be, imperfect. But still what has been here advanced, will, I think, be sufficient to prove how much highly important meaning is contained in a very few words.

Now, my Christian brethren, this prayer we are all accustomed continually to recite. Who amongst us is not in the habit of saying the Lord's Prayer? In our public devotions, in our family prayers, in our chambers, and in our private retirements, we constantly and repeatedly utter its divine petitions. Nay, is there one amongst us, who ever passes a day without more than once offering up this prayer? Let us then, brethren, ask ourselves one or two serious questions on the subject.

1. When we do so repeat it at any time, can we say that we really do it understanding any thing of the true and scriptural meaning of what we are saying? Or do we merely repeat words, to which we attach little or no meaning whatever? Do we, in short, or do we not, understand what we profess to be asking for? These are serious questions, and well deserve to be considered and answered. For we must remember, that if we are content with the use of a mere form of words, without regarding their import, our prayers will be only vain and unprofitable repetitions. They will never obtain for us any blessings. The words may be the words of Christ himself, they may be perfect also in themselves; yes, and full of the most important meaning, as the words of the Lord's Prayer certainly are, to those who rightly understand them; but they will never profit us any thing if we do not, in some degree at least, understand them. Does not this consideration incline you to exclaim, I will pray to God with the heart and with the *understanding* also.

2. But again, if we do understand something of the prayer, let us still ask ourselves, whether we really and seriously feel what we utter, when we repeat its contents? Do we, I mean, feel how exactly suited its requests are to our nature and situation;—how precisely they meet our wants and necessities;—how much, in fact, we need the blessings we are there taught to ask for? Do we consider how much we require heaven-sent grace to make us to hallow God's name, to bow our heads and hearts to his spiritual government, and to obey his will in all things? Do we remember that we have bodily as well as spiritual wants, which God alone can supply? Do we bear in mind, that we are perishing sinners, and that if our sins and trespasses are not pardoned before we go hence, we must be lost for all eternity! Do we recollect that dangers and temptations ever surround us on every

side, when we pray to be delivered and preserved from them? Here, again, are questions of the deepest importance for our consideration. For we must be assured that, if we feel none of these things, our saying of the Lord's Prayer is yet but little more than a series of vain repetitions.

3. Lastly; if however we do understand and feel any thing of the value and excellence of this divine form of supplication, we should inquire, whether our actions in life suit with these which we make the words of our lips. "Do we shew, by our conduct and conversation, that we really wish to have that for which we ask? Thus, for instance, when desiring of God, in this prayer, grace for ourselves and all people, to enable us to worship, and serve, and obey God as we ought to do, do we act as if we really did desire that grace for that purpose? Do we strive to live up to what we know? Do we use the grace we have? Do we endeavour to grow in grace and knowledge? Do we use the means of grace, such as, beside prayer, the constant and devout reading of the Scriptures, and the partaking of the Holy Communion? Do we, moreover, extend our endeavours towards others also, that they may likewise grow in grace? Again; whilst we ask for our daily bread, are we in the habit of seeking it industriously, by every honest and proper means, in that state of life to which it has pleased God to call us? When also we ask for pardon for our own sins, do we freely forgive all those who have ever injured us? Lastly; when we pray to be kept from temptation and delivered from evil, are we careful to do all we can to avoid temptation to evil? all dangerous situations? all places, persons, and things which we know to be likely to lead us into temptation and danger? Let us consider these questions also, for it will be little better than a mockery of our Father which is in heaven, to ask him for blessings which we will not ourselves use any efforts to obtain.

Let me entreat you then, my brethren, to endeavour seriously to understand our Lord's own prayer. Examine its several parts again and again. Pray for the Holy Spirit to give you light to understand it scripturally and rightly. Compare it with its explanation in the Church Catechism. Reflect on what has now been brought before you, and if you can obtain any more full and complete explanation of it, read that also. In short, do every thing you can to acquaint yourselves with its full sense and meaning. When you use it, consider *whom* you are addressing—even your gracious, but holy Father which is in heaven, who seeth in secret, looking into your very hearts and minds; consider whose words you are using, even the words of Christ your only Saviour himself; and consider the importance of all that you therein ask for; and therefore beware, lest in any way you deprive yourselves of obtaining any of those heavenly blessings. Consider therefore well, that your use of that prayer *may* be only useless repetition, and that then its petitions will never reach the throne of grace, never bring down from thence either grace, or help, or strength, or blessing of any kind; whilst, on the other hand, if it be the genuine breathing of our hearts and souls, it will ascend to the ear of our Father even in heaven; and we may justly trust that He will more graciously hear us speaking in his Son's own words; the Son himself

will advocate our cause, and for his sake our prayers shall be granted. Spiritual grace and earthly blessings shall be showered down upon us, according to our wants. Mercy, pardon, and peace, from God the Father; divine power, and strength, and comfort in the Holy Spirit; support in every trial, deliverance from every danger, whether worldly or spiritual;—these are amongst the gifts which, as they may be most convenient for us, we may hope will be bestowed upon us, for our great and endless comfort, not for our own merits, but for the merits of Him who taught us thus to pray, even of Jesus Christ, our blessed Lord and Saviour, to whom, with the Father, and the Holy Spirit, be dominion and glory for ever. Amen.

D. I. E.

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## MISCELLANEOUS.

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### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH

#### No. XXXIII.

#### FATHERS OF THE THIRD CENTURY.

#### *TERTULLIAN.—(continued.)*

*Quid Tertulliano eruditius, quid acutius?—Jerom. Epist. ad Magn. 84.*

WE come now to those works of Tertullian respecting which nothing certain can be pronounced, with reference to the time at which they were written. Of these, the two Books *ad Nationes* were composed with the same design as the *Apology*. The arguments, though differently arranged, correspond with those which are urged in that address, and are frequently stated in the same terms. It is possible, indeed, that they are in reality the same work, and that the appeal to the *Nations* is merely a rough draft of that to the governors of Carthage. An analysis of the work (which now exists in a very imperfect state, and, in some parts of the second book especially, mutilated almost beyond repair) would be merely a repetition of the reasonings contained in the *Apology*; and therefore superfluous. It may be remarked, however, that in the seventh section of the first book the writer says that 250 years, and in the ninth section that 300 years, had not elapsed since the birth of Christ. In both places he is clearly speaking in round numbers; from which it can only be inferred, that he was writing some time in the third century.

The Tract *de Testimonio Animæ* was prior to that *de Carne Christi*, in the twelfth chapter of which it is quoted; and subsequent to the *Apology*, to §. 19. of which it has a reference in §. 5; so that something of the uncertainty which attaches to its date would be removed by ascertaining that of the *Apology*. It is the object of the Treatise to prove, that the human soul bears a natural testimony to the unity and attributes of God. After alluding to the pretexts by which the enemies of Christianity evade the inferences deduced from profane writers, and to the futility of addressing arguments from the Scriptures to those who denied their authority, Tertullian exposes the inconsistency of the

heathen in listening to those philosophers who asserted the unity of the Deity, while they persecuted the Christians for maintaining the same doctrine (§. 1.). He then adverts to the several philosophic opinions respecting the origin of the soul, and affirms that it bears a natural testimony to the unity of God, in such expressions as *Quod Deus dederit, si Deus voluerit*, and the like (§. 2.). He has employed the same reasoning in other places, and especially in the *Apology* (§. 17.), where he describes such exclamations as *Testimonium animæ naturaliter Christianæ*. Again he observes, that as the soul attests the divine attributes of power and goodness by the formulæ, *Deus videt omnia, Deo commendo, Deus reddet, Deus inter nos judicabit*; so it evinces its knowledge of daemons in its execrations (§. 3.). He then infers, that the soul is conscious of its immortality and the certainty of a future judgment, from its fear of death, its love of life, the natural desire of surviving in one's offspring, and its anxiety for even posthumous fame (§. 4.). *Hæc testimonia animæ*, he proceeds (§. 5.), *quanto vera, tanto simplicia; quanto simplicia, tanto vulgaria; quanto vulgaria, tanto communia; quanto communia, tanto naturalia; quanto naturalia, tanto divina*; for as this testimony is not confined to one age or people, but common to all nations, it must have been derived from a common source, and therefore (§. 6.) dictated by God himself.

The work against *Hermogenes* has a reference in §. 1. to the Tract *de Præscriptione Hæreticorum*; but there is no possibility of arriving with any certainty at the date of its composition. Hermogenes, who was contemporary with Tertullian, had adopted the notion of the Stoics and other philosophers, that matter was self-existent and eternal. Had God created all things from nothing, he argued that he could not, consistently with his attribute of goodness, have allowed evil to exist, which consequently must have existed previously in *Matter* (§. 1.); and he confirmed his inference by observing (§. 2.), that the title *Lord*, which is a relative term, implied the existence of something over which God was Lord, viz. *Matter*. To this latter argument Tertullian replies, that during the creation the language of Scripture is *God said* and *God saw*, and that he is not called *the Lord God* till the work was completed (§. 3.). He then proceeds to shew, that the opinion respecting its eternity invests matter with an attribute of the Deity, and makes it in fact superior to God, inasmuch as one who grants assistance is in some sense superior to him to whom it is granted (§§. 4—10.). The same reason, he continues, for which evil is imputed to matter, would hold good for imputing it to God, who is thus reduced to the necessity of employing evil matter in the work of creation (§§. 11—14.); while the self-existence of matter places it above the *Word* or *Wisdom*, which as begotten of God, had both an author and beginning of his being (§§. 15—18.).\*

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\* Tertullian does not mean to say that there ever was a time when the second Person in the Trinity did not exist. He says expressly in the Tract *adv. Præz.* §. 8. *Sermo et in Patre semper, sicut dicit, Ego in Patre; et apud Deum semper, sicut scriptum est, Et Sermo erat apud Deum.* His meaning seems to be, that the titles of *Word* and *Son* were not strictly applicable prior to his *emission* for the work of creation, and hence he speaks (*adv. Præz.* §. 5.) of a time antecedent to this emission. See Bulli. Defens. Fid. Nicen. III. 10. and Bishop Kaye on Tertullian, p. 555.

Such passages from Scripture as were adduced by Hermogenes in support of his tenets are then answered (§§. 19—34.); and his inconsistency in representing matter sometimes as corporeal, sometimes as incorporeal, sometimes again as partly corporeal and partly incorporeal, and withal neither good nor evil, and at the same time superior and inferior to the Deity (§§. 35—40.), is exposed. Tertullian then adverts to the notion that the whole mass of pre-existent matter was not used in the creation of the universe, and concludes with deducing (§§. 41—45.) sundry absurd consequences which necessarily arise from the tenets of his adversary.

Besides the works of Tertullian, of which the analysis has now been completed, he composed several others, which are no longer extant. In the tract *de Animâ* (§ 55.), and in the fifth book against Marcion (§ 12.), he alludes to a treatise *de Paradiso*; and in other parts of his writings, mention is made of six books *de Ecstasi*, and a seventh against *Apollonius*; of two treatises, *de Spe Fidelium*, and *de Censu Animæ* against Hermogenes; and of a tract against the *Apelliaci*. A treatise *de Vestibus Aaron*, and an address *ad Amicum Philosophum*, are mentioned by Jerome; and the Codex Agobardi seems originally to have contained tracts *de Animæ Summissione*, *de Superstitione Sæculi*, and *de Carne et Animæ*, as well as those *de Paradiso*, and *de Spe Fidelium*. The treatise *de Censu Animæ* was written in refutation of the materiality of the soul, as inculcated by *Hermogenes*;† and the author elsewhere promises‡ to discuss the questions of Fate and Freewill on Gospel principles, in opposition to the tenets of that heretic. Annexed to the works of Tertullian, in some editions, are the following poetical pieces:— 1. *Contra Marcionem, Libri V*; 2. *De Judicio Domini*; 3. *Genesis*; 4. *Sodoma*; 5. *De Ligno Vitæ*; 6. *Ad Senatorem ex Christianâ Religione ad Idolorum servitutem conversum*. They are decidedly spurious productions, abounding in false quantity, and of little intrinsic value: but the subjoined specimen from the opening lines on the *Creation* will amuse the curious in such matters.

*Principio Dominus cælum terramque creavit :  
Namque erat informis, fluctuque abscondita tellus,  
Immensusque Deus super æquora vasta meabat,  
Dum chaos et nigræ fuscabant cuncta tenebræ.  
Has dum disjungi jussit de cardine, fatur,  
Lux fiat: et claro nituerunt omnia mundo.  
Cum Dominus primi complèssset facta Dici,  
Cōdidit albam nebulis nascentibus axem,  
Accipit immensus verrentia littora pontus,  
Multiplices rapiens validis cum tractibus amnes.  
Tertia lux faciem terrarum fulva retexit,  
Arida mox posito narratur pomine terra,  
Florea ventosis consurgunt germina campis,  
Pomiferique simul procurvant brachia rami.*

\* See *de Animâ*, §§. 1. 3. 22. 24. *Adv. Marc.* III. 24. IV. 25. Jerome also alludes to the work *de Ecstasi*, and the Tract *de Spe Fidelium*, in his Catalogue.

† *De Anim.* §. 1. *De solo censu animæ congressus Hermogeni, quatenus et istam ex materia potius suggestu, quam ex Dei flatu, constitit presumpsit.*

‡ See *de Animâ*, §. 20. •

*Quarta dies generat Solis cum lampade Lunam,  
 Et stellās tremulo radiantē lumine fingit :  
 Hæc elementa dedit subjecto insignia mundo,  
 Tempora quæ doceant varios mutanda per ortus.  
 At quintā accipiunt liquentia flumina pisces ;  
 Et volucres varias suspendunt aëre pennas.  
 Sextā prægelidos in spiras lubricat angues ;  
 Quadrupedumque greges totos diffundit in agros :  
 Cunctaque multiplici mandavit crescere passim  
 Germine, et immensis errare et pascere terris.  
 Hæc ubi constituit divina potentia jussu,  
 Rectorem inspiciens mundanis defore rebus,  
 Hæc memorat :—Nostis hominem faciamus ad unguem,  
 Vultibus adsimilem, toto qui regnet in orbe.  
 Et licet hunc uno posset componere verbo,  
 Ipse tamen, sanctā dignatus ducere dextrā,  
 Inspirat brutum divino a pectore pectus.*

*Quem postquam effigie formatum, ceu sua, vidit,  
 Metitur solum mordaces solvere curas.  
 Illicit irriguo perfundit lumina somno,  
 Mollius ut vulsā formetur sæmina costā,  
 Atque artus mixtu gemino substantia formet :  
 Inditur et nomen vitæ, quod dicitur Eva.  
 Quapropter nati linquunt de more parentes,  
 Conjugibusque suis positis cum sedibus hærent.  
 Septima, quando Deus factorum fine quievit,  
 Sacrata statuens venturi gaudia sæclī,  
 Illicit exhibitis animantum ex ordine turbis,  
 Viritim cunctis nomen quod permanet indit,  
 Adami a Domino donata prudentia solers ;  
 Quem Deus alloquio, junctam dignatur et Evam :  
 Crescite multimodo ventura in tempora partu,  
 Ut polus et plenæ vestro sint germine terræ ;  
 Heredesque mei, varios decerpite fructus,  
 Quos nemora et pingui reddunt de cespite campi.  
 Hæc ubi disseruit, lætā paradus in aulā  
 Instruitur, primique aspectat lumina solis.  
 Gignitur hæc inter pomis letalibus arbor,  
 Conjunctum generans vitæ mortisque saporem.  
 Edibus in mediis puro fluit agmine flumen,  
 Quod rigat &c. &c. &c.*

We shall conclude our account of Tertullian next month, with some remarks on his style, his doctrinal testimony, and the different editions of his works.

#### THE BISHOPS' RIGHT OF PEERAGE,

*Which, either by Law or ancient Custom, doth belong unto them.*

BY PETER HEYLYN, D.D.—A.D. 1640.

(Concluded from page 356.)

BUT because possibly the Bishops may claim more than belongs unto them, or that perhaps their testimony may not be admitted in matters

of their own concernment, we will next see what is affirmed by others as to that particular. And, first, we will begin with the learned Cambden, who informeth us thus : viz. "Ad quos abbates (having first reckoned them according to their names and order) ut etiamnum ad episcopos Parliamentis quibuscunq; ut pares regni cum cæteris paribus personaliter interesse, consulere, tractare, ordinare, statuere, definire ratione baroniarum, quas de rege tenebant, de jure et consuetudine spectavit:" for proof whereof, besides the credit of the author, we are by him referred to the public acts or records of Parliament; but unto what records particularly he informs us not.

And, therefore, we must help ourselves by Sir Edward Coke, who tells us, out of the records of Parliament, and in his margin, pointing to the thirteenth of King Edward III., doth instruct us thus; viz. "Abbatēs, priores, aliosq; Prælatos quoscunq; per Baroniam de Domino Rege tenentes pertinet in Parliamentis regni quibuscunq, ut pares regni prædicti personaliter interesse, ibiq; de regni negotiis ac aliis tractari consuetis cum cæteris dicti regni paribus et aliis ibidem jus interessendi habentibus consulere, et tractare, ordinare, statuere et definire, ac cætera facere, quæ Parliamenti tempore imminent faciendæ;" which, if it be the same with that which we had before, differing only in some words (as perhaps it is), yet we have gained the testimony of that learned lawyer, whose judgment in this case must be worth the having.

For hear him speaking in his own words, and he tells us this : viz. "That every lord of Parliament, either spiritual, as Archbishops and Bishops, or temporal, as dukes, marquesses, earls, viscounts, and barons, peers of the realm, and lords of Parliament, ought to have several writs of summons;" where plainly these words, "peers and lords of Parliament," relate as well to spiritual as to the temporal lords. And, therefore, if the Archbishops and the Bishops may be granted to be lords of Parliament, they must be also granted to be peers of the realm.

Now, to the testimony and authority of particular persons, we shall next add the sentence and determination of our courts of law, in which the Bishops are declared to be peers of the realm, and to be capable of all the privileges which belong to the peerage. For first, in the aforesaid case of the Bishop of Winchester, when he was brought upon his trial for departing from the service of the Parliament without leave of the king, and pleaded for himself, *quod esset unus è paribus, Regni, &c.* It was supposed clearly, both by court and council, that he was a peer, that part of his defence being not gainsayed, or so much as questioned.

So in the year-books of the reign of King Edward III., in whose reign the Bishop of Winchester's case was agitated (as before is said), a writ of wards was brought by the Bishop of London, and by him pleaded to an issue; and the defendant could not be essoyned or have day of grace, for it was said that a Bishop was a peer of the land, *hæc erat causa*; saith the book which reports the case.

In the like case upon an action of trespass against the Abbot of Abingdon, who was one of the lords spiritual, day of grace was denied against him because he was a *peere de la terre*.

So also it is said expressly, that when question was made about the returning of a knight to be of a jury where a Bishop was defendant in a *quare impedit*, the rule of the court was, that it ought to be so, because the Bishop was a peer of the realm.

And in the judgment given against the Bishop of Norwich, in the time of Richard II., he is in the roll expressly allowed to be a peer; for he had taken exceptions that some things had passed against him without the assent or knowledge of his peers of the realm. To which exception it was answered that it behoved him not at all to plead that he was a Prelate, for traversing such errors and misprisions as, in the quality of a soldier who had taken wages of the king, were committed by him.

Thus also in the assignment of the errors under Henry V. for the reversal of the attainder of the Earl of Salisbury; one error is assigned that judgment was given without the consent of the Prelates, which were peers in parliament. And although that was adjudged to be no error, yet was it clearly allowed, both in the roll and the petitions, that the Bishops were peers.

Finally, in the government of the realm of France, the Bishops did not only pass in the ranks of peers; but six of them were taken into the number of the *douze-pairs* or twelve peers of that kingdom, highly esteemed and celebrated in the times of Charlemagne; that is to say, the Archbishop and Duke of Rheims, the Bishop and Duke of Laon, the Bishop and Duke of Langres, the Bishop and Earl of Beauvois, the Bishop and Earl of Noyon, the Bishop and Earl of Chalons. And, therefore, it may be inferred that, in the government established by the Anjouin and Norman kings, the English Bishops might be ranked with the peers at large, considering their place in Parliament, and their great revenues, and the strong influence which they had on the Church and State.

But there is little need for inferences, and book-cases, and the authorities of particular men to come in for evidence, when we are able to produce an act of Parliament to make good the point. For in the statute made the fourth year of King Henry V. it was repeated and confirmed, "That no man of the Irish nation should be chosen by election to be an Archbishop, Bishop, Abbot, or Prior, nor in no other manner received or accepted to any dignity and benefice within the said land," &c. The reason of which inhibition is there said to be this; viz. because being peers of the Parliament of the said land, they brought with them to the Parliaments and Councils holden there, some Irish servants, whereby the privities of the Englishmen within the same land have been, and be daily discovered to the Irish people (rebels to the king), to the great peril and mischief of the king's lawful liege people in the said land. And if the Bishops and Archbishops of Ireland had the name of peers, there is no question to be made but the name of peers, and the right of peerage may properly be assumed or challenged by them.

Now, as this statute gives them the name of peers, so in an act of Parliament in the twenty-fifth year of King Henry VIII., they are called the nobles of your realm, as well spiritual as temporal, as all your other subjects, now living, &c. Which term we find again repeated by



the Parliament following, the nobles spiritual and temporal, and that twice for failing; so that we find no title given to earls and barons, nobles, and peers, and lords, as the statutes call them, but what is given to the Bishops in our acts of Parliament, and certainly had not been given them in the style of that Court, had any question then been made of their right of peerage; and that their calling had not raised them to a state of nobility; concerning which take this from the Lord Chief Justice Coke for our more assurance, and he will tell us that the general division of persons by the law of England, is either one that is noble, and in respect of his nobility of the Lords' House of Parliament, or one of the Commons of the realm, and in respect thereof of the House of Commons in Parliament.

Next to the Parliament, the most renowned judicatory of this land, is the great Council of the Peers, called by the king on sudden and emergent occasions, which cannot safely stay the leisure of a Parliament, for the prescribing of such remedies as the case requires; and called so for no other reason, but that it is a general meeting of the Bishops and temporal lords, under the common name of peers, to give the king such counsel and advice in his greatest difficulties, as the exigencies of affairs shall suggest unto them; which proves the Bishops to be peers, as well as any of the temporal lords. Nor could it properly be called the Great Council of Peers, if any but the peers be invited to it? The last example of which Council was that held at York, about the latter end of September, A. D. 1640, upon the breaking in of the Scottish rebels. And the like argument may be drawn from that appellation which commonly is given to that place or room wherein the lords spiritual and temporal do consult together in the times of Parliament, best known unto us by the name of the House of Peers; and known unto us by that name for no other reason but because it is appropriated to the use of the peers; (that is to say, the nobles spiritual and temporal, or the Bishops and the temporal lords) for their consultations.

And, as they have the name of peers and the rights of peerage, so there is none of all the ancient rights of peerage, which belong not to them as fully and as amply as to any of the temporal lords; that is to say, a necessary place and vote in Parliament, and a particular writ of summons to invite them to it, the freedom of their persons from arrests at the suit of a subject, not to be troubled with essoynes or supplicavit in the courts of justice, a power to qualify their chaplains to hold several benefices, not to have any action against them tried, except one knight at the least be returned of the pannel; the liberty of killing one or more of the king's deer in any of his parks or chases, both in their going to the Parliament, and returning home: of which take this in general from our learned antiquary; "*Inde ecclesiastici illi omnibus, quibus ceteri regni barones, gavisi sunt immunitatibus nisi quod a paribus non judicentur*;" that is to say, that they enjoy all privileges and immunities as the lay lords do, but that they are not to be judged by their peers. But, first, he is not certain that this exception (their not being to be judged by their peers) will hold good in law, and therefore leaves the resolution of that point to our learned lawyers; *sed an hoc sit juris explorati dixerint ipsi juris periti*, as his own words are. And, secondly, the reason which he gives is no more than this; that,

since by reason of the canons, they could not be judges or assessors *in causa sanguinis*, they therefore were referred to a common jury of twelve men in all public trials; but, by this reason, they must either have no trial at all, or may as well be tried by their peers, as a common jury, because they are disabled by those canons from sitting in judgment on the life of a common juror, as well as of a lord, or peer, which I marvel Cambden did not see.

But weaker is the reason which is given by Stamford in his Pleas of the Crown, that is, to say, that Bishops are not to be tried by their peers, because they do not hold their place in Parliament *Ratione nobilitatis, sed ratione officii*: and yet not only in regard of their office, *mais en respect de leur possessions, l'ancien baronies annexes a leur dignité*, but in regard of their possessions, and those ancient baronies which are annexed to their sees, which reason in my judgment hath no reason at all, for then the old barons which were called to Parliament in regard of their tenure (as they were all until the time of King Richard II.), could have no trial by their peers because they had no place in Parliament, but in respect of their possessions or temporal baronies; and, secondly, the Bishops, as was before proved, are accounted nobles, and thereupon may challenge their place in Parliament, not only *ratione officii* (as anciently before the times of William the Conqueror), but also *ratione nobilitatis*, since they were ranked amongst the barons in regard of their tenure.

Others perhaps may give this reason, that Bishops in the former times were debarred from marriage; and that now, holding their estates and honours only for term of life, they are not capable of transmitting either unto their posterity, which possibly may make the laws less tender of them than they might be otherwise; but then what shall we say of the wives and widows of the temporal lords, who, being either barren or past hope of children, shall, notwithstanding, be tried by their peers according to the statute of Henry VI. ? or put the case that any man should be created earl or baron for the time of his life, or with a limitation to the heirs of his body, and either live unmarried or continue childless; must he be therefore made incapable of a trial by the peers of the realm, because his honours and his life do expire together? I think no reasonable man can say it, and I hope none will.

It cannot be denied but that some Bishops have been tried by common juries; that is to say, Adam de Orilton, Bishop of Hereford, Thomas Lyld, Bishop of Ely, Thomas Merkes, Bishop of Carlisle, John Fisher, Bishop of Rochester, and Thomas Cranmer, Archbishop of Canterbury: but then it is to be observed, that none but Fisher suffered death on that account; whether by reason of some illegality in their proceedings, or in reference to their high and holy callings, it is hard to say: and, secondly, we may observe, that though in some confusions and disorder of times such precedents may be produced as in matter of fact, yet the case is not altogether so clear in point of law, as not to leave the matter doubtful, as we heard before; and that it was conceived by some learned men of that profession, that if those Bishops had desired to be tried by their peers, it could not have been denied them in a course of justice.

And therefore, thirdly, we observe that the Bishops of Hereford and Ely did trust so much to their dependance on the Pope, and their exemption from the power of all secular judges, that they refused absolutely to be tried by any but the Archbishop of Canterbury, as the Pope's legate in this kingdom, which possibly might put their enemies upon a course of inquiring into their offences by a common jury, the parties being wilfully absent, and not submitting to a trial in due course of law; and that the way being thus laid open, it was no hard matter to make the Bishop of Carlisle obnoxious to that kind of trial, which being forsaken on all sides (as the times then were) he was not able to avoid.

Which might be also the condition of Archbishop Cranmer; and as for Fisher, Bishop of Rochester, he was to deal with an impetuous and violent prince, who was resolved to put the greater disgrace upon him because he had received some greater honours from the Pope, than the condition of affairs might be thought to bear.

But against all these violations of their rights of peerage, it may be said in their behalfs for the times to come, that by the statute of the twenty-fifth of King Edward III., which serves to this day for the standing rule in cases of treason, it is required that the malefactor, or the suspected person, must be attainted by such men as are of his own condition, and therefore Bishops to be tried by none but the peers of the land, unless it be in open opposition to this rule of King Edward, and in defiance to the fundamental law in Magna Charta, where it is said, that no man is to be disseised of his freehold, exiled, or any ways destroyed; *nisi per judicium parium suorum*; or *per legem terræ*, but by the judgment of his peers; and by the law of the land; and I can find no law of the land which tells me that a Bishop shall be tried by a common jury.

Finally, if it be a sufficient argument that Bishops ought not to be reckoned as peers of the realm, because they may be tried by a common jury, then also at some times, and in certain cases, the temporal lords, dukes, marquesses, earls, &c. must not pass for peers; because, in all appeals of murder, they are to be tried by common jurors, like the rest of the subjects.

But, secondly, it is objected, that since a Bishop cannot sit in judgment on the death of a peer, nor be so much as present at the time of his trial, they are but half-peers as it were, not peers to all intents and purposes, as the others are. But this incapacity is not laid upon them by the laws of the land, or any limitation of their powers in their writ of summons, or any thing inhering to the episcopal function, but only by some ancient canons, (and more particularly by the fourth canon of Toledo,) which, whether they be now of force or not, may be somewhat questioned; secondly, whensoever they withdrew themselves, they did it with a *salvo jure paritatis*, as before is shewn. To which intent they did not only cause their protestations to be filed on record, but, for the most part, made a proxy to some temporal lords to act in their behalf, and preserve their right, which, though they did not in the case we had before us, yet afterwards, in the twenty-first of King Richard II., and from that time forwards (when they found parliamentary impeachments to become more frequent), they observed it constantly as it continues to this day.

Nor were they hindered by those canons, whatsoever they were, from being present at the depositions of witnesses, or taking such preparatory examinations as concern the trial, in which they might be able to direct the court (by the rules of conscience), though they withdrew themselves at the time of the sentence. That was a trick imposed upon the Bishops by the late Long Parliament, when they excluded them from being members of the Committee which was appointed for taking the examinations in the business of the earl of Strafford. And this they did, not in relation to those ancient canons, but upon design, for fear they might discover some of those secret practices which were to be hatched and contrived against him. Against which preparations for a final trial, or taking the examinations, or hearing of depositions of witnesses, or giving counsel in such cases as they saw occasion, the Council of Toledo saith not any thing which can be honestly interpreted to their disadvantage; so that the Bishops' claim stands good to their right of peerage, any thing in those ancient canons, or the unjust practices of the late Long Parliament to the contrary notwithstanding.

To draw the business to an end, what one thing is required unto the constituting of a peer of England, which is not to be found in an English Bishop?—if tenure and estate? they hold their lands *per integram baroniam*, as the old lords did; if voice in Parliament? they have their several writs of summons as the lay-lords have; if we desire antiquity to make good their interesse? most of them have sat longer there in their predecessors, than any of our temporal lords in their noblest ancestors; if point of privilege? they have the same in all respects as the others have, except it be in one particular, neither clearly stated nor universally enjoyed by those who pretend most to it; if letters patent from the king to confirm these honours? they have his majesty's writ of *Conge d'elire*, his royal assent to the election, his mandate under the great seal for their consecration: if therefore we allow the Bishops to be lords of Parliament, we must allow them also to be peers of the realm; there being nothing which distinguisheth a peer from a common person, but his voice in Parliament; which was the matter to be proved.

## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

### LETTER III.

(Continued from p. 363.)

To consolidate small parishes, and divide inconveniently large ones; to secure a resident clergyman for every parish, and to determine from what funds glebe-houses shall be built, and small benefices augmented, WITH DUE REGARD TO THE RIGHTS OF PROPERTY, would confer an inestimable benefit on the Church and the country. No violation of a Church principle would be involved in this, for pluralities and non-residence are in themselves a violation of a principle, and are justified only by necessity.

But after the parochial system shall have been thus raised to its highest degree of efficiency, much will remain to be accomplished. The

great and increasing population of the country requires very extended church-room, and a more numerous clergy; and when the extinction of pluralities shall have converted the great body of curates into beneficed clergymen, some other title to orders than a curacy must be devised.

The only auxiliary hitherto afforded, Chapels of ease, is at once inadequate and exceptionable: indeed it presents many of the evils of the congregational plan. Where the population is poor, small, or unfriendly, the chapel can be neither built nor supported. Where the Clergyman depends entirely on the voluntary contributions of his congregation, he is strongly tempted to aim at popularity rather than usefulness; and at times, when error prevails, and faithfulness becomes an offence, he will find it easier to lower the Gospel to the standard of his hearers, than to labour, almost against hope, to raise his hearers to the standard of the Gospel. The superior credit and influence of the parochial clergy, would naturally create a desire in the ministers of chapels to raise themselves to the same level; but this could be effected only by claiming for a pretended personal superiority, what the others derive from superiority of position. Hence would arise a spirit of rivalry, and too probably, as the ministers became a great and powerful body, a general combination among them, and at length a formidable schism. These evils are not perceived now, because chapels are comparatively so few that their ministers are blended with the parochial clergy, and feel it necessary to support themselves by a strict alliance with their order; but let these ministers become so numerous as to form a class, and the natural consequences may be expected.

Without undervaluing its important services, it may be truly stated that the Church Building Society has been a failure. With the assistance of a parliamentary grant, it has provided accommodation for 240,000 in twelve years; but the population of the country has increased 3,000,000 in the same time. It is evident, therefore, that we cannot trust exclusively to this or to any society; and independent of the inadequacy of such aid, there is an evil in encouraging parties to rely upon a society, instead of upon their own exertions. The scheme of providing and supporting chapels by cathedral spoliation, it is to be hoped, will never be entertained.

Endowments are indispensable to any system of religious instruction. Without them the Clergy would be neither independent, nor learned, nor useful, nor respected; but it would be too much to contend that no disadvantage attaches to them. They evidently do not make an idle Clergy, but they certainly make a careless Laity; for not many feel strongly interested in what is entirely independent of their support. Hence the fact that the contributions of the Laity to our different religious institutions are actually less than those of the Clergy; and hence the apathy with which the professed friends of the Church regard continued attacks upon her, the least of which, if directed against Dissent, would have roused the whole body of Dissenters to clamorous indignation.

To overcome this apathy in the friends of the Church, we must present to them an object whose evident and urgent importance shall challenge their support, while its magnitude shall require their exertion.

We shall find such an object in providing ample means for educating and instructing all in the principles of the Church. Our desideratum is a plan which shall force its importance upon every one's attention, and call forth and direct every one's powers; which shall fully meet the wants of the country, and extend itself with them; yet in its most extended success, have no duties, interest, or ambition, above that of being an auxiliary to the parochial Clergy.

Large sums are raised, and great effects are produced, not by the subscriptions of the opulent, but by the small contributions, and the quiet but steady co-operation of the multitude,—in fact, by inducing every one, even to the humblest, to act in his own sphere according to his ability. I would offer the Wesleyan meeting-house at Falmouth as an illustration of what may thus be effected. The population of the town is 8,000. It contains a large and well-attended church and chapel of ease, which are supported by nearly all the superior inhabitants; with an independent and a baptist meeting, each perhaps the most considerable of its denomination in the county. The Wesleyan congregation is large, but poorer than any other, and the members are comparatively few. Yet the annual revenues of the meeting-house exceed 500*l*. The pew-rents produce 240*l*.; the weekly and quarterly contributions of the members, 120*l*.; 68*l*. are subscribed for the missions, of which 63*l*. are obtained in small sums, and at the anniversary collections; and about 20*l*. are raised for the Sunday-school. In addition, there are collections for the Contingent fund, the Chapel fund, and the schools for educating preachers' children; four quarterly collections for defraying the minor expenses of the meeting-house, and always one or two extraordinary ones for local or casual objects.

To effect this, and far more than this, in the Church, it requires only that we should organize, and carry actively into effect, a system calculated to awaken and direct the energies of her friends, and to interest in her behalf the affections of the multitude. The effort which thus gives instruction to the country will bless the agents. That selfish principle which avails itself of the cheap ministrations of an endowed Church, indifferent to the condition of perishing millions beyond its pale, is most injurious to the piety of the individual. It is impossible to deny that the Church suffers deeply from this cause. Let her now awaken her lay friends to their duties, and she will speedily become as distinguished for the holy zeal of her members, as she now is for the purity of her doctrines and the devotion of her services.

The subject presents three distinct points for consideration,—the general organization by which ALL the spiritual wants of EVERY spot in the kingdom may be brought FULLY under the consideration of parties who shall be able, authorized, and expected to supply them—the means by which chapels may be every where built, and ministers supported—and the means by which an ardent and universal interest in the welfare of the Church may be created and sustained.

To secure the first object, let parishes be grouped into districts, not so large as to make it inconvenient to come from any part to some central spot for attendance at an anniversary meeting, or for any other important purpose; nor so small, but that the erection of a chapel or school-room, or any other object requiring an extraordinary effort, may

be effected without assistance from beyond the limits. Let every district have its board, or committee, composed of all the parochial clergy, and of some of the principal laity, and meeting every quarter, or oftener if necessary. Let it be the duty of this board to provide chapels and school-rooms wherever they may be wanted in the district, with the means of supporting them; and to promote generally the interests of the Church, and the success of her different recognized institutions. The clerical members would bring the wants of their respective parishes before the board, and would be properly delegated, with or without coadjutors, to carry its resolutions into effect. The boundaries of the districts may be determined by the Archdeacons; and the chairman of every board should be a Clergyman, chosen by the members, but confirmed in his appointment by the Bishop.

These district boards should be accountable to a superior one, having its location at the Cathedral, and composed of all who would represent the diocese in Convocation; the direct sanction of the Bishop being required to give validity to their proceedings, but with a power of reference, under proper restrictions, to the Primate, if a material difference should arise between the Bishop and themselves. The diocesan board would arrange the stations of ministers, and direct the preparation of candidates for the ministry; it would communicate with the district boards, consider and sanction their applications, receive their reports of the number and condition of the chapels and schools in every district, and embody them into a report for the diocese, to be transmitted to a common central board.

The Primate would decide finally upon all references from the diocesan boards; while, acting under his authority, and with their proceedings subject to his approval, a central, or metropolitan board, charged with the general direction of secular concerns, would complete the frame-work of the system. If this board were composed of a certain number of clerical and lay deputies from each of the recognized Church Societies, these Societies would be united to each other, and at the same time represented where their interests could be effectually promoted. The central board would consider all applications for assistance, and make grants according to the necessities of the case, and the state of its funds. It would receive the diocesan's annual reports, and embody them into a general one; and direct the measures required from time to time to vindicate, exalt, and improve, the Establishment.

Thus, with local boards to provide for the wants of their respective districts, under the control of the Bishop, who would be aided and relieved from the labour of details by his diocesan board; with the Primate as a final reference and supreme authority; and with a central board to aid necessitous districts, unite all Church Societies, and guard the general credit and interest of the Establishment, we should have a complete and effective machinery. Without the bustling display of a Society, we should secure the performance of duties by the quiet exertion of neighbours. We should prevent the intrusion of the laity into the province of the clergy, and secure to the ecclesiastical authorities their proper universal control. And the system will not depend for its efficiency upon any talent and exertion beyond the common

degree of human powers and human perseverance,—a most essential consideration, for nothing can be depended on which requires extraordinary agencies for its permanent success.

It would have been most desirable that any plan for improving the Church should emanate from the Convocation; but no disposition yet appears to revive its sittings; and the Church must still endure the evils of obsolete canons, uncertain discipline, and questionable authority, which the exercise of her own constitutional powers would enable her so easily to remove. Parliament is neither competent nor qualified to legislate for the discipline of the Church; and the authority of a Bishop, which has no existence beyond his own diocese, is within it mischievously limited, in some points, by secular interference, and dangerously unchecked in others from the want of a superior ecclesiastical authority. In the absence of any general and supreme power, every diocese becomes in effect a distinct Establishment, which derives much of its character from the individual who for the time presides over it. If a Bishop should be disposed to carry a controverted point to practical lengths, which make rather for strife than edifying—if he should hold an opinion which tends in its consequences to interfere with the usefulness and influence of the Church—if he should be inclined to dangerous strictness, or to dangerous laxity, he may give full effect to his error, while the supreme authority of the Church is withheld. Bitter reason indeed has she to complain of the secular powers. They have laboured to degrade her to a state-engine. They have too often made her dignities, with all their awful responsibility, a bribe, at the disposal of political intrigue. And while they have acted as if they wished to estrange from her the affections of the people, and to alienate her from God, they have not left her the power to correct an abuse. We shall not estimate properly the excellency of the Church, and the strength of her foundations, unless we regard the dangers she has withstood, and the attempts which have been made to deface, overturn, and undermine her.

Chapels would be built by the exertions, and under the direction of the district boards. The parish clergyman would report the necessity to the board, which, after proper inquiry, would submit the case to the diocesan board; and, having obtained the sanction of the Bishop, would appoint a committee to obtain contributions, and superintend the work. The deficiency would be provided for by a loan, for which the district board, or other trustees, would become responsible; and the pew-rents would be devoted to pay the interest and principal. To avoid the disgrace of an insolvent chapel, at least one per cent. of the original debt should be liquidated yearly; and if the pew-rents fall short of this, and the general resources of the district should be unequal to afford assistance, the case would be submitted, through the diocesan, to the central board, whose Chapel Building Committee, or Society, would advance a sufficient loan, without interest, for a definite and renewable term. If, on the other hand, the pew-rents should enable the trustees to pay off more than five per cent. of the original debt, the district board might apply the surplus to the current expenses of the year. A book of plans and elevations for chapels of all descriptions, with estimates, and statements of actual cost in different situations, pub-



lished by the central board, would materially promote economy, certainty, and neatness. And in the country it would generally be practicable and desirable to procure a few acres of land around the chapel, to create a model hamlet, with cottage-gardens for the best conducted labourers; and thus to make the chapels every where the loveliest features of the landscape.

We may supply these chapels with ministers, by a plan which will combine economy with efficiency; and at the same time make them a valuable school of practical divinity, to prepare the younger clergy for the important duty of parish priests. It is a defect in our present mode of educating the Clergy, that in preparing themselves for their strictly-professional duties, they are almost left to their unassisted judgment. This defect cannot be supplied at the universities; and the plan of educating young men for the Church in colleges connected with the cathedrals, would be attended with serious evils. It would make the universities mere secular institutions; lower the standard of learning among the Clergy; and probably sink the respectability of the whole order. At present, the Clergy are educated with the aristocracy of the land, in establishments recognized as a part of the Church, in which rank is veiled before the dignity of intellect; and the scholar graced with the honours of learning, though destined perhaps to a humble curacy, takes higher ground than the heir to a dukedom. All these advantages—and they are important ones—would be sacrificed by educating the Clergy in exclusive colleges of divinity.

It would remove every objection, if the candidate for orders were required to devote a year after leaving the university to divinity, and to preparing himself to his clerical duties; but it would not be desirable to do even this in establishments attached to a cathedral. The example of a laborious and useful minister, or parish priest, and the privilege of co-operating actively with him in his pastoral duties, would be a far more beneficial preparation for a young man, already a sound scholar, than a course of quiet study, and the display of dignities he probably will never obtain. For many years he has been employed in unremitted study, to the exclusion of active duties—his future life is to be devoted to active duties, which, if faithfully performed, will occupy a very large portion of his time, and perhaps tempt him to make them a substitute for study. It is desirable that there should be an intermediate stage, in which the two shall be combined; and therefore the scene of his instruction should afford, what few of our cathedral towns do, a wide field for personal exertion. Rather let clergymen be selected in populous country districts, and in large towns, who are distinguished for learning, soundness, piety, and zeal; who are popular without courting popularity; and as men, Christians, pastors, and preachers, are unexceptionable models. Under the roof and the superintendence of such men let the candidates be placed, that they may be trained to become sound divines, and useful, if not popular preachers. Let a considerable part of every day be devoted to visiting the sick and poor, and to instructing the ignorant and young. They will thus relieve their instructor from a large portion of his cares, and enable him to attend to his pupils without neglecting any of his pastoral duties. Thus qualified, let the candidate apply for orders, to which his

nomination to a chapel would be a title. Hereafter, the revenues of a chapel in a town, or a populous country district, will probably afford a decent income for a married clergyman; but for a considerable time a chapel must be regarded but as a step to a curacy or benefice, with a stipend equal only to the wants of a single man. The surplus revenue of a chapel favourably situated will be required to meet the deficiencies of others in the district; and the young minister must labour actively for a mere economical maintenance. Gradually, as the pew-rents become available, there will be an improvement in his circumstances; and from the first he will be placed in a position more desirable, in one important point, than that of a curate at present. He will be more especially under the notice and direction of the Bishop and Chapter, and will therefore labour and submit, with cheerfulness and hope, while his services are observed by those who have the power and the disposition to reward them.

The nature of his duties will vary with his situation. In considerable towns, the pastoral care required for the congregation and schools of a large chapel, will occupy all his time. In smaller ones, he may in addition supply an oratory in a neighbouring village with a Sabbath and a week-day service. And in mining and manufacturing districts, and other places where the population is grouped into scattered villages and hamlets, he may take charge of three village chapels, with single duty, and a week-day service for each. He will find it to his comfort, as well as to his interest, to be actively employed. None love their work so well as those who are fully occupied; and it may be added that none have so much leisure.

In every chapel a small committee would canvass for and collect the contributions for its support, and pay them to the chapelwarden. To encourage liberality, since all will contribute readily and liberally in proportion as they are personally interested in the object, let the revenues of every chapel be applied, as far as possible, to its own support. If it be opulent, a poorer chapel, or a school, may be connected with it: if poor, it will claim assistance from the district, which will derive an available revenue by contributions from the congregations of parish churches. Poor districts would be aided by the central committee on a proper report and recommendation from the diocesan board. An annual collection in all churches and chapels would give the central committee an ample revenue. Even now, such a collection produces from 30,000*l.* to 40,000*l.*; and the amount will be much increased when all who call themselves Churchmen shall have been awakened to their duties.

Where two chapels are situated within a convenient distance, it would probably be found desirable that the ministers should regularly exchange, either on alternate Sundays, or for the morning and evening service. The appointment of ministers should be in the Bishop, it being understood that an application from a chapel or district for a disengaged minister would be properly attended to; and he would of course be authorized to change the stations of ministers, so as to secure for the most important places the services of the most suitable persons.

To commence this plan with safety and certainty, let a large chapel be erected in some part of London, and served by a clergyman, popular

as a preacher, and exemplary as a pastor. Let him be aided by a few young men of zeal and promise, who will actively devote themselves with him to reclaim a surrounding district no larger than they can fully attend to; so that every house and tenement within it shall receive their sufficient ministrations. Let it be their object that every child shall be educated, and every individual induced to become a church-goer. When the disposition to hear increases, as it would increase under such circumstances, let a second chapel be built in the neighbourhood, and another, and another, as the improving disposition of the people affords a promise of support. But still, and ever, let it be the aim of all rather to do well within a sphere which they can fill efficiently, than to attempt more than they can properly accomplish. The success of the first experiment would justify the division of the metropolis into districts, in each of which a mother church should be erected, to extend itself, and increase by the same means, till the moral influence, spreading in circles from so many centres, shall have covered the whole town.

While thus advancing zealously, yet cautiously, with the active faith of Christians, yet with the prudence of men of business, experience correcting oversights, and suggesting improvements, the progress of the experiment would be watched by the whole country with intense interest. Gradually a similar spirit would kindle over the land, and glow with increasing fervour, as fanned by emulation and success, until from every town, and village, and hamlet, the holy flame would arise, consuming all the works of darkness like stubble; sending its clouds of incense to heaven; and beaming light, warmth, and animation to the world.

E. O.

### CHURCH SOCIETIES.

MR. EDITOR.—At the present eventful crisis I feel that we are more urgently than ever called upon to declare our attachment to our venerable Church, and strenuously to maintain and propagate, through her agency, that pure and holy faith which is committed to her keeping, and which her members are bound to publish for the “healing of the nations.” I would therefore, Mr. Editor, again request permission to offer a few remarks in reference to the Societies for Promoting Christian Knowledge, and Propagating the Gospel.

These Societies may be amplified to an almost indefinite extent; and, under the blessing of a long-suffering God, may contribute powerfully to check the spirit of latitudinarianism and infidelity which so alarmingly prevails; and, at the same time, may produce a good effect upon ourselves, by strengthening our own principles, and enabling us to answer all who require a reason of the faith which we profess. The subject is of such vast importance, and in its application is so intimately connected with the *national welfare*, that it ought not for a moment to be lost sight of, but—as vehicles of diffusing the blessings of Christian knowledge—every means should be used to make the Societies known, and to infuse their kindly spirit into the minds of men of all ranks and conditions amongst us. The Societies ought

certainly to be supported; more or less, by *every person* who claims membership with the Church of England. Her rich sons should be called upon to contribute liberally; and those who are poor, should be encouraged to give as much as they can afford. The *veriest* "mite" should be accepted at their hands with thankful acknowledgments; and, even if they have no mite to bestow, they may be induced to shew the "forwardness of their minds," and, at least, make the offering of their prayers.

The time is now come when a grand and universal effort ought to be made to awaken attention to the concerns of these Societies. The principles which they have always acted upon, must be carried into practice to a greater extent than has ever yet been done; and we must co-operate together, and enlarge their sphere of action in such a manner, that they may stand in foremost positions of usefulness *both at home and abroad*. Nothing should deter us from prosecuting the sacred work. In times *propitious* or *adverse*—under ALL CIRCUMSTANCES, and in ALL SITUATIONS, the duty incumbent upon us is the same; and we bring dishonour on our Master's name, if we disregard the religious interests of our brethren, or hesitate to make every legitimate exertion to extend his kingdom.

"The first duty of the Christian Church, lay and clerical, is the missionary duty. The losing sight of this consideration has been the cause of nearly all the errors that have been lately sent abroad by superficial thinkers among the dissenters, and is indisputably the foundation of the notion that every man is to pay for his own religion." (St. James's Chron. 7th Oct. 1832.)

Now, beyond all question, our two Societies, possessed of ampler means, and with the divine blessing resting upon them, are quite competent to prosecute their great and important objects. They have been recognized as auxiliaries to the Church of England, and desire to act in subserviency to her views and interests. They are well calculated to assist in building up her sons in the faith, and to edify them in the things which concern sound doctrine; and are, moreover, willing to go into the dark places of the earth, and to be the heralds of salvation to those upon whom the light of the Gospel has not shined. Acting as Bible Societies—as Prayer-book and Homily Societies—as Tract Societies—as School Societies—as Missionary Societies, and carrying on their various labours under an uniform system of management, they seem to BE A FOCUS IN WHICH THE ENERGIES AND ~~BOUNDARY~~ OF THE CHURCH SHOULD BE CONCENTRATED, and require only to have their means augmented to become mighty engines for the maintenance and propagation of the truth.

I am not insensible that, in the circumstances of the present times, there is much to check the zeal and paralyze the exertions of the most devoted Christians; but, if there are difficulties and discouragements, there are *also* many characteristics of a promising and cheering nature; and to these latter it behoves us to look with pleasure, rather than with remorse and dissatisfaction to the former. I know, too, it will be said, that the different interests of the country, commercial, agricultural, manufacturing, &c., are suffering great distress, and that, therefore, it would be impolitic to levy contributions for the work of charity; but it

ill becomes the *Christian disciple* to make excuses of this nature. Christianity requires of no man *more* than he is able to do, but it does require him, if he has much, to give plenteously; and, if he has little, to give gladly of that little. It requires him to do good, *as far as he can*, to all men; and instructs him that every blessing, temporal as well as spiritual, which he enjoys, is derived to him through the free grace of God; and it exhorts him, by the most sacred entreaties, to "love his neighbour as himself," and "*freely* to give to others as he himself has freely received." Moreover, it is a great Christian *privilege* to be placed in situations where we may "work together with God" in the dispensation of his will to man; and the gracious promises which are annexed to the due exercise of our privilege, should stimulate us to persevere in the labour of love, without relaxing in our exertions, or becoming "weary in well-doing." And if there are impediments to the progress of the Gospel—if "the man of sin" is revealing himself—if heresies and schisms prevail—iniquity abounds, and the love of many be waxing cold, these are circumstances which are very far from being arguments for indifference or inactivity, but, on the contrary, call aloud for an *increase* of exertion, for closer watchfulness, and more untiring perseverance. And, therefore, let us be persuaded, corporately and individually, to strain every nerve to extend the knowledge and promote the practice of true religion; let us arm ourselves with the whole armour of God, and take his word as our rule of action, and we may then rest assured that his work will prosper in our hands, and that "the weapons of our warfare, not being carnal," will be made effectual to the pulling down even of strong-holds; and that our humble but honest and zealous endeavours will work together for good, and turn out eventually to the triumph of the Church, and the furtherance of the Gospel.

Now the principal methods by which our Church Societies, those well-adapted means to great and important ends—may be benefited, and their operations enlarged, are those which have been repeatedly recommended; viz. the multiplication of district committees, and the frequent preaching of charity-sermons; and certainly much, *very much* good may thus be done; for, independent of the great increase of income which might be derived from these sources, there would be *generated* a FRIENDLY FEELING TOWARDS THE CHURCH, which it well becomes us to cultivate, and which, of itself, would very much minister to the growth of true religion.

Anticipating then the happiest results from general and well-organized combinations in the service of our Societies, I am most anxious that the subject should receive, both from clergy and laity, that deep attention which its intrinsic importance requires, and which the present juncture so expressly calls for. Nor can I forbear recommending in the most earnest and decided manner, the immediate establishment of *committees of both Societies*, in all populous parishes, as well in London as throughout the country. We may depend upon it the clergy would greatly promote the interests of religion, of the Church, of the people, and withal of themselves, were they to bring the Societies forward, to claim for them general support, and make them assistant in the diffusion of pure Christian knowledge. In the last most interesting and

encouraging report of the Society for Promoting Christian Knowledge, the means adopted by the Bath and Bedminster committee are held up to imitation, as well calculated to make known and to further the Society's objects. Among the means used, I believe sermon-preaching holds a place; and I wish to remark that scarcely can a better method be adopted; not that it should *supersede* other means, but be made subsidiary to them. To the clergy in general, and to those of the metropolis in particular, I would suggest that sermons might be preached in the different churches and chapels *preparatory* to the formation of parochial and district committees, and that the same means might be employed with very great advantage in places where committees already exist. And if additional arguments are wanting to impel us to engage *instantly* in this labour of love, we have them in the portentous aspect of the present times—in the defection of some of our brethren—in the lukewarmness of others—in the misdirected zeal of many more—and in the want of union, which so unhappily obtains amongst ourselves. We have them too in the combined efforts of Romanists, Infidels, Socinians, and all classes of sectarians, to traduce our venerable Church, to seduce her members from our communion, and to excite against her a spirit of hostility and disaffection. And withal, the Societies press their claims upon our affectionate regard, inasmuch as we are members of the Church of England. If we are true Churchmen, we love the Church, not for the sake of her honours, her emoluments, or her patronage, but because we believe her to be the ark of divine truth, the bulwark of the Protestant faith, and the instrument of the communication of saving knowledge to thousands, who, but for her, would be left to wander in darkness and error, and perhaps tempted to wrest the Scriptures to their destruction, because we believe her orders valid, and her Bishops and Clergy duly authorized to act as ambassadors of Christ;—because we believe her services and liturgy the purest in the world, and the best calculated to inform the understanding and touch the heart;—because, in fine, we believe her built on the foundation of the apostles and prophets, and that Jesus Christ himself is her chief corner-stone. These are some of the grounds upon which, if we are faithful Churchmen, we rest our affection for our Church; and now that she is so much spoken against, and the religious blessings which she dispenses are undervalued and disregarded, it is our business to step forward and vindicate her character, assert her authority, and endeavour, by all lawful means, to “stretch out the curtains of her habitation, and enlarge the place of her tent.”

*Our responsibilities in this matter are very great.* Well, therefore, does it become us to be “wise as serpents, and harmless as doves;”—to “walk in wisdom towards them that are without”—to “watch and strengthen the things that remain”—to “hold fast the profession of our faith without wavering”—and to “give no occasion to the enemies of the Lord to blaspheme.” Well does it become the ministers of Christ to be “jealous over their flocks with a godly jealousy”—to “declare boldly the whole counsel of God,”—and to “reprove, rebuke, exhort with all long-suffering and gentleness.” And zealously and cheerfully should both clergy and laity labour in their respective stations with the Societies of the Church to promote that solid scriptural knowledge so



to act upon the stops during the performance; and two octaves of German Pedals for the feet. The pedal pipes only speak when operated upon by the feet. There are three coupling stops; one to unite the swell to the great organ keys; one to unite the pedals to the great organ; and another to unite them to the choir.

The new stops added by Mr. Bishop are, the *Clarion*, *Horn*, *Dulciana*, *Open Diapason* (choir), *Cromona*, and *Pedal pipes*. These have greatly enriched the organ, and blend very finely with the original stops, between which additions no break can be perceived.\* The pedal pipes are esteemed the finest in England. The new bellows, put in by Mr. Bishop, have rendered the wind perfectly steady; so that there is not, perhaps, an organ in England more complete in this respect. It is in contemplation, at some future period, still further to enlarge this noble instrument. Although there is ample power and variety in the organ, since the late repair, for cathedral service; yet, on the two grand festivals—the meetings of the *Charity-Children*, and of the *Sons of the Clergy*—the instrument is not found to be sufficiently powerful. By adding another set of *pedal pipes*, *two open diapasons*, a *principal*, a *trumpet*, and an *octave clarion*, to the great organ, the majesty and dignity of the instrument will be so increased, as to render it superior to any organ in Europe;—the Cathedral being so favourable to sound. All foreign organists, who have played upon the instrument, pronounce it (for the size) the finest, as to quality of tone, which they have met with.

There are other accounts of this instrument in the *Gentleman's Magazine*, *Monthly Magazine*, and *Encyclopædia Britannica*. For the above description, we are indebted to a MS. work, entitled, "*An Historical Account of the English Cathedral and Parochial Organs, from the Settlement of Schmidt and Harries in this Country to the present time: containing also a full Account of the Size of each Organ, the Number of Stops, Pipes, Builder's Name, Price of Building, Quality of Tone, &c. &c.; with Biographical Notices of celebrated English Organ Builders, &c.*" in the possession of Mr. Cooper, the assistant organist of St. Paul's Cathedral. In successive numbers we shall extract from the same source a similar account of the principal Cathedral and parochial organs now in use.

#### COPY OF AN ORIGINAL LETTER

*From one of the persecuted Protestant Divines in the time of Queen Mary, to his Friend at Zurich.*

THE grace and favor of Almighty God be whithe you and yor godly congregation. Amen.

My duetye byndynge me to remember my dere freyndes, and our great daungers movynge me to desire theyr helpe, inforce me at this present boythe to wryte unto you, and desyre yor most godlye and effectuous prayers, dere brothere, and lovynge freynde, Mr. Levir. For nowe I stande in the greyffe whereof you have so earnestlye talked whithe me: nowe therefore helpe me whithe yor prayers, and I shall thinke that you stand present at my backe or on my right hande. Whiles I was in Germanye, at libertye of bodye, havinge sufficient for yt for the tyme, I was yet many tymes in great greyffe of mynde, and



terrible torment of hell; and nowe here being everye moment of an houre in daunger of takynge and fear of bodely deathe, I am in mynde (the Lorde be praysed) most quiete and joyfull, seynge the fervent zeale of so many, and suche increase of owr congregation in the myddest of this cruell and violent persecution. What sholde I saye, but, *a domino factum est*. There was vii. men burned in Smithefeylde the xxviith day of July all togethere, a fearful and cruel proclamation beyng made, that under payne of præsents deathe no man sholde athere aproche ney unto theym, touche theym, nather speake unto, nor comforte theym: yet were they so mightylie spoken unto, so comfortablie taken by the handes, and so godly comforted, notwithstandinge that fearfull proclamation, and the præsents threatnynges of the shereffe and sergyante, that the adversaries theymselves were astoyned, and sence that tyme the Byshope of London, athere for fear, or crafft, caryed vii. mo. or vi. at the lest, forth of his cole-house to Fullam the xii. day of this monthe, and condemnynge theym there the xiith day at one of the clocke at after none, caused theym to be caryed the same tyme to Brancorfe besyde Sion where they were burned in post hast the same nyght. This fact purchithe hym more hatred, than any that he haythe done, of the comon multitude. This I signifye that you knowynge owre great daungers may the rather move your godlye companye, praye more earnestlye for us. It is constantlye written by letters to London, that two townes a litell from Nottingham, about the iii. or vth day of this monthe, was wonderfullie beten and shoken whithe thounder and such stormes, many men were slayne, and mo were hurt, whithe great wonders whiche I take to be a token of Godes great displeasure for synne, who wyll make heaven and earthe witnes against wickedness: and yet men for the most part were never more carelesse, nor maliciouslye merrie, than they are nowe. God amende them.

I wolde gladly have yor counsell and Mr. Martyr's in these 3 questions, if you have leasure at anye tyme to walk to Zurick. First, wethere a yonge woman married at nonage against her wyll and so kept by force, be a lawfull wyfe or not unto hym whithe whome she ys compelled to remayne against her wyll. Secondlye, wethere the professors of the Gospell may prosecute theyr right and cause in any papistical courte, or answer beyng called thereunto, or take administration of goodes in suche court. Thirdlye, wethere the professors of the Gospell, not communicatynge with Papistes, may yet as well paye theyr tythes and suche dueties to the papistes, as tribute, custome, and subsidie to evill rulers and wicked magistrates. I trust that I have answered some of my freyndes in these questions accordynge to the truth, yet wolde I have yor judgement boythe for greater confirmation and comforte unto them, and for my further instruction also. Yf you can shortly sende me worde of these, you shall greatlye comforte me, and helpe to confirme my freyndes in the right waye. I praye you comende me to all your companye by name most hartly in our Lord Jesus Christe, who blewe and keepe you to the comforte of his congregation.—Written at London this 17 of Julye by yors as his power,

Anno 1557.

THOMAS BARNARD.

Salute all my freynde at Zurick by name. I pray you.

To his dere freynde and godlye brother, Mr. Leger, Master, &c.

## COLLECTANEA:

**PAPISTICAL PRINCIPLE.**—Roman Catholics interpret the oath which they have taken *exactly as those who opposed their admission declared that they would*. The oath was this:—"I do hereby disclaim, disavow, and solemnly abjure any *intention* to subvert the present Church Establishment, as settled by law within this realm: and I do solemnly swear, that I will never exercise any privilege to which I am or may be entitled, to disturb or weaken the Protestant religion or Protestant government in the United Kingdom." "*Exitus acta probat*." Let us see how the Roman Catholic members interpret their oath. On the 13th of March last, Lord Killeen, a Catholic member, observed, that his oath prevented him from voting for the overthrow of the Church of England. In consequence of which, Mr. More O'Ferral, the member for the county of Kildare, said, "that there was nothing in the sentiments which he had expressed, in opposition to the Church Establishment, at variance with the oath which he had taken: and that *a distinction ought to be made between the doctrines of the Church and its temporalities*." Thus, according to the *interpretation* of the oath, the overthrow of the temporalities of the Church is no step towards "disturbing or weakening the Protestant religion or Protestant government." So much for the Roman Catholic opponents of the Church, and for the folly of those who conceived that a Papist would never be at a loss to find a Jesuitical distinction to throw off the awkward encumbrance of an oath.

**THE JEWS.**—Mr. Goldsmid estimates the number of the Jews in London to be about 18,000, and in the rest of England about 9000; and they have several synagogues in the metropolis and other parts of the kingdom. The two principal sects are German and Portuguese.

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 TO A WIFE, ON LEAVING HOME.

I leave thee, dearest, for a while,  
 Yet leave thee with our God;  
 His sheltering wing is o'er us still,  
 At home and when abroad.

I leave with thee our little ones,  
 The lovely and the loved;  
 From whom, if only joy I sought,  
 My feet had never roved.

But He, who gave and guards them all,  
 Has called me for his own,  
 To bear his word to sinful men,  
 And lead them to his throne.

Then must the Master's work be mine,  
 Till life's brief hour is o'er,  
 I dare not love thee, dear, as well,  
 Loved I not Jesus more.

G. W. D.

# LAW REPORT.

## No. XV.—CHURCH RATES.

*Michaelmas Term, 1833.*

### KNIGHT AND LITTLEJOHNS v. GLOYNE.

THIS was an appeal from the Consistory Court of the Lord Bishop of Winchester. The cause, in that court, was a cause of subtraction of church-rate, promoted by James Knight and Joram Littlejohns, the churchwardens of the parish of Farlington, in the county of Southampton, and diocese of Winchester, against Samuel Gloyne, of the said parish of Farlington, yeoman. A libel, in the usual form, was given in the court at Winchester; upon which the defendant's answers were taken, and two witnesses had also been produced and examined. A third witness was about to be produced, when the defendant took an objection to the rate, as "not having been confirmed by the Ordinary." This objection the judge allowed: and on the 21st of October, 1825, "pronounced the rate to be *invalid*," on the ground that the same "had not been confirmed by the Ordinary," and dismissed the suit, with costs. The present was an appeal from that sentence, duly prosecuted, to the Arches Court of Canterbury. But,

The Counsel for the respondent ADMITTED, that they were unable to sustain the sentence. Prideaux, indeed, says, speaking of a church-rate, that "*when the Churchwardens have got the rate confirmed by*

the archdeacon, or other Ordinary authorized thereto, they may *then* sue it upon all that shall refuse to pay their proportions." This would, certainly, seem to *imply*, that it was not competent to the churchwardens to sue upon a church-rate, *until* it was so "confirmed by the Archdeacon or other Ordinary." But Prideaux's book, however excellent, is not, in itself, authority; nor does it appear, either in any book of authority, or by any adjudged case, that a confirmation of the rate by the Ordinary is *essential* to the validity of the rate. On the contrary, there is much to shew, that the rate may be sued upon, *equally*, whether so confirmed or not. This, for instance, is to be collected from the precedents in "*Oughton*;" in which are many libels in causes of subtraction of church-rate, in about the one half of which the rate is pleaded to have been; and in the other, it is *not* pleaded to have been (and therefore must be taken *not* to have been) confirmed by the Ordinary. Accordingly,

The Court pronounced for the appeal; reversed the sentence; and retained the principal cause;—reserving the question of costs, till the principal cause came to a hearing.

## MONTHLY REGISTER.

### SOCIETY FOR THE CONVERSION AND RELIGIOUS INSTRUCTION OF NEGRO SLAVES IN THE BRITISH WEST-INDIA ISLANDS,

*Antigua Branch Association.*

Parish of Saint John.—Robert Holberton, Rector. Inducted July 26, 1827.

OF the plans set on foot for the benefit of the inhabitants, bond and free, of this parish, which have been heretofore reported of, the two daily schools in St. John's, belonging to and supported exclusively by the Incorporated Society in England, have the pre-eminence. It will be recollected that the premises were originally appropriated in one part, as a residence for the then Society's Chaplain, the Rev. Mr. Curtin, and, in the other, as a Chapel where divine service was performed, and religious instruction given to the slaves of estates without, as well as within the parish of St. John, and where also

marriages and baptisms of slaves were duly solemnized. On the appointment of the present Rector, these premises were converted into two separate school-rooms, where instruction in reading, writing, and arithmetic have been ever since daily given gratuitously to the free poor and slaves of the town of St. John. In the year 1829, at an expense of 450*l.* sterling, borne entirely by the Incorporated Society, the school-room for the boys was enlarged to its present size, with comfortable apartments for the master in the upper story of the newly-built portion; and the school-room for the girls was also enlarged, leaving apartments to the west for the mistress. The following

tabular statement will exhibit the number and description of children attending these schools since the year when they were first formed :—

*Boys' School.—William Mercer, Master.*

|      | <i>Free.</i> | <i>Slave.</i> | <i>Total</i> |
|------|--------------|---------------|--------------|
| 1827 | 93           | 60            | 153          |
| 1828 | 163          | 42            | 205          |
| 1829 | 144          | 40            | 184          |
| 1830 | 118          | 46            | 164          |
| 1831 | 114          | 44            | 158          |
| 1832 | 119          | 26            | 145          |

*Girls' School.—Ann Dowrich, Mistress.*

|      | <i>Free.</i> | <i>Slave.</i> | <i>Total</i> |
|------|--------------|---------------|--------------|
| 1827 | 40           | 12            | 52           |
| 1828 | 70           | 28            | 98           |
| 1829 | 70           | 28            | 98           |
| 1830 | 71           | 29            | 100          |
| 1831 | 68           | 45            | 113          |
| 1832 | 66           | 50            | 116          |

There are three Sunday schools, in which the slaves from the estates are taught two hours and a half to read. The whole number attending these schools, amounting to about 400, more or less, have been congregated for the three years past on the last day of the Christmas holidays, in St. John's Church, and examined publicly in the Testament, and the Broken Catechism ; and have afterwards partaken of a simple refreshment at the rectory, and received rewards of little books, thimbles, and pin-cushions. At the same time, eight subordinate teachers received two dollars each, for giving instruction at night to the children of the estates to which they severally belong.

Mrs. Cable, for the last four years and a half, has perseveringly applied herself to the religious instruction of the slaves belonging to the estates in the vicinity of her residence, near St. James's Chapel. Many adults who now attend the Established Church, the Moravians, and the Methodists, owe to her the blessing of being able to read the Scriptures. She now teaches during the forenoon the children who are brought to her from Jarvis's, and in the evening any of the adult slaves who come to her for a lesson.

A school for the daily instruction of the slave children, who are too young to be called to work, was opened in a room at the rectory on the 15th January last, and now includes 65 ; all of whom, except eight, are from the neighbouring estates. Each party is conducted to school by an old woman bearing a basket of dressed provisions for the children's dinner ; and from 10 o'clock to half-past 3, allowing rather more than half-an-hour for recreation, they are taught to read every day except Sundays.

The number of slaves who are attached to the three places of worship belonging to the Established Church, in the parish of St. John, is as follows :—

|                    |     |              |     |
|--------------------|-----|--------------|-----|
| St. John's Church  | 528 | Communicants | 52  |
| St. James's Chapel | 268 | Ditto        | 40  |
| St. Luke's Chapel  | 184 | Ditto        | 32  |
|                    | 928 |              | 124 |

The Friendly Society in St. John's, the formation of which was announced in the Report for the year 1829, has continued ever since in steady operation, as will be seen by the following statement :—

|      |           | <i>Free.</i> | <i>Slaves.</i> | <i>Total.</i> | <i>G. Tot.</i> |
|------|-----------|--------------|----------------|---------------|----------------|
| 1829 | { Males   | 81           | 131            | 215           | 519            |
|      | { Females | 182          | 122            | 304           |                |
|      | { Males   | 82           | 138            | 220           | 551            |
| 1830 | { Females | 181          | 150            | 331           |                |
|      | { Males   | 90           | 110            | 200           | 577            |
| 1831 | { Females | 204          | 173            | 377           |                |
|      | { Males   | 66           | 114            | 180           | 511            |
| 1832 | { Females | 181          | 150            | 331           |                |

The sum received since the formation of the Society, up to the 31st December last, amounted to 1254*l.* 5*s.* 8*d.* The sum expended 1000*l.* 5*s.* 8*d.* Leaving at interest 200*l.* in hand 54*l.*

Three other Friendly Societies, intended exclusively for slaves attached to estates, and attending St. John's Church, St. James's and St. Luke's Chapels of Ease, were formed at Christmas last by the Rector, as the director and treasurer. Their number is as follows :—

|                                           | <i>Males</i> | <i>Females</i> | <i>Total</i> |
|-------------------------------------------|--------------|----------------|--------------|
| St. John's Church }<br>Friendly Society } | 177          | 190            | 367          |
| St. James' Chapel do.                     | 122          | 147            | 269          |
| St. Luke's Chapel do.                     | 68           | 76             | 144          |

Grand Total—780

Forty-nine marriages of slaves have been solemnized in the parish church during the incumbency of the present Rector.

*Parish of St. Paul.—J. B. Wilkinson, Rector.  
Inducted January, 4, 1831.*

The schools at English Harbour, ever since the appointment of Mr. and Mrs. Ronan, in 1829, have formed an important feature in the report of this parish. The following is the statement of the schools during that period.

| <i>BOYS' SCHOOL.</i> |              |               |              |
|----------------------|--------------|---------------|--------------|
|                      | <i>Free.</i> | <i>Slave.</i> | <i>Total</i> |
| 1829                 | 36           | 16            | 52           |
| 1830                 | 46           | 25            | 71           |
| 1831                 | 45           | 21            | 66           |
| 1832                 | 41           | 12            | 53           |

| GIRLS' SCHOOL. |       |        |        |
|----------------|-------|--------|--------|
|                | Free. | Slaves | Total. |
| 1829           | 28    | 10     | 38     |
| 1830           | 36    | 12     | 48     |
| 1831           | 35    | 15     | 50     |
| 1832           | 39    | 18     | 52     |

The house in which these schools are conducted, is spacious enough for the combined purposes of a dwelling for the master and mistress; a dispensary of a daily meal to about twenty poor persons; accommodation for two or three houseless individuals; and a temporary place of worship on Sunday afternoon for the convenience of residents in English Harbour who are unable to walk to Falmouth Church. It is therefore so much the more to be lamented, that considerable apprehensions are entertained by the Rector, lest, for want of funds, he should be compelled to abandon the house, for the rent of which no less a sum than 30*l.* is due, without any means at hand wherewith to defray it.

A Friendly Society, similar to that in St. John's, has been going on very steadily under the superintendence of the Rector, who is also the treasurer. The statement of the number is as follows:—Males 31, Females 35, Total 66. They have expended, since their formation, 84*l.* 7*s.* 6*d.* In the hands of the treasurer, 105*l.* 4*s.* 9*d.*

Though the parish church is very inconveniently situated for the attendance of the slaves of the estates, there has been, nevertheless, a considerable accession of them to the congregation during the last year.

Two marriages of slaves have been solemnized in his church by the present Rector.

*Parish of Saint Mary.—J. Curtin, Rector.*

At Old Road, a School for the daily instruction of free children and slaves from the adjoining estates has been carried on, upwards of two years, with persevering industry by Miss Austin, who also brings about forty children to the church, to be catechized and instructed in the Sunday school. At Green Castle, the property of Sir H. W. Martin, Bart., there has been in operation for the last eight years a school for the daily instruction of the children belonging to that property, every one of whom, except through their own carelessness they put it from them, are provided with an opportunity of learning to read the word of God. There is also an estate school at Seaford's—and three other subordinate teachers are employed; so that altogether

(exclusive of those at Green Castle) upwards of 150 children are receiving instruction in the Church Catechism, and in reading the Holy Scriptures.

The attendance of the slaves at Old Road and Valley churches is on the increase. Eight marriages of slaves have been duly solemnized in the parish church by the present Rector.

*Parish of St. Peter.—A. W. M'Nish, Rector.*  
Inducted 1825.

The average number of slave children attending the Sunday school is about 60, of whom 32 read in the New Testament. Eleven estates are attended by the subordinate teachers, of whom James L. Brown, a free person, is very favourably spoken of. The others bring with them to the Sunday school as many of the children as can be conveniently collected from the estates to which they severally belong. Many of the negroes have expressed a desire to be regularly enrolled as members of the congregation; and their demeanour in general is orderly and becoming.

Four marriages of slaves have been duly solemnized by the present Rector during the period of his incumbency.

The usual number of persons attending the chapel of the Rev. N. Gilbert, is 400, of whom 350 are slaves.

The number of children in the Sunday school is 150.

*Parish of St. George.—S. A. Warner, Rector.* Inducted April 1, 1825.

The number of slaves enrolled as members of the congregation is stated to be 355, and every Sunday more names are added. Of these, the communicants amount to 90. Their attendance at Church is steady, and their behaviour the most becoming; joining heartily in the responses and in psalmody. The church has been opened on Thursday evenings for a short service of prayers from the liturgy, and a plain discourse, which has been numerously attended. During his stay at High Point, whilst the house at Date Hill, rented by the parish as his residence, is undergoing repair, he has opened, at the request of the slaves themselves, on Saturday evenings, a service similar to that which he has performed on Thursday evenings. This also is equally well attended. The school at Castle's, for the daily instruction of the slaves on that property, has continued to give much satisfaction di-

ring the period that Miss Hall has conducted it.

Seventeen marriages of the slaves have been solemnized during the period of the present Rector's incumbency.

*Parish of St. Philip—J. I. Jones, Rector.  
Inducted in February, 1828.*

The number of adult slaves regularly enrolled as members of the congregation at the parish church is 150, of whom 32 are communicants. There are 8 Estate schools in connexion with the Church, and one Daily school at the rectory, consisting of 26 children in constant attendance, of whom 12 are slaves from the neighbouring estates, besides 19 who come to the school on Wednesday in every week. There are also several adults who have learnt to read at this school by occasional instruction in the week, in connexion with what they obtain on the Sabbath. There are two Sunday schools; and the whole of the children attending them, amounting to 130, have been at the return of every Christmas publicly examined in the parish church, and afterwards entertained at the rectory, and rewarded with several little books.

Fifteen marriages of slaves have been solemnized by the present Rector, besides a marriage between a slave man and a free woman.

The statement and total number of marriages of slaves solemnized by the Clergy of the Established Church, during the period comprehended in this Report, will be found as follows:—

|                        |    |
|------------------------|----|
| St. John's . . . . .   | 49 |
| St. Paul's . . . . .   | 2  |
| St. Mary's . . . . .   | 8  |
| St. Peter's . . . . .  | 4  |
| St. George's . . . . . | 17 |
| St. Philip's . . . . . | 15 |
| —                      | —  |
| Total 95               | —  |

#### ISLAND OF BARBUDA.

THE zealous labours of Mr. J. H. Adams for the benefit of the slaves of the Island of Barbuda, during the period of nearly two years and a half, have been continued with unabated attention by his successor, Mr. W. Johnstone, who entered on his duties as catechist at the commencement

of 1831. His report at the close of the past year is highly encouraging. There are 4 schools: a Night school, attended by 78 grown persons, three nights in every week; a Day school attended by 75 children, of whom 26 read the New Testament with accuracy; a Sunday school, attended by persons who belong to the other two schools, and are taught to read between the services: an Infant school, attended daily by 80 little ones from 2 to 6 years old.

Four couples have been married, and the banns of several more were about being published.

Thus an endeavour has been made to give a sketch of the results of the exertions which the Clergy of the Established Church have been using for the advancement of the slave population, in common with the spiritual benefit of their parishioners in general, during the time of their incumbency; a period which will be found to come within, more or less, the date of the establishment of the episcopal see in this portion of the British empire. The facts which have been adduced, and the acknowledged utility of those plans which the Clergy have put in operation in their respective parishes, will, it is hoped, justify their zeal and diligence in the sight of impartial and unprejudiced men, and make it evident that they have not been inactive in lending their proportion of aid to that civil and religious improvement which the population generally, but especially the slaves of this island, have manifested during the period alluded to. They have submitted these proofs of their sincerity and faithfulness to the consideration of those who have a right to expect sincerity and faithfulness at their hands especially, as the hands of all, who, like themselves, have embarked on so holy a design, and undertaken an office so arduous and so responsible. Yet before Him, whose they are, and whose cause they have pledged themselves to serve, they are compelled, under a humbling sense of their unworthiness and manifold deficiencies, to "put their mouth in the dust,"—and as to any blessing that may have attended their imperfect labours, they feel themselves constrained to say, "Not unto us, O Lord, not unto us, but unto thy name be the praise and glory ascribed."

## POLITICAL RETROSPECT.

**DOMESTIC.**—The proceedings of both Houses of Parliament have been replete with painful interest. Every institution hailed by long and practical utility has been, in turn, assailed by the innovators with a recklessness unparalleled in the history of Great Britain; nor has our foreign policy shared a better fate. The attacks, direct and indirect, upon our venerable and unrivalled Church Establishment, have been unceasing; and it appears to have been a matter of rivalry between Whigs and Infidels, Papists and Radicals, which should be foremost in the unholy league for desecrating our altars. The Church Reform Bill, as it is sarcastically called, has however, as yet, made but slight progress, although the Romish wolf has whetted his tusks for the onslaught, and the Dissenting snake has shaken his rattle preparatory to an envenomed assault. The Lords, amid this "din of battle bray," appear, notwithstanding, resolved to do their duty; and to them, therefore, we anxiously, but confidently look, as to the palladium which must guard our ark.

In the Upper House, Lord Grey's miserable foreign policy has been ably exposed by the illustrious Duke of Wellington. And though his gracious Majesty has been unwittingly advised to return an ungracious answer to the Lords, there is not a right-thinking man in the three kingdoms, who does not cordially agree in the decision of the Peers on the unjust course pursued by the present administration towards our old and faithful Portuguese ally.

The House of Commons, after stultifying themselves by voting that to be black on Tuesday which was white on Friday, and reversing in a most insulting manner the decision of the other branch of the Legislature, have united their energies for the subversion of the Irish Church. In this object, however, it is more than probable they will be defeated, since Mr. Stanley, with all his Whig predilections, has shown himself too honest and independent to sacrifice to idle clamour the real interests of religion, by admitting a principle which must have been fatal to all vested rights. The clause for alienating the property of the Church for other uses has, therefore, been abandoned.

**FRANCE.**—This regenerated Country remains in the same disturbed and anomalous state as it has done since

the "glorious three days." Poverty and tyranny are on the increase. The Duchess de Berri and her infant have at length been liberated from the fortress of Blaye; but, although her royal Highness's unfortunate marriage has certainly cast a temporary gloom over the hopes of the Carlists, the best informed and most patriotic portion of the French nation, by no means despair of seeing Henry V. on the throne of his ancestors.

**GERMANY** presents the appearance of "a volcano which contains all the elements of destruction, which only require to be put into activity, to destroy that once happy and fertile land. In fact, every new arrival brings details of conspiracies and revolutionary movements, which nothing but renewed energy and most decisive measures can put a stop to.

**PORTUGAL.**—The struggle between the rival princes continues without any manifest advantage to either party. The invaders, however, in addition to the horrors of a siege, are subjected to starvation and cholera. For these troubles the English Whigs are mainly answerable.

**TURKEY.**—The eyes of all Europe seem directed to this quarter of the globe. The Sultan is clearly a puppet in the hands of Russia, whose consummate policy not only secures internal tranquillity, but makes her feared and respected by foreign nations.

**THE EAST AND WEST INDIES.**—Our Colonies are doomed; the East, by their revised charter, may struggle on a few more years; but their final separation from the mother country is no longer problematical. The West India Islands may be pronounced lost. The twenty million granted to the proprietors is a small consideration for a sacrifice to six times that amount; and the negroes will inevitably revert to their former degraded state of barbarism. We are now taking the fairest side of the question; but suppose, which is more than probable, that the slave resists the apprenticeship clause—the result must inevitably be an interminable war,—a war which will not conclude till one or other of the combatants is exterminated. A war, which, in its proximate consequences, must destroy the nursery of the British navy, and reduce England to the limits of her sea-girt isle. Such must be the eventual glories of our liberal and philosophical Governors.

## CALENDARIUM ECCLESIASTICUM.

JULY, 1833.

| LESSONS, &c.                          | SUBJECT.                                                                                     | AUTHORS to be CONSULTED                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------|----------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>5 SUNDAY after TRINITY.</b>        |                                                                                              |                                                                                                                                                                                                                                                                                                                                                    |
| <i>Morning</i> .—1 Sam. xv. . . . .   | Obedience better than Sacrifice . . . . .                                                    | { Bp. Taylor. 61. . . . .<br>Bp. Mant. I. 255.<br>C. W. Lebas. II. 231.<br>Bp. Seabury. II. 263.<br>Bp. Heber. I. 167.<br>Abp. Laud. I.<br>Christian Remem. XIII. 161.<br>Rev. H. Thompson. 19.<br>J. Gardner. SS. on Rom. xiv.<br>Dr. T. Wise. 207.<br>Stephen Clarke. 179.<br>Dr. R. Warren. I. 205.<br>F. Bragge. I. 27.<br>Dr. Frank. 481, &c. |
| Luke xix. . . . .                     | Doom of Jerusalem . . . . .                                                                  |                                                                                                                                                                                                                                                                                                                                                    |
| Collect . . . . .                     | Prayer for Peace . . . . .                                                                   |                                                                                                                                                                                                                                                                                                                                                    |
| Epistle, 1 Pet. iii. 8—15.            | Christian Charity . . . . .                                                                  |                                                                                                                                                                                                                                                                                                                                                    |
| Gospel, Luke v. 1—11 . . . . .        | Draught of Fishes . . . . .                                                                  |                                                                                                                                                                                                                                                                                                                                                    |
| Appropriate singing Psalms {          | L. 1, 5, 7, P.M. <i>St. Martin's</i> .<br>XXXIV. 11, 12, 13, 15, C.M. <i>Bedford</i> .       |                                                                                                                                                                                                                                                                                                                                                    |
| <i>Evening</i> .—1 Sam. xvii. . . . . | David and Goliath . . . . .                                                                  | { H. Thompson's Davidica. 39.<br>W. Reading. III. 895.<br>P. Skelton. III. 193.<br>C. Girdlestone. II. 229.                                                                                                                                                                                                                                        |
| Coloss. iii. . . . .                  | The Christian dead and alive . . . . .                                                       |                                                                                                                                                                                                                                                                                                                                                    |
| Appropriate singing Psalms {          | XI. IV. 1, 5, 8, C.M. <i>Berley</i> .<br>IX. 1, 2, 8, 9, 10, C.M. <i>Cambridge New</i>       |                                                                                                                                                                                                                                                                                                                                                    |
| <b>6 SUNDAY after TRINITY.</b>        |                                                                                              |                                                                                                                                                                                                                                                                                                                                                    |
| <i>Morning</i> .—2 Sam. xii. . . . .  | Parable of Nathan . . . . .                                                                  | { Dr. Moss. I. 1, &c.<br>Bp. Mant. I. 279.<br>H. Marriott. 113.<br>F. Bragge. I. 1.<br>M. Hole. IV. 199.<br>G. Stanhope. II. 60.<br>J. Hall. I. 149.<br>Dr. John Scott. II. 331.<br>Bp. Williams. 2.<br>Dr. S. Clarke. IV. 55.<br>Dr. Allestree. II. 21.<br>Dr. South. XI. 278.<br>S. Scattergood. I. 133.                                         |
| John ii. . . . .                      | Marriage at Cana . . . . .                                                                   |                                                                                                                                                                                                                                                                                                                                                    |
| Collect . . . . .                     | Prayer for the Love of God . . . . .                                                         |                                                                                                                                                                                                                                                                                                                                                    |
| Epistle, Rom. vi. 3—11.               | Baptism . . . . .                                                                            |                                                                                                                                                                                                                                                                                                                                                    |
| Gospel, Matt. v. 20—26.               | Pharisaical Righteousness . . . . .                                                          |                                                                                                                                                                                                                                                                                                                                                    |
| Appropriate singing Psalms {          | CXXXIX. 1, 2, 3, L.M. <i>Wareham</i> .<br>LI. 1, 2, 3, 7, S.M. <i>Aylesbury</i> .            |                                                                                                                                                                                                                                                                                                                                                    |
| <i>Evening</i> .—2 Sam. xix. . . . .  | Mephibosheth and Ziba . . . . .                                                              | { Dr. Lightfoot. II. 1240.<br>Dr. Dodwell.<br>Sir W. Dawes. II.                                                                                                                                                                                                                                                                                    |
| 2 Thess. i. . . . .                   | Hell Torments . . . . .                                                                      |                                                                                                                                                                                                                                                                                                                                                    |
| Appropriate singing Psalms {          | XLII. 1, 2, 6, C.M. <i>Abridge</i> .<br>XXXIX. 4, 5, 6, 7, C.M. <i>Burford</i> .             |                                                                                                                                                                                                                                                                                                                                                    |
| <b>7 SUNDAY after TRINITY.</b>        |                                                                                              |                                                                                                                                                                                                                                                                                                                                                    |
| <i>Morning</i> .—2 Sam. xxi. . . . .  | Saul and the Gibeonites . . . . .                                                            | { W. Reading. II. 373.<br>F. Bragge. I. 330.<br>Dr. South. VIII. 292.<br>Dr. Drought.*<br>W. Jones. VII. 139.<br>Dr. Gibbes. 251.<br>Dr. A. B. Evans. 362.<br>Dr. T. Horton. 355.<br>E. Cooper. I. 15.<br>Dr. Hole. IV. 209.<br>Dr. Hillebrew. 225.<br>Dr. Stanhope. III. 289.                                                                     |
| John ix. . . . .                      | Man born blind . . . . .                                                                     |                                                                                                                                                                                                                                                                                                                                                    |
| Collect . . . . .                     | Prayer for true Religion . . . . .                                                           |                                                                                                                                                                                                                                                                                                                                                    |
| Epistle, Rom. vi. 19—23               | Misery of Sin . . . . .                                                                      |                                                                                                                                                                                                                                                                                                                                                    |
| Gospel, Mark viii. 1—9 . . . . .      | Miracle of the Loaves and Fishes . . . . .                                                   |                                                                                                                                                                                                                                                                                                                                                    |
| Appropriate singing Psalms {          | CHII. 5, 6, 7, L.M. <i>Rockingham</i> .<br>XCIV. 8, 9, 10, 11, C.M. <i>Westminster New</i> . |                                                                                                                                                                                                                                                                                                                                                    |
| <i>Evening</i> .—2 Sam. xxiv. . . . . | Sin of David in numbering the People . . . . .                                               | { W. Reading. IV. 1.<br>E. Roberts. SS.<br>C. Girdlestone. I. 157.<br>Bp. Patrick. 63.                                                                                                                                                                                                                                                             |
| 1 Tim. vi. . . . .                    | Contentment . . . . .                                                                        |                                                                                                                                                                                                                                                                                                                                                    |
| Appropriate singing Psalms {          | XLVI. 1, 2, 5, P.M. <i>Yarmouth</i> .<br>XXXIII. 11, 12, 16, 14, C.M. <i>Sheldon</i> .       |                                                                                                                                                                                                                                                                                                                                                    |





an early hour. Owing to the number of carriages, it was nearly twelve o'clock before the Queen arrived at St. Paul's. The supporters of the institution afterwards dined together at the London Coffee-house, the Lord Mayor in the chair, who announced that her Majesty had given 50*l.* in aid of the charity, and the Duke of Gloucester 5*l.*; and the Treasurer stated the amount of subscriptions, including the above, to be 800*l.*—a much larger sum than had ever been received on any previous anniversary.

ORDINATIONS.—1833.

Carlisle..... June 9. | Gloucester..... June 16. | Norwich..... June 2.  
Chichester..... June 9. | Lincoln..... June 2. | Oxford..... June 2.

DEACONS.

| Name.                                                | Degree. | College.       | University | By Bishop of |
|------------------------------------------------------|---------|----------------|------------|--------------|
| Barrow, George Stammers . . . . .                    | B.A.    | St. John's     | Camb.      | Norwich      |
| Bazeley, Thomas Tysson . . . . .                     | B.A.    | Brasenose      | Oxf.       | Oxford       |
| Bedingfield, James . . . . .                         | B.A.    | Trinity        | Camb.      | Norwich      |
| Beevor, Miles Branthwayte. . . . .                   | B.A.    | Penbroke       | Camb.      | Lincoln      |
| Bewsher, Francis William ( <i>let. dim.</i> )        | B.A.    | Trinity        | Dublin     | Carlisle     |
| Bird, James Waller . . . . .                         | B.A.    | Wadham         | Oxf.       | Norwich      |
| Bliss, James . . . . .                               | M.A.    | Oriel          | Oxf.       | Gloucester   |
| Bond, John William ( <i>let. dim.</i> ) . . . . .    | B.A.    | Worcester      | Oxf.       | Carlisle     |
| Boud, John Hamilton ( <i>let. dim.</i> ) . . . . .   | B.A.    | Worcester      | Oxf.       | Exeter       |
| Brooke, William ( <i>let. dim.</i> ) . . . . .       | B.A.    | King's         | Camb.      | Carlisle     |
| Carr, George . . . . .                               | B.A.    | Merton         | Oxf.       | Oxford       |
| Casson, George . . . . .                             | B.A.    | Brasenose      | Oxf.       | Oxford       |
| Childs, John Glynn ( <i>let. dim.</i> ) . . . . .    | B.A.    | Trinity        | Camb.      | Carlisle     |
| Crofts, Henry ( <i>let. dim.</i> ) . . . . .         | B.A.    | University     | Oxf.       | Carlisle     |
| Edwards, John Francis . . . . .                      | B.A.    | Corpus Christi | Camb.      | Norwich      |
| Ensor, Edmund Smith . . . . .                        | B.A.    | Brasenose      | Oxf.       | Norwich      |
| Escott, Charles Sweet ( <i>let. dim.</i> ) . . . . . | B.A.    | Exeter         | Oxf.       | Gloucester   |
| Everard, George . . . . .                            |         |                |            | Norwich      |
| Eyres, Charles . . . . .                             | B.A.    | Caius          | Camb.      | Norwich      |
| Foley, Edward Walwyn. . . . .                        | B.A.    | Wadham         | Oxf.       | Oxford       |
| Garnier, Thomas . . . . .                            | S.C.L.  | All Souls      | Oxf.       | Oxford       |
| Garrow, George Baker . . . . .                       | B.A.    | Emmanuel       | Camb.      | Chichester   |
| Groves, William Kynaston . . . . .                   | B.A.    | Christ         | Camb.      | Norwich      |
| Hailstone, John ( <i>let. dim.</i> ) . . . . .       | B.A.    | Trinity        | Camb.      | Carlisle     |
| Hamilton, Walter Kerr . . . . .                      | A.M.    | Merton         | Oxf.       | Oxford       |
| Hebert, Charles . . . . .                            | B.A.    | Trinity        | Camb.      | Gloucester   |
| Hodgson, Beilby, Porteus ( <i>let. dim.</i> )        | B.A.    | Trinity        | Camb.      | Carlisle     |
| Isham, Arthur . . . . .                              | B.A.    | All Souls      | Oxf.       | Oxford       |
| Johnson, William Cooper . . . . .                    | B.A.    | Merton         | Oxf.       | Chichester   |
| Kemble, William . . . . .                            | S.C.L.  | Lincoln        | Oxf.       | Oxford       |
| Kent, Charles . . . . .                              | S.C.L.  | Queen's        | Camb.      | Norwich      |
| Kidd, Richard Bentley Porson . . . . .               | B.A.    | Emmanuel       | Camb.      | Norwich      |
| Kinleside, Charles Gratwicke Raikes                  | B.A.    | Emmanuel       | Camb.      | Chichester   |
| Kirkpatrick, James . . . . .                         | B.A.    | Peterhouse     | Camb.      | Norwich      |
| Liddell, Robert . . . . .                            | B.A.    | All Souls      | Oxf.       | Oxford       |
| Ludlow, Arthur Rainey ( <i>let. dim.</i> ) . . . . . | B.A.    | Oriel          | Oxf.       | Carlisle     |
| Mann, Joseph ( <i>let. dim.</i> ) . . . . .          | B.A.    | Trinity        | Camb.      | Carlisle     |
| May, James . . . . .                                 | B.A.    | Trinity        | Camb.      | Oxford       |
| Merrivale, Charles ( <i>let. dim.</i> ) . . . . .    | B.A.    | St. John's     | Camb.      | Carlisle     |
| Otley, Lawrence . . . . .                            | B.A.    | Trinity        | Camb.      | Norwich      |
| Oxenham, Nutcombe . . . . .                          | B.A.    | Exeter         | Oxf.       | Oxford       |
| Parson, Richard . . . . .                            | B.A.    | Magdalen Hall  | Oxf.       | Chichester   |
| Perry, Charles ( <i>let. dim.</i> ) . . . . .        | M.A.    | Trinity        | Camb.      | Gloucester   |
| Pickering, Edward Hayes ( <i>let. dim.</i> )         | B.A.    | St. John's     | Camb.      | Carlisle     |
| Poole, Thomas Eyre ( <i>let. dim.</i> ) . . . . .    | B.A.    | Magdalen Hall  | Oxf.       | Carlisle     |
| Pound, William ( <i>let. dim.</i> ) . . . . .        | B.A.    | St. John's     | Camb.      | Carlisle     |
| Rangeley, William Dixon ( <i>let. dim.</i> )         | B.A.    | Queen's        | Camb.      | Carlisle     |
| Reeve, John William . . . . .                        | B.A.    | Trinity        | Camb.      | Norwich      |
| Richards, Robert Samuel . . . . .                    | M.A.    | Worcester      | Oxf.       | Chichester   |
| Richardson, John . . . . .                           | M.A.    | Queen's        | Oxf.       | Oxford       |

| <i>Name.</i>                                                 | <i>Degree</i> | <i>College</i> | <i>University.</i> | <i>By Bishop of</i> |
|--------------------------------------------------------------|---------------|----------------|--------------------|---------------------|
| Ridley, Thomas . . . . .                                     | B.A.          | Magdalen Hall  | Oxf.               | Norwich             |
| Roberts, George . . . . .                                    | B.A.          | Trinity        | Camb.              | Gloucester          |
| Robertson, James. . . . .                                    | B.A.          | Pembroke       | Oxf.               | Oxford              |
| Scholfield, Philip . . . . .                                 | B.A.          | University     | Oxf.               | Norwich             |
| Scott, John ( <i>let. dim.</i> ) . . . . .                   | B.A.          | Trinity        | Camb.              | Carlisle            |
| Selwyn, George Augustus ( <i>let. dim.</i> ) . . . . .       | B.A.          | St. John's     | Camb.              | Carlisle            |
| Sims, George . . . . .                                       | B.A.          | Emmanuel       | Camb.              | Norwich             |
| Sheppard, Henry Winter . . . . .                             | B.A.          | Trinity        | Camb.              | Gloucester          |
| Smith, Henry ( <i>let. dim.</i> ) . . . . .                  | B.A.          | Pembroke       | Camb.              | Gloucester          |
| Smith, William George Parks ( <i>let. dim.</i> ) . . . . .   | M.A.          | Trinity        | Camb.              | Carlisle            |
| Steel, Thomas Henry ( <i>let. dim.</i> ) . . . . .           | B.A.          | Trinity        | Camb.              | Carlisle            |
| Taylor, Joseph ( <i>let. dim.</i> ) . . . . .                | B.A.          | St. John's     | Camb.              | Carlisle            |
| Thomas, Francis . . . . .                                    | B.A.          | Pembroke       | Oxf.               | Oxford              |
| Tovey, Thomas Leach . . . . .                                | B.A.          | Exeter         | Oxf.               | Gloucester          |
| Vincent, William . . . . .                                   | B.A.          | Christ Church  | Oxf.               | Chichester          |
| Walker, Henry. . . . .                                       | B.A.          | Christ Church  | Oxf.               | Oxford              |
| Whickham, Frederick . . . . .                                | B.A.          | New            | Oxf.               | Oxford              |
| Wilkinson, William Atkinson . . . . .                        | B.A.          | Christ         | Camb.              | Gloucester          |
| Wilkinson, Thomas ( <i>let. dim.</i> ) . . . . .             | B.A.          | Trinity        | Camb.              | Carlisle            |
| Williams, William Morris Holt ( <i>let. dim.</i> ) . . . . . | M.A.          | Trinity        | Dublin             | Carlisle            |

## PRIESTS.

|                                                          |        |                  |       |            |
|----------------------------------------------------------|--------|------------------|-------|------------|
| Adams, Simon Thomas . . . . .                            | B.A.   | Fellow of Jesus  | Oxf.  | Oxford     |
| Barker, Henry Raymond . . . . .                          | M.A.   | Meiton           | Oxf.  | Oxford     |
| Barry, James . . . . .                                   | B.A.   | Queen's          | Camb. | Gloucester |
| Bedford Thomas ( <i>let. dim.</i> ) . . . . .            | B.A.   | Emmanuel         | Camb. | Carlisle   |
| Bellamy, George . . . . .                                | M.A.   | Lincoln          | Oxf.  | Oxford     |
| Birkett, Robert ( <i>let. dim.</i> ) . . . . .           | M.A.   | Emmanuel         | Camb. | Carlisle   |
| Bloxam, John Rouse . . . . .                             | B.A.   | Magdalen         | Oxf.  | Oxford     |
| Bolton, Robert Thonley. . . . .                          | B.A.   | Clare Hall       | Camb. | Chichester |
| Bowstead, James ( <i>let. dim.</i> ) . . . . .           | M.A.   | Corpus Christi   | Camb. | Carlisle   |
| Broadhead, George . . . . .                              | B.A.   | Trinity          | Camb. | Norwich    |
| Brown, Langton Edward . . . . .                          | B.A.   | Trinity          | Camb. | Oxford     |
| Browne, Robert William . . . . .                         | B.A.   | St. John's       | Oxf.  | Oxford     |
| Burningham, Thomas . . . . .                             | B.A.   | Trinity          | Oxf.  | Norwich    |
| Butterton, George Ash ( <i>let. dim.</i> ) . . . . .     | M.A.   | St. John's       | Camb. | Carlisle   |
| Cameron, Archibald Allen . . . . .                       | M.A.   | Scholar of Pem.  | Oxf.  | Oxford     |
| Clayton, William John ( <i>let. dim.</i> ) . . . . .     | B.A.   | Queen's          | Camb. | Carlisle   |
| Chambers, John William . . . . .                         | M.A.   | St. John's       | Oxf.  | Norwich    |
| Coope, William John. . . . .                             | B.A.   | St. Mary's Hall  | Oxf.  | Norwich    |
| Cox, James . . . . .                                     | M.A.   | Christ Church    | Oxf.  | Oxford     |
| Crawford, Charles John. . . . .                          | B.A.   | Wadham           | Oxf.  | Chichester |
| Crofts, Henry ( <i>let. dim.</i> ) . . . . .             | B.A.   | University       | Oxf.  | Gloucester |
| Cubitt, Benjamin Lucas. . . . .                          | B.A.   | Exeter           | Oxf.  | Norwich    |
| Dalton, James Edward ( <i>let. dim.</i> ) . . . . .      | B.A.   | Queen's          | Camb. | Carlisle   |
| Daniell, Edward Thomas . . . . .                         | M.A.   | Balliol          | Oxf.  | Norwich    |
| Drake, Nathan Richard . . . . .                          | B.A.   | Trinity          | Camb. | Norwich    |
| Du Heaume, George . . . . .                              | M.A.   | Pembroke         | Oxf.  | Oxford     |
| Eaton, Henry Charles . . . . .                           | B.A.   | St. John's       | Camb. | Norwich    |
| Everard, Salisbury . . . . .                             | B.A.   | Balliol          | Oxf.  | Norwich    |
| Felt, George ( <i>let. dim.</i> ) . . . . .              | S.C.L. | Corpus Christi   | Camb. | Carlisle   |
| Glanville, Edward Fanshawe . . . . .                     | M.A.   | Exeter           | Oxf.  | Oxford     |
| Goldney, Adam . . . . .                                  | B.A.   | Trinity          | Camb. | Oxford     |
| Groomes, John Hades . . . . .                            | B.A.   | Pembroke         | Camb. | Norwich    |
| Hall, John Robert . . . . .                              | M.A.   | Christ Church    | Oxf.  | Oxford     |
| Hamilton, John William . . . . .                         | M.A.   | Trinity          | Camb. | Norwich    |
| Hagbury, Alfred . . . . .                                | S.C.L. | St. Mary Hall    | Oxf.  | Norwich    |
| Hawkins, Edward . . . . .                                | B.A.   | Pembroke         | Oxf.  | Oxford     |
| Hawtrej, John . . . . .                                  |        |                  |       | Norwich    |
| Hayley, Burrell . . . . .                                | B.A.   | Worcester        | Oxf.  | Chichester |
| Hildyard, Frederick ( <i>let. dim.</i> ) . . . . .       | M.A.   | Trinity Hall     | Camb. | Carlisle   |
| Hildyard, Horatio Samuel, ( <i>let. dim.</i> ) . . . . . | M.A.   | St. Peter's      | Camb. | Carlisle   |
| Hughes James Henry . . . . .                             | M.A.   | Fel. of Magdalen | Oxf.  | Oxford     |

| <i>Name.</i>                                        | <i>Degree.</i> | <i>College.</i>   | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------------------------|----------------|-------------------|--------------------|---------------------|
| Hughes, Thomas William . . . . .                    | B.A.           | St. Edmund's Hall | Oxf.               | Norwich             |
| Jackson, Stephen. . . . .                           | B.A.           | Caius             | Camb.              | Norwich             |
| Jeune, Francis . . . . .                            | M.A.           | Pembroke          | Oxf.               | Oxford              |
| Jickling, Francis                                   |                |                   |                    | Norwich             |
| Long, Henry Churchman . . . . .                     | B.A.           | Christ's          | Camb.              | Norwich             |
| Lynn, George Goodenough . . . . .                   | B.A.           | Christ            | Camb.              | Oxford              |
| Manning, Henry Edward. . . . .                      | M.A.           | Merton            | Oxf.               | Chichester          |
| Nelson, John . . . . .                              | B.C.L.         | Trinity Hall      | Camb.              | Norwich             |
| Penson, John Pavitt . . . . .                       | B.A.           | Worcester         | Oxf.               | Oxford              |
| Penleaze, John . . . . .                            | B.A.           | Magdalen          | Oxf.               | Norwich             |
| Philpotts, Thomas . . . . .                         | B.A.           | King's            | Camb.              | Gloucester          |
| Powell, Richmond . . . . .                          | B.A.           | Trinity           | Camb.              | Chichester          |
| Pyemont, John . . . . .                             | B.A.           | Lincoln           | Oxf.               | Norwich             |
| Robinson, John Ellill . . . . .                     | M.A.           | Christ Church     | Oxf.               | Oxford              |
| Simpson, Henry Trail ( <i>let. dim.</i> ). . . . .  | B.A.           | Trinity           | Camb.              | Carlisle            |
| Smith, Solomon ( <i>let. dim.</i> ). . . . .        | M.A.           | St. John's        | Camb.              | Carlisle            |
| Snelgar, Jacob. . . . .                             |                | St. John's        | Camb.              | Norwich             |
| Soames, William Aldwin . . . . .                    | M.A.           | Trinity           | Camb.              | Chichester          |
| Tarbutt, Arthur Charles. . . . .                    | B.A.           | Wadham            | Oxf.               | Chichester          |
| Vickers, William . . . . .                          | B.A.           | Queen's           | Camb.              | Norwich             |
| Warmoll, Sayer Stone . . . . .                      | B.A.           | Queen's           | Oxf.               | Norwich             |
| Webster, Josias Gardner . . . . .                   | B.A.           | Exeter            | Oxf.               | Norwich             |
| West, Thomas Dennett . . . . .                      | A.B.           | St. Peter's       | Camb.              | Chichester          |
| Whalley, Daniel Constable . . . . .                 | B.A.           | Pembroke          | Camb.              | Norwich             |
| Wilson, Thomas Daniel Holt . . . . .                | B.A.           | Trinity           | Camb.              | Norwich             |
| Wright, Henry Wildey ( <i>let. dim.</i> ) . . . . . | B.A.           | Magdalen Hall     | Oxf.               | Carlisle            |

Deacons, 80.—Priests, 82.—Total, 162.

## CLERICAL APPOINTMENTS.

| <i>Name.</i>                        | <i>Appointm't.</i>                                |
|-------------------------------------|---------------------------------------------------|
| Appleton, Robert. . . . .           | Chaplain to the Gaol at Reading                   |
| Bloom, J. H. . . . .                | Chaplain in Ordinary to the Duke of Sussex        |
| Campbell, J. Usher . . . . .        | Domestic Chaplain to the Earl of Pomfret          |
| Collins, Charles Trelawney. . . . . | Rural Deaconry of Bedminster, Bristol             |
| Parkinson, R. . . . .               | Fellow of College Church Manchester               |
| Sleath, John, D.D. . . . .          | Sub-Dean of the Chapel Royal, St. James's Palace. |

## PREFERMENTS.

| <i>Name.</i>                    | <i>Preferment.</i>                           | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                                    |
|---------------------------------|----------------------------------------------|----------------|-----------------|---------------------------------------------------|
| Backhouse, R. Drake. Waimer, C. |                                              | Kent           | Cant.           | Abp. of Canterbury                                |
| Baines, Haygarth. . . . .       | Satterthwaite, C.                            | Lancas.        | Chester         | Landowners in Hawkshead Par.                      |
| Betham, William . . . . .       | Stoke Lacey, R.                              | Hereford       | Hereford        | T. Appley, Esq.                                   |
| Blomberg, F.W., D.D.            | St. Giles, V.                                | London         | London          | D. & C. of St. Paul's                             |
| Brammall, D. . . . .            | Chislet, V.                                  | Kent           | Cant.           | Abp. of Canterbury                                |
| Bröck, William . . . . .        | Bishop's Waltham, R.                         | Hants          | Winchest.       | Bp. of Winchester                                 |
| Carter, Joseph. . . . .         | Baynton, R.                                  | E. York.       | York.           | St. John's Col. Oxf.                              |
| Clifton, George Hill . . . . .  | Snitterfield, V.                             | Warwick        | Worcester       | Bp. of Worcester                                  |
| Gray, J. H. . . . .             | Bolsover, V.                                 | Derby          | Lichfield       | Duke of Portland                                  |
| Hadfield, Alfred . . . . .      | Bolton, Trinity, C.                          | Lancas.        | Chester         | Vicar of Bolton                                   |
| Jessett, Thomas . . . . .       | Greetham, R.                                 | Lincoln        | Lincoln         | Bp. of Lincoln                                    |
| Jones, William . . . . .        | Morestead, R.                                | Hants          | Winchest.       | Bp. of Winchester                                 |
| Langton, T. H. . . . .          | Kirmond, V.                                  | Lincoln        | Lincoln         | Christ. Turnor, Esq.                              |
| Money, J. D. . . . .            | Blatherwick, R.                              | Northamp.      | Peterboro.      | S. O'Brien, Esq.                                  |
| Powell, W. H. . . . .           | { Llanlawddog, C.<br>and Llanypumpaint, C. } | Carmar.        | St. David's V.  | of Abergwilly                                     |
| Roberts, John A. . . . .        | St. Alban & St. Olave, R.                    | London         | London          | { Eton College and<br>D. & C. of St. Paul's, alt. |
| Russell, John. . . . .          | { Landkey, C.<br>and Swimbridge, C. }        | Devon          | Exeter          | Dean of Exeter                                    |

| <i>Name.</i>        | <i>Preferment.</i>  | <i>County.</i> | <i>Diocese.</i>      | <i>Patron.</i>     |
|---------------------|---------------------|----------------|----------------------|--------------------|
| Shooter, Joseph . . | Bishop Wilton, V.   | W. York        | { Pec. of<br>D. & C. | Sir — Sykes, Bart. |
| Smalley, J. S. . .  | Cwm, V.             | Flint          | St. Asaph            | Bp. of St. Asaph   |
| Thomas, Aaron . .   | Leinthall Earls, C. | Hereford       | Hereford             | V. of Aymestrey    |
| West, Edward Walter | Goathill, R.        | Somerset       | B. & W.              | Earl Digby         |
| Wulff. . . . .      | Guinear, V.         | Cornwall       | Exeter               | Bp. of Exeter      |

## CLERGYMEN DECEASED.

| <i>Name.</i>         | <i>Preferment.</i>                                                | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                            |
|----------------------|-------------------------------------------------------------------|----------------|-----------------|-------------------------------------------|
| Bailye, Hugh. . .    | { Chanc. & Can. Res. of Cath. Ch. of Lichfield<br>and Hanbury, V. | Stafford       | Lichfield       | Bp. of Lich. & Cov.                       |
| Boudier, John. . .   | Grendon, V.                                                       | Northam.       | Peterboro.      | Trin. Coll. Camb.                         |
| Davies, John . . .   | St. Nicholas, Thanet, V.                                          | Kent           | Cant.           | Abp. of Cant.                             |
| Fenwick, John T. .   | { Northfield, R.<br>with Cofton Hackett, C.                       | Worcest.       | Worcest.        | G. Fenwick, Esq.                          |
|                      | Sub-Dean & Priest in Ord. of the Chap. Roy.                       |                |                 | Bp. of London                             |
| Holmes, William.     | Minor Can. in Cath. Ch. of St. Paul                               |                |                 | { D. & C. on nom.<br>of Minor Cans.       |
|                      | { Aveley, R.<br>and London, St. Giles, V.                         | Essex          | Middx.          | { London                                  |
| Humfrey, L. C.       | { Preb. in Cath. Ch. of Lincoln<br>and Laughton R.                | Leicester.     | Lincoln         | Bp. of Lincoln                            |
| Jones, Lewis. . .    | { Burton Penwardine, V.<br>Candlesby, R.                          | Lincoln        | Lincoln         | Marq. of Hertford                         |
| Mead, Francis, D.D.  | { and Gayton in the<br>Marsh, R.                                  | Lincoln        | Lincoln         | T. O. Hunter, Esq.                        |
| Nuttall, William .   | Swinton, C.                                                       | Lancas.        | Chester         | Magd. Coll. Oxf.                          |
| Ogle, James . . .    | { Bishop's Waltham, R.<br>and Crondall, V.                        | Hants          | Winch.          | Lord Chancellor                           |
| Rippon, John. . .    | { Kinkby Thore, R.<br>and Marton, R.                              | Westm.         | Carlisle        | Vicar of Eccles                           |
| Waring, John Francis | Heybridge, V.                                                     | Essex          | London          | { Bp. of Winchester<br>St. Cross Hospital |
| Williams, Walter.    | Senior Fellow of Worcester College, Oxford.                       |                |                 | Earl of Thanet                            |

## OXFORD.

## ELECTIONS.

In Convocation, the Rev. John Wm. Hughes, M.A. of Trinity College, the Rev. Peter Hansell, M.A. Fellow of University College, and the Rev. William Harding, M.A. Fellow of Wadham College, were nominated Masters of the Schools for the ensuing year.

The Rev. Francis Atkinson Faber, M.A. of University College, has been elected Fellow of Magdalen College.

The following elections have taken place at Worcester College:—Rev. Robert Clifton, M.A. Worcester College, Fellow; George Stott, of Bromsgrove School, a scholar on the Foundation of Sir Thomas Cookes, Bart.; and Robert Govett, Worcester College, a scholar on the Foundation of Mrs. Eaton.

On Trinity Monday, the following elections and admissions took place at Trinity College:—Alfred Menzies, Scholar of Trinity College, Probationary Fellow; William Henry Ley, Blount Scholar of Trinity College; Arthur Kensington, Commoner of Oriel College; and William Dickenson, Commoner of Wadham College, were elected Scholars on the

Old Foundation; and Whyte Baker, Blount Scholar.

Joseph Dodd, David Cannon Farraday, Lawson Peter Dykes, and Thomas Bowser Thompson, have been elected Taberdars on the Old Foundation at Queen's College. On the same day, Thomas Holme, Anthony Raincock Harrison, and Thomas Todd, were elected Probationary Scholars on the same Foundation. Also, on the same day, Thomas French, Commoner of Worcester College, was elected an Exhibitioner on Mr. Michel's Foundation at Queen's College; and Joseph Widding Twist was elected one of Sir Francis Bridgman's Exhibitioners.

The Rev. William John Copeland, M.A. and Thomas Leigh Cloughton, M.A. both Probationary Fellows of Trinity College, have been elected, and admitted Actual Fellows of that Society.

William Alder Strange, B.A. Scholar of Pembroke College, and Edward Price, Undergraduate Commoner of Magdalen Hall, have been elected the Boden Sanerit Scholars.

The examination for the Pusey and

Ellerton Hebrew Scholarship terminated in the election of James Robert Burgess, B.A. of Oriel College.

John Walter Moore, Commoner of Trinity College, and David Anderson, Commoner of Exeter College, have been elected Scholars of Exeter College.

#### PRIZES.

The Prizes of 1833 have been adjudged to the following gentlemen:—

*Latin Verse.*—"Carthago."—William Norton Smyth, Commoner of Brasenose College.

*English Essay.*—"On Emulation."—Henry Wall, B.A. St. Alban Hall.

*Latin Essay.*—"De Atticorum Comœdia."—William Palmer, B.A. Fellow of Magdalen College.

*English Verse, Newdigate.*—"Granada."—John Graham, Commoner of Wadham College.

*Theological Essay.*—"The Analogy of God's Dealings with Men would not lead us to expect a Perpetual Succession of Miraculous Powers in the Church."—Henry William Wilberforce, M.A. of Oriel College.

#### PRIZE SUBJECTS.

The following is the subject proposed for the Theological Prize:—"The sanctifying Influence of the Holy Ghost is indispensable to Human Salvation."

The following subjects are proposed for the Chancellor's Prizes for the ensuing year, viz.:—

*For Latin Verse.*—"Cicero ab exilio redux Romanus ingreditur."

*For an English Essay.*—"The Influence of the Roman Conquests upon Literature and the Arts in Rome."

*For a Latin Essay.*—"De provinciarum Romanarum administrandarum ratione."

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

*Sir Roger Newdigate's Prize.*—For the best composition in English Verse, not limited to fifty lines, by any Undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation. "The Hospice of St. Bernard."

The names of those Candidates, who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Four Classes

of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

#### CLASS I.

Atkinson, Miles, Queen's Coll.  
Briscoe, Thomas, Scholar of Jesus Coll.  
Canning, Hon. Chas. J., Stud. of Ch. Ch.  
Gaselee, Binstead, Balliol Coll.  
Henney, Thos. Fred., Schol. of Pemb. Coll.  
Jackson, John, Pembroke Coll.  
Jelf, William Edw., Student of Christ Ch.  
Liddell, Henry Geo., Student of Christ Ch.  
Longueville, John Gibbons, Wadham Coll.  
Lowe, Robert, University Coll.  
Scott, Robert, Student of Christ Church.  
Vaughan, Henry Halford, Christ Church.  
Woods, George, Scholar of University Coll.

#### CLASS II.

Austen, Henry Edgar, St. John's Coll.  
Butler, William, Queen's Coll.  
Collins, Robert Cave Wood, Exeter Coll.  
Crosse, John, Exeter Coll.  
Dalton, Chas. B., Schol. of Wadham Coll.  
Dean, Jas. Parker, Schol. of St. John's Coll.  
De Visme, Louis Davison, Balliol Coll.  
Dodd, Joseph, Prob. Schol. of Queen's Coll.  
Faraday, D. C. Prob. Schol. of Qu. Coll.  
Gariatt, John, Christ Church.  
Guillemand, H. Peter, Schol. of Trin. Coll.  
Harris, Thomas, Dem. of Magdalen Coll.  
Peter, John Thomas Henry, Christ Ch.  
Simpson, Richard Vaughan, Balliol Coll.  
Smith, Edward, Wadham Coll.  
Stofe, William, Clerk of Wadham Coll.  
Thomas, John, Scholar of Trinity Coll.

#### CLASS III.

Armstrong, John, Balliol Coll.  
Bennett, Joshua, Christ Church.  
Boustead, James, Queen's Coll.  
Dick, Charles George, Worcester Coll.  
Dyke, L. P., Prob. Schol. of Queen's Coll.  
Fawcett, E., Prob. Schol. of Queen's Coll.  
Fox, Charles James, Magdalen Hall.  
Fursdon, Edward, Oriel Coll.  
Hall, George Charles, Dem. of Magd. Coll.  
Harenc, Charles Joseph, Christ Church.  
Ingis, John, Balliol Coll.  
Knapp, Henry, St. John's Coll.  
Marsden, William, Wadham Coll.  
Maxwell, Charles, Balliol Coll.  
Robson, G. Young, Schol. of Univ. Coll.  
Short, J. H., Post Master of Merton Coll.  
Thompson, T. B., Scholar of Queen's Coll.  
Woodgate, Geo. Stephen, University Coll.

#### CLASS IV.

Bagot, Lewis Francis, Stud. of Christ Ch.  
Belfield, John Finney, Oriel Coll.  
Bond, John Bridge, University Coll.  
Cameron, Alexander, Magdalen Hall.  
Chaplin, George A., Dem. of Magd. Coll.  
Clark, John Dickson, University Coll.  
Cooke, George Wingrove, Jesus Coll.  
Crossfield, Edward L., Magdalen Hall.

Cunningham, Charles, T., Christ Church.  
 Dawney, Hon. William, H., Christ Church.  
 Dineley, Francis P. G. Worcester Coll.  
 Dodds, Henry Luke, Christ Church.  
 Ellison, John, Christ Church.  
 Fisher, Charles Forrest, University Coll.  
 Francis, John, Worcester Coll.  
 Frankland, Richard, University Coll.  
 Graves, John, Exeter Coll.  
 Herbert, Henry, Scholar of Balliol Coll.  
 Hoare, James Raper, Worcester Coll.  
 Hopwood, Frank George, Christ Church.  
 Hugo, John Philip, Wadham Coll.  
 Izod, Lorenzo Nickson, Trinity Coll.  
 Lefroy, Anthony Cottrell, Christ Church.  
 Lloyd, John, Christ Church.  
 Maddock, Henry J., Schol. of Worc. Coll.  
 Marriott, Fitzherbert Adams, Oriel Coll.  
 Montgomery, Robert, Lincoln Coll.  
 Parker, John Oxley, Oriel Coll.  
 Phillips, John, Schol. of Pembroke Coll.  
 Powell, Thomas Baden, Exeter Coll.  
 Price, Arthur Henry, Wadham Coll.  
 Provand, Charles M., Magdalen Hall.  
 Richards, William Upton, Exeter Coll.  
 Rickman, William Charles, Christ Ch.  
 Storr, Francis, Queen's Coll.  
 Strange, Wm. Alder, Schol. of Pemb. Coll.  
 Surtees, William Edward, University Coll.  
 Wetherell, Charles, Worcester Coll.  
 Wynter, Abraham Farley, St. John's Coll.

C. W. STOCKER,  
 T. W. LANCASTER,  
 A. SHORT,  
 W. SEWELL. } Examiners.

The following are the Classes in *Disciplinis Math. et Phys.* :—

## CLASS I.

Belfield, John Finney, Oriel Coll.  
 Burdon, John, University Coll.  
 Gaselee, Binstead, Balliol Coll.  
 Hugo, John Philip, Wadham Coll.  
 Liddell, Hon. H. G., Student of Chr. Ch.

## CLASS II.

Canning, Hon. H. G. Student of Chr. Ch.  
 Dalton, Charles B., Schol. of Wadham Coll.  
 Henney, Thos. Fred., Schol. of Pemb. Coll.  
 Lowe, Robert, University Coll.

## CLASS III.

Bennett, Joshua, Christ Church.  
 Knapp, Henry, St. John's Coll.  
 Deane, James P., Schol. of St. John's Coll.  
 Stone, William, Clerk of Wadham Coll.

## CLASS IV.

Hewitt, Hon. James, Christ Church.  
 Hopwood, Frank George, Christ Church.  
 Hotham, John Hallett, Dem. of Magd. Coll.  
 Spring, Fred. James, St. Edmund Hall.  
 White, J., Exhibitioner of Corp. Chr. Coll.

W. FALCONER,  
 E. NEATE,  
 H. REYNOLDS. } Examiners.

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Renn Dickson Hampden, Principal of St. Mary Hall, Grand Comp.

## BACHELOR AND DOCTOR IN DIVINITY, BY ACCUMULATION.

Rev. Thomas Parfitt, Balliol Coll.

## DOCTOR IN CIVIL LAW.

Sir Daniel Keyte Sandford, Christ Church.

## DOCTOR IN MEDICINE.

Thomas Heberden, Oriel Coll.

## BACHELORS IN DIVINITY.

Rev. Renn. Dickson Hampden, Principal of St. Mary Hall, Grand Comp.  
 Rev. Owen Jenkins, Fellow of Jesus Coll.  
 Rev. Frederic Francis Edwardes, Fellow of Corpus Christi Coll.

## MASTERS OF ARTS.

Rev. John Lawson, St. Alban Hall.  
 Richard Bassett Wilson, University Coll.  
 Henry Summer Dyer, Worcester Coll.  
 J. Richardson, Taberdar of Queen's Coll.  
 Rev. Wm. Wilcox Clarke, Wadham Coll.  
 Charles Manners Forster, Oriel Coll.  
 Walter Kerr Hamilton, Fell. of Merton Coll.  
 Rev. Thomas Maurice, Merton Coll.  
 Rev. Edw. Acton Davies, St. John's Coll.  
 George Henry Somerset, St. Mary Hall.  
 Rev. Henry S. C. Crook, Lincoln Coll.  
 Rev. Rich. Hardy Blanchard, Lincoln Coll.  
 Rev. Griffith Williams, Jesus Coll.  
 Henry Champion Partridge, Brasenn. Coll.  
 Richard Edmund Tyrwhitt, Brasenn. Coll.  
 Rev. Henry King Collinson, Queen's Coll.  
 Rev. Fletcher Woodhouse Queen's Coll.  
 Rev. William Waide, Worcester Coll.  
 Rev. Edw. Charles Harrington, Worc. Coll.  
 Hon. Charles John Murray, Christ Church.  
 Rev. Wm. Cureton, Chapl. of Christ Ch.  
 James Frederic Crouch, Scholar of C. C. C.  
 Rev. William Gould, Balliol Coll.  
 Rev. A. A. Cameron, Schol. of Pemb. Coll.  
 Rev. Clement Le Hardy, Pembroke Coll.  
 Rev. James Hall Talbot, Pembroke Coll.  
 Rev. Henry Pruett, Oriel Coll.  
 Rev. Frederick Robert Neve, Oriel Coll.  
 Rev. James Corall Roberts, Trinity Coll.  
 Rev. William Roche, Trinity Coll.  
 Rev. Edwin Hotham, New Coll.  
 Rev. R. Morris, Ch. Ch. Grand Comp.  
 Edward Queenby Ashby, Christ Church.  
 Rev. Rowland Webster, Lincoln Coll.  
 Rev. H. E. Manning, Fell. of Merton Coll.  
 Rev. Henry Digby Serrell, Queen's Coll.  
 Rev. Robert Chas. Kitson, Exeter Coll.  
 Francis Henry Talmann, Magdalen Hall.  
 Rev. William Lloyd, Jesus Coll.  
 Rev. Chas. Edw. Armstrong, Worc. Coll.  
 Thos. Leigh Cloughton, Fell. of Trin. Coll.  
 Wm. Bingham, St. Mary Hall, G. Comp.  
 Rev. Thomas Stainforth, Ch. Ch. G. Comp.

Rev. George Clayton, Christ Church.  
 Rev. Edward Greene, Dem. of Magd. Coll.  
 Rev. Jas. A. Dunning, Brasennose Coll.  
 Rev. Arthur F. Daubeny, Brasennose Coll.  
 Rev. Richard Blackmore, Exeter Coll.  
 Rev. Henry Hodges Mogg, Exeter Coll.  
 Rev. William Davy, Exeter Coll.  
 Edward Stephens, Exeter Coll.  
 Rev. Benjamin Banning, Trinity Coll.  
 Rev. John T. C. A. Trenchard, Trin. Coll.  
 Algernon Perkins, Oriel Coll.  
 Rev. John Roberts Oldham, Oriel Coll.  
 Rev. George H. Clifton, Fell. of Worc. Coll.  
 Rev. Burrell Hayley, Worc. Coll.  
 Rev. Edw. Hawkins, Fellow of Pemb. Coll.  
 Rev. Richard Stranger, Pembroke Coll.  
 Thos. Small, Magdalen Hall, incorporated  
 from Trinity Coll. Dublin.  
 Rev. Walter Alford, St. Edmund Hall.  
 Hon. Henry Barrington, Christ Church.  
 Rev. Samuel Hands Field, Worcester Coll.  
 James Stovin Lister, Worcester Coll.  
 Rev. Evan Priehard Morgan, Jesus Coll.  
 John Francis Stuart, Trinity Coll.

BACHELORS OF ARTS.

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 William Thorold, New Inn Hall, G. Comp.  
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 Thomas Price Jones, New Inn Hall.  
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 George Woods, University Coll.  
 George Steph. Woodgate, University Coll.  
 Robert Lowe, University Coll.  
 Charles F. Fisher, University Coll.  
 John Berdon, University Coll.  
 George Young Bolton, University Coll.  
 Henry William Weston, All Soul's Coll.  
 Henry George Liddell, Student of Ch. Ch.  
 Hay Macdowall Engaine, Christ Church.  
 George S. Stanley, Christ Church.  
 Saville Craven Henry Ogle, Christ Church.  
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 Binstead Gaselee, Balliol College.  
 Robert Cave Wood Collins, Exeter Coll.  
 John Crosse, Exeter Coll.

Archibald Smith, Exeter Coll.  
 William Upton Richards, Exeter Coll.  
 Miles Atkinson, Queen's Coll.  
 James Bonstead, Queen's College.  
 William Butler, Queen's Coll.  
 George A. Chaplin, Demy of Magd. Coll.  
 Thomas Harris, Demy of Magdalen Coll.  
 Francis Hastings S. Menteth, Magd. Hall.  
 William M. Musters, Corp. Christi Coll.  
 Henry J. Buller, Trinity Coll.  
 Edward R. Strickland, Trinity Coll.  
 Richard Griffith, Jesus Coll.  
 John Lloyd, Jesus Coll.  
 Charles B. Dalton, Schol. of Wadham Coll.  
 John Grant Lawford, Wadham Coll.  
 William Maisden, Wadham Coll.  
 John Gibbons Longueville, Wadham Coll.  
 Henry Dampier Phelps, Wadham Coll.  
 Humphrey John Hare, Wadham Coll.  
 Francis Geary, Christ Church, G. Comp.  
 G. T. Bulner, Christ Church, G. Comp.  
 Howell J. Phillips, Worc. Coll. G. Comd.  
 Wm. Edward Jelf, Stud. of Christ Church.  
 Robert Scott, Student of Christ Church.  
 Henry Halford Vaughan, Christ Church.  
 Joshua Bennet, Christ Church.  
 John Gairret, Christ Church.  
 George Campion Courthorpe, Christ Ch.  
 John Thomas Henry Peter, Christ Church.  
 Hon. F. Smyth Monckton, Christ Church.  
 Samuel Bradshaw, Brasennose Coll.  
 John Leigh Spencer, Worcester Coll.  
 Henry Octavius Cox, Worcester Coll.  
 James Roper Hoare, Worcester Coll.  
 Henry Bennet Pierrepont, New Coll.  
 Daniel Ward Goddard, Exeter Coll.  
 Joseph Dungan Cook, Exeter Coll.  
 Edward Hinxman, Exeter Coll.  
 Henry Neale Laring, Exeter Coll.  
 John Graves, Exeter Coll.  
 Charles Maxwell, Balliol Coll.  
 J. H. Short, Postmaster of Merton Coll.  
 George Henry Chandler, Wadham Coll.  
 Richard George Stevens, Wadham Coll.  
 Charles Langford Guyon, Wadham Coll.  
 Andrew Foster, Wadham Coll.  
 Edward Fursdon, Oriel Coll.  
 Charles Maxwell Provand, Magdalen Hall.  
 Thomas Ridley, Magdalen Hall.  
 Thomas Eyre Poole, Magdalen Hall.  
 H. P. Guillemarde, Scholar of Trin. Coll.  
 John Thomas, Scholar of Trinity Coll.  
 W. Alder Strange, Schol. of Pembroke Coll.  
 Henry Knapp, St. John's Coll.  
 J. M. Cholmeley, Demy of Magdalen Coll.  
 T. H. Whorwood, Demy of Magdalen Coll.  
 Hon. C. J. Canning, Stud. of Christ Church.  
 Richard Vaughan Simpson, Balliol Coll.  
 G. Aug. Webb, Postmaster of Merton Coll.  
 Chas. Walters, Postmaster of Merton Coll.  
 Frederic J. H. Reeves, Merton Coll.  
 Arthur Henry Price, Wadham Coll.  
 Edmund Roberts Larken, Trinity Coll.  
 Richard Thomas Pulteny, Trinity Coll.



Charles Joseph Harenc, Christ Church.  
 Edward Fawcett, Queen's Coll.  
 Thomas Bowser Thompson, Queen's Coll.  
 Francis Stort, Queen's Coll.  
 David Cannor Faraday, Queen's Coll.  
 Francis Smith, Trinity Coll.

## BACHELORS OF MUSIC.

Wm. Dawson Littledale, Brasennose Coll.  
 James Harris, Magdalen Hall.

The degree of Master of Arts has been conferred, by decree of Convocation, upon Horace Hayman Wilson, of Exeter College,

Professor of Sanscrit, on the foundation of the late Colonel Boden.

In Convocation the Honorary Degree of Master of Arts was conferred upon Edward Dixon, Esq. Gentleman Commoner of Worcester College, to which he was presented by the Rev. Richard Grésswell, M.A. Fellow of that College.

Married, at Dover, William Deedes, jun. Esq. M.A. Fellow of All Souls' College, and eldest son of William Deedes, Esq. of Sanding, Kent, to Emily, daughter of E. Tayler, Esq. late of Bifrons, same county.

## CAMBRIDGE.

## ELECTIONS.

The following gentlemen have been appointed Barnaby Lecturers:—

*Mathematical.*—Rev. W. L. P. Garbons, Sidney College.

*Philosophical.*—Rev. William Keeling, St. John's College.

*Rhetorical.*—Rev. James Goodwin, Corpus Christi College.

*Logical.*—Rev. James Burdakin, Clare Hall.

T. W. Greene, LL.B. of Trinity Hall, has been elected a Fellow of that society.

## PRIZES ADJUDGED.

**MEMBERS' PRIZE.** *For Bachelor of Arts.* James Hildyard, B.A. Christ's College.—Subject: *Quenam præcipue sint labentis imperii indicia?*—No second prize adjudged.

*For Undergraduates.*—1. Edward Thomas Vaughan, Christ's College. 2. William Macpherson, Trinity College. Subject: *Utrum Servorum manumissio in Insulis Indorum Occidentaliū confestum facta, plus boni aut mali secum afferat?*

**PERSON PRIZE** (for the best translation of a passage from Shakspeare into Greek verse).—Henry Lushington, Trinity Coll.

Subject:

King Richard II. Act III. Scene 2. Beginning—

K. RICH. "——— Know'st thou not,  
 That when the searching eye of heaven is hid,"

And ending—

"For heaven still guards the right."

**SIR WILLIAM BROWNE'S MEDALS, FOR Greek Ode.**—F. K. Selwyn, Trinity Coll.  
*Latin Ode.*—Henry Drury, Caius Coll.  
*Epigram.*—Charles Clayton, Caius Coll.

Subjects:

Greek Ode.—*Thermopylae*

*Latin Ode.*—*Romanorum monumenta in Britannia reperta.*

*Epigram.*—*Prope ad summum prope ad exitum.*

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Rev. S. Lee, of Queen's Coll. Regius Prof. of Hebrew, and Prebendary of Bristol.

## DOCTOR IN PHYSIC.

W. Gurden Peene, Trinity Coll. (Comp.)

## BACHELORS IN DIVINITY.

Rev. W. Hodgson, Fell. of St. Peter's Coll.

Rev. F. W. Lodington, Fell. of Clare H. (Comp.)

Rev. T. Cricke, Fell. of St. John's Coll.

Rev. L. Stephenson, Fell. of St. John's Coll.

Rev. H. Jackson, Fell. of St. John's C. (Comp.)

Rev. Robert Cory, Fell. of Emmanuel Coll.

Rev. Richd. Foley, Fell. of Emmanuel Coll.

## MASTERS OF ARTS.

Richard Hemphorne, St. John's Coll.

Robt. Broughton Clay, Sid. Coll. (Comp.)

Rev. Francis Upjohn, Queen's Coll.

Christopher Wordsworth, Fell. of Trin. Coll.

J. Maurice Herbert, Fell. of St. John's Coll.

## BACHELORS OF LAW.

Rev. J. Custance Leak, Trin. Hall. (Comp.)

Owen Owen, Queen's Coll.

John Frederick Clayton, Downing Coll.

## BACHELORS IN PHYSIC.

James Andrews, Caius Coll.

George Edward Paget, Caius Coll.

Arthur Ferre, Caius Coll.

Henry Jefferson, Pembroke Coll.

Charles W. Cumberland Mogg, Caius Coll.

William Sutton, Caius Coll.

## BACHELORS OF ARTS.

Chas. Henry Weston, Trin. Coll. (Comp.)

Edward G. Winthrop, St. John's Coll.

Sir William Heathcote, Bart. D.C.L. of All Souls' College, Oxford, was admitted an *eundem* of this University.

THE  
CHRISTIAN REMEMBRANCER

AUGUST, 1833.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Pre-existence of our Lord and Saviour Jesus Christ, as declared in the Scriptures of the Old and New Testament. With Occasional References to the Opinions of both Jews and Heathens upon this Subject.* By JOSEPH ALDERSON, M. A. Rector of Hevingham, and Rector of Oxwick, Norfolk. London: T. Cadell. Edinburgh: W. Blackwood. 1832. 8vo. Pp. xx. 356.

It appears by the Clerical Directory, that Mr. Alderson was instituted to the Rectory of Hevingham in the year 1787, and to the Rectory of Oxwick in the year 1810. He must therefore have nearly numbered, if he has not actually outnumbered, the threescore years and ten of his earthly probation. "*An old disciple*," indeed, and one whom we could have been led to honour, as a *father* in the faith which he has been supposed to have delivered during forty-five long years to one, and for twenty-two long years to another, portion of his Master's flock, over whom he has retained the office of an overseer, and by whom he has been paid, as the *consistent* and the *conscientious* pastor, in a Church to whose doctrines he has sworn assent, and of whose cause he must have been, and is, either a faithful and a just defender, or the traitorous betrayer and enemy! For twenty-two years in one instance, and for forty-five in another, he has either preached truth or falsehood; has either taught the "*truth as it is in Jesus*," whole and undefiled, or has, mingling the "*word of God*" with "*the traditions of men*," proclaimed a religion which is not of God, and taught a doctrine which has been the fruit of a proud self-sufficiency, and an unauthorised adaptation to individual notions of that which the apostle has declared is of "*no private interpretation*." Standing already on the verge of that eternity to which he is fast hastening, the "*old disciple*" offers to the contemplation of the world an awful and an interesting spectacle; and it is with respect and with reverence that we would wish to gaze upon it.

We behold the minister of God, from whom must have flowed either happiness or misery, eternal and unchangeable, to thousands, and perhaps tens of thousands;—for unto him has been committed the fountain of knowledge, from which are the issues of life or death to all within his sphere of pastoral and official duty;—we behold him about to surrender up his stewardship, either, like Paul, proud to have “finished his course with joy,” or trembling, like the apostate Judas, at the discovery of his treason.

Such a spectacle cannot but be full of consolation and delight, where we recognize the spirit and the power of the great Captain of salvation evidenced by the bright records of a life of purity and zeal, and by the confession of an honest and a faithful heart; but inexpressibly painful is it, to reverse the picture—inexpressibly painful is it, to behold a man who has grown grey in the outward service of the Church of Christ, bequeathing to posterity, as the last and best proof of his devotedness to his Redeemer, the *record of his own disgrace*, and his testimony *against* the truth of that Gospel through which he has lived honoured and respected, till time has crowned him with the reverence of a patriarchal name. We say not to which of these classes the author now before us may belong; if we may trust the sentiments avowed by him in various pages of his work, the “charity that hopeth all things” would lead us to believe that he has not approached the awful period of his present life with a “lie in his right hand;” the zealous language of his “Preface” clearly forbids so harsh a construction of his views or motives; but nevertheless we impeach him of hostility to the Church of England, and of a cowardly and hypocritical possession of her emoluments and offices, and of a treasonable denial of the doctrines which she teaches; and which *he* must either have taught, knowing that he did not believe them, or refusing to teach, or teaching them in part, was paid for teaching them perfectly and purely! We condemn him, from his own published statements, as an impostor, if his book proclaims his *real sentiments*; and as a hypocrite, if he has not taught them from his pulpit: for the man who subscribes to the articles of the Church, and then teaches doctrines that deny those articles; or who holds an office in the Church, whilst dissenting from her creed, must be an impostor or a hypocrite, whatever may be the sincerity of his *doctrines*, or the strength of his conclusions in favour of his *belief*. How any man can dare to enter a pulpit of the Church of England, whilst openly denying the divinity of his Saviour; or can presume to ascribe divine adoration, in the name of his congregation, to a “creature;” surpasses the ideas of plain, simple-minded people, who have been taught that “sincerity” and “truth” are before all things necessary. We envy not the feelings, or the want of feeling rather, of that man who, in the face of his congregation, can stand up boldly at the altar of his God, and say, as the

Church bids her ministers declare on the Feast of the Trinity: "We give thanks unto thee, O Lord, who art one God, one Lord; not one only Person, but *three Persons in one substance*; for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, *without any difference or inequality*," whilst in his heart he professes to think that "*this Son cannot be Deity*," (see p. 144.) sealing his confession to what he thinks a lie, by the oath or sacrament of that Son's institution! We envy not the satisfaction of that man, who, proclaiming to the world, "*that the resurrection of the body cannot be defensible on Scripture grounds* (p. 42.), yet every Sabbath twice confesses, in the services of the day, "*I believe in the resurrection of the body!*" We envy not the self-approval of that man who, having uttered in the Church, times without number, "*I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of light, very God of very God*;" who having called God to witness that he subscribed *conscientiously* to that article of the Church which declares that "*the Son, which is the Word of the Father, is the very and eternal God*;" and also to that which states that, "*in the unity of the Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost*;" publishes, that "*what is attributed to Jesus, the Son of God, makes it impossible that he should be spoken of as God!*" (p. 161.) and that "*the terms 'Son,' 'Word,' 'Word of God,' have no allusion to the individuality of Jehovah!*" (p. 79.); that "*the name Son has no reference to Jehovah's essence*" (p. 336.); and that the expression *God the Son*, "is equally unscriptural!" (p. 337.) What, we ask, can be the feelings of such a man? We assert not that he is inconsistent for saying that Jesus Christ is not God, if he really believes that he is not God; but we say—and all honest men will absolve us from error or unfairness—that the man who so believes of the Saviour is a hypocrite and an impostor, if he lives by teaching the doctrines which assert the contrary: who, after having received for nearly fifty years the wages of his ministry from a Church which professes *Jesus to be God*, at the close of his career; issues a testament to prove that he believes that *Jesus is not God!* It matters not how late or how early in life he may have come to such a conclusion: *a sincere man* could not have remained a minister of the Church of England, whilst holding such opinions, for a single hour; and *an honest man* would have scorned to have been a partaker of the altar, *the God* of which he openly rejects. But "*heresy*" can perhaps tolerate this and more; and "*heresy*" is what Mr. Alderson is guilty of, however he may plume himself on his jesuitical skill in asserting, as he has done in his Preface, that "*to his own Master he must stand or fall*," and that "*none but Papists will demand a uniformity of faith in mankind.*"—Pp. xv. xvi.

It was with some degree of pleasure that we first saw announced the title of this volume, for undoubtedly that title involves some of the most interesting and powerful arguments for the *divinity* of Christ; but it was with shame, and disappointment, and regret, that we discovered how wickedly the consideration of the *pre-existence* of the Saviour has been perverted from its only true and legitimate end, by a man who styles himself a minister of the Church of England. We have accused him of *heresy*. Leaving then the question of his sincerity or his insincerity, his honesty or his dishonesty, out of the question for a while, we will proceed to state the opinions which he has advanced, thereby proving the justice of our condemnation, and the ground of our regret. To wade however through the tissue of absurdity, false reasoning, corruption of the text of Scripture, evasion of the truth, and general inconsistencies of argument, is not our intention here; we have once found our way through this tangled labyrinth of words, and have no desire to burden our readers with a similar painful trial of patience. Suffice it to say, that there is scarcely a reason given which has not been given for the thousandth time by the Arians of the present and former ages; whilst arguments opposed to Arianism have been warped into its service, (p.75.); and the heretical notions of other misbelievers, and of heathens also, have been mixed up with them, (the writer all the while, and with some shadow of reason, disclaiming connexion with Arians and Socinians, *et hoc genus omne*—for Arians and Socinians never went so far into the depths of false reasoning and ridiculous conjecture), whilst the author of this farrago professes to hold the doctrine of a “*Trine-plurality*,” and to be zealous above measure to convert Jews, and Infidels, and “*the ministering servants of the Most High God*,” to the knowledge of the “*Truth!*” Yet at the same time, it must be observed, that there is much of a mischievous tendency in his lucubrations, which even has no place amongst the errors of his doctrine. We are all too near to ourselves to see ourselves; and thus whilst this rector of two livings is preaching about salvation, he is actually invoking in his service the spirit of disobedience to all acknowledged sources of authority in scriptural matters, and making his boast of designing “*to exalt the glory of God in a consistent interpretation of his word*,” (see p. xiv.); whilst he is exercising his talents, and exhausting all his learning (which, by the way, is as specious as his professions), in *depriving his Saviour of his greatest “glory,” as God, by an “interpretation of his word,” “consistent” only in its rejection of all honesty, and in its substitution of conjectural or purposed emendations, and additions, and subtractions, to suit his own preconceived and otherwise untenable hypothesis!* But what can we expect of *consistency in interpretation* from one whose *consistency of life* is so completely *sui generis*?

"*The Pre-existence of our Lord and Saviour Jesus Christ*,"—is, we have always considered, the strongest possible testimony to his *divinity*, and as such it has been held by all the Christian churches of ancient and modern times. Some *Unitarians* have denied his pre-existence altogether, and so far have been consistent with themselves; for they cannot but have acknowledged that he, who was "with the Father before all worlds," must have been "God over all, blessed for ever." Here, however, we have a *Trinitarian*, the preacher of a "*Trine-plurality*," who comes forward with a scheme of *humanity* so wretchedly wanton, that we cannot but believe, no setter forth of strange gods ever yielded to him the palm for the invention of a method to reconcile things which are, and ever must be, on such a supposition, as wide asunder as is light from darkness. The *humanity* of Christ, according to the old heresies, is a consistent *humanity*; but according to this new method of interpretation, his *humanity* is as *distinct* from the *humanity of man*, as the comprehension of the author seems to be from that of a man of common sense. He tells us gravely, and attempts to prove it by no ordinary display of Hebrew and of Greek etymology, that our Saviour existed *not from eternity*, but from the time of his creation only, and *as man*. To shew this, he enters into a long argument to prove *what humanity is* (see Chap II.), and asserts that "the external form," the body, is *neither a necessary nor an essential part* of humanity.

If it be, (he says) the Pre-existence of the Saviour, the Man Jesus Christ, before the world began, must be a chimera, a groundless imagination: and all that has been affirmed on this subject deserves no more attention, from the diligent searcher into the truths of revelation, than the frantic effusions of a lunatic. But on a point so important, and as it is maintained by them who uphold this doctrine, so fundamental, it is not what this or that man advances, but what Scripture saith. To this law and testimony, therefore, recourse must be had. If Holy Writ contain nothing on this subject, or is not so explicit that "he may run who readeth it," it ought to be dismissed as an idle speculation, and they who have employed their time and their talents on such discussions, should be pronounced to have done something much worse than trifling with the gifts which heaven, in its bounty, has bestowed upon them.—P. 29.

To undertake an examination of the employment which he makes of the words אֵשׁ, אֵר, אֲבוֹשׁ, would be useless: he comes, however to this *logical* conclusion: that as—

An Image is not the same with that which it represents: But Jesus Christ is the Image of God, or Jehovah Aleim: Therefore, Jesus Christ is not the same with God, or Jehovah Aleim, whom he represents.—P. 31.

Two other equally curious arguments occur in a note on page 320.

Secondly, it may be said that, What is revealed cannot be beyond all created capacity to understand: But The doctrine of a Trine-Plurality in Jehovah is revealed: Ergo The doctrine of a Trine-Plurality in Jehovah is not beyond all created capacity to understand.

And again :—

What is beyond all created capacity to understand, cannot be revealed: But  
The Essence of Jehovah is beyond all created capacity to understand: Ergo  
The Essence of Jehovah is not revealed.

*Corollary.* The doctrine of a Trine-Plurality in Jehovah as revealed in Scripture cannot relate to the Essence of Jehovah, but must have reference to a Trine-Plurality of Operations. For if it speak not of what Jehovah is, it must speak of what He does.—Pp. 320, 321, note.

From the above it is clear, that Mr. Alderson considers himself fully capable of understanding the mystery of the Trinity, and in that respect as capable of comprehending every thing which Scripture has left unrevealed, in compassion to the ignorance and weakness of mankind. And in good earnest he has attempted to prove his superior powers of understanding over all his species, past or present, by inventing a nature for the Saviour, which is certainly not *human*, except according to his own ideas of humanity, which are founded on the opinions of *heretics* whom he professes to dissent from, and which he disclaims as his own (p. 27.), whilst boasting that he “differs from all that have left their sentiments on record.” (P. iii.)

Certainly his scheme of Christ’s *humanity* and his *pre-existent* humanity, “*an individual of the human species, not the or a human nature,*” (p. 79.) is most original. The fifth chapter of his work is dedicated to the purpose of shewing that there is “a distinction between the essence of man and the form under which he appears;” and having, as he concludes, satisfactorily described in what this distinction consists, proceeds to shew *from Scripture*, that—

While it will, as it ever must, be impossible, while we are in the body, to understand what his Essence is, yet it will be evident that his essence is not that of the Most High incarnate in human nature, but of a creature which has the pre-eminence in all things, an Inward Man or Soul in union with a Body, which is appropriate to and distinctive of the Human race alone.—P. 130.

Can a version of the text [Luke i. 35.] under consideration be vindicated by a Protestant Church, which confirms the Popish blasphemy of a woman being the mother of Jehovah; which she must be, if that, which was conceived in her womb and issued from it, was an Incarnation of Jehovah?—P. 136.

How strong a confirmation does every part of the affecting history bring, that it is a Man, an Incarnate Individual of the human race, of whom the whole is spoken! —P. 138.

The multiplied and concurrent testimonies contained in this chapter of Jesus as a distinct Individual of the human race, in connection with his giving to himself and receiving from one of Lazarus’ sisters the appellation of “Son of God,” in the view already taken, would be sufficient to put the matter beyond a doubt, if there were no other Scriptures to corroborate them.—P. 141.

If other proofs were necessary to shew the futility of the idea that Jehovah was Incarnate, the recorded character of Jesus Christ in the apostolic writings when he was manifested in the flesh would be sufficient. Has his conception in the womb of the Virgin, his distinction at the future birth as a male child, the prophecy of his royal estate as the successor to the throne of his father David, the continuance of that government and kingdom, any thing to do with a Human Nature, a something falling short of Individuality, which was assumed by Jehovah; and which if it was a corporifying of Jehovah must speak of Mary as the mother of God or Jehovah? Do not these several circumstances rather carry with them decisive marks of an Individual of an order of Beings similar to her of whom he was born; similar also to him whose kingdom he was to inherit? Have his humility and lowliness of mind, his self-denial, his content in the mean condition in which he was born and lived,

any thing in common with a Human Nature, or a something short of Personality? Do they not denote the peculiar character of an Individual of that nature, and distinguish him from every other of the human species? For of whom could it be said as it was of him, "He knew no sin," "He is altogether lovely?" What in short have his faith and frequent and extended exercise in prayer, together with his ardent thanksgiving and praise to the Father, to do with a Human Nature, or, which cannot be too often repeated, of that which falls short of Personality? Do they not designate an Individual character strikingly contrasted with the rest of the sons of men, and infer an absurdity of the grossest kind as often as the assertion is made, that he who prayed and thanked, and praised Jehovah, was Jehovah himself corporified?—Pp. 118, 119.

What Son can this be to whose image we are predestinated to be conformed, but he who was the First-born among many brethren, and therefore could not be Deity?—P. 144.

Zeal for the honour of Jehovah Aleim appears to have prevented the acknowledgment of the Pre-existent glory of the Redeemer as a Man, but it is a zeal unconnected with a knowledge of his way from the beginning, and of Him who is *The Way and The Beginning*.—P. 145.

What else is portrayed here but a Creature, pre-eminent indeed in all things, but a Creature who had all things from the Father's bounty!—P. 155.

Can Beings with a more marked distinction of Personality, or opposition in Essence, be found than God and his Son Jesus? Can it with any propriety be said of the Inward Man or Soul of the Man Jesus Christ, that Pilate was determined to let it go? A body may be held by fetters: not so a Soul.—P. 163.

1 John i. 7. No comment is necessary to establish the reference of the words "His Son" in this place to the body which Jesus Christ assumed of the Virgin Mary, or to shew that they can have no relation to Deity. Could God bleed? Could the Soul or Inward Man of the Redeemer shed any blood?—P. 165.

The peculiar marks by which the Individual creature-character or Personality of Messiah is distinguished from Jehovah, makes it impossible that he should be an Incarnation of Jehovah, according to the orthodox scheme: and the words of Jehovah himself, place an insuperable bar against the supposition of his embodying himself in the creature of his hands, to whom he swore that he would give him an everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed.—P. 88.

Considering him, however, as the Son of God incarnate of the Virgin, it would be sufficient to do away any suspicion of Identity between Jehovah and Messiah, to say that Anointing cannot possibly be predicated of Jehovah. But the opposition is distinctly stated to be, first against Jehovah, and secondly, against his Messiah. Could such a distinction have been made if Jehovah and Messiah were one Individual existence, a Monad, as man on earth is, subsisting of a soul and human flesh? Or would Jehovah have said of Himself, "I am anointed מָשִׁיחַ special king מֶלֶךְ (the \* is paragogic as in Ps. cx. 4.) upon my holy hill of Zion."—P. 80.

These quotations we have produced, in order to leave the author to declare his own meaning, and we produce one more, because it still further illustrates that meaning which, we humbly confess, we do not understand.

But this Person of whom Jehovah speaks, has likewise other characters of Individuality as a Man, as well as a distinction from Jehovah. He is a Shepherd, who was to be smitten, and whose sheep were to be scattered. And, what is still more decisive, he was the Man, not the Human Nature, but an Individual of that nature with a peculiar note of sexual distinction, גִּבּוֹר, who should be not Jehovah become man, not Jehovah corporified, but the Fellow עֵצִית "associate" of Jehovah; or in the language of John x. 3, "I and my Father are one."—ch. xiv. 10, "Believest thou not that I am with the Father, and the Father with me?" The identity of Jehovah with Messiah, making them, as many do, convertible terms, or the embodying of the Divine Essence, or, according to others, the Descent of One of the Trine-plurality from heaven, who, by the co-operation of the Holy Ghost, assumed in the womb of the Virgin the nature of Man, appears to be a doctrine which has no countenance from the Scriptures above quoted.—Pp. 97, 98.

These passages are Zech. vi. 12—13, and xiii. 7.



Need we go further? But our readers will bear with us whilst we state a few of the means by which this Clergyman has arrived at his conclusions. To refute them we should consider labour lost; for whilst such works as those of Drs. Burton, Faber, Pye Smith, &c. &c. are extant, this would be a "work of supererogation." The divinity—the *pre-existent divinity* of our Lord and Saviour Jesus Christ, stands on too solid, too firm a foundation to be shaken by the new-fangled dressing up of the old heresy, which has *never* been exhibited except in contact with insincerity, unfairness, and all neglect of legitimate reasoning.

In the first place, then, he denies that *θεός* means God in an infinity of places, where if it does not mean God, it means *nothing*. In the next place, in 1 Tim. iii. 16. *θεός* is made to be a substitution for *δς*, or to mean "Mediator;" and *ἐν ἀρχῇ* not to mean "in the beginning," but by the "beginning," i. e. "*the first creature*." That eternal argument, 1 John i. *θεός ἦν ὁ λόγος*, against which the gates of hell cannot prevail, is carefully proposed as an error for *ὡς θεός ἦν ὁ λόγος*; and by a similar legerdemain, Sharpe's First Rule, and Bishop Middleton's Canons on the Article are made to bring their testimony to the denial of their God! *Ex pede Herculem!*

The great feature in this book is, however, its reference to the *Hebrew* Scriptures: we imagine because the Arians and Socinians have so little hold when they come to Greek, and because readers who may know something of Greek, and nothing of Hebrew, may be led to suppose that the frequent exhibition of Old Testament learning, or rather *letters*, bears with it a silent testimony to the credit of the writer. Thus, whilst *κρίω*, *κρίσις* (for the *last* time we hope), are always brought to mean *creation from previous materials*, and *ποιέω* and *γίνομαι* are led into the scheme against common consent; *ברא* is made to bear on the position with equal determination to carry it by assault. There is throughout the work an affectation of Hebrew which we shall leave where we find it, only quoting one or two short sentences to shew with what stress he relies on the evidence of the OLD TESTAMENT to bear him out in his "*consistent interpretation*" of the NEW.

But where and how are they who minister in holy things to obtain a right view of Revelation as producing this effect? The author unhesitatingly asserts, in making the Hebrew language the Alpha and Omega of their studies. "Search the [Hebrew] Scriptures, for they are they that testify of Jesus." The Hebrew language is founded on Natural Ideas, and the whole bearing of the Hebrew Scriptures is to transfer those Ideas to Spiritual Objects. "The invisible things of God [in his redemption of sinners by Jesus Christ] ever since the creation of the world, are clearly seen, being understood by [and only by] the things that are made." Ye servants of the Most High God, cease from those men who would decry the necessity or utility of the Hebrew Oracles in revealing Christ Jesus in you the hope of Glory. "Meditate upon these things, give yourself wholly to them, that your profiting may appear unto all."—Pp. ix, x.

Search ye in the first place the Hebrew Scriptures, neither leaning to your own understandings, nor suffering your judgment to be warped by the deceptions of self-

will, or self-conceit. You justly condemn the creeds which men, led by a spirit of perverseness, have pretended to deduce from the Volume of the Book. But because they have erred in some points, does it follow that they are in possession of no part of the Truth? Because they have marred the simplicity of the Character, Person, and Offices of the Pre-existent Redeemer, are you to conclude that "Jehovah possessed Him" not, as "The Beginning," "his Way," in saving sinners? If there are many in our modern Thessalonica who receive not this word, ye can be justified no other way than in imitating those who are more noble, and in searching like them the Hebrew Scriptures whether those things are so.—P. xi.

Now it is from an acknowledgment of the right principle that "the New Testament contains nothing contrary to the Old, nor in opposition to itself," (p. 23.) that our "*consistent*" interpreter has determined that the Old Testament shall agree with his "interpretation" of the New, proving "that the Oneness predicated of that Individual with God even the Father, 'I and *my* Father are one,' is not a corporifying of the divine essence," (p. 80.); and that all who differ from him are liable to be branded as heretics. Vide note, p. 83.

It is most true, that if, on the whole, *he* be not guilty of heresy, *we are*; and in common with us, the whole Church of England, and those of Scotland and Geneva, nay, and every Protestant community, which builds upon the "Corner-stone of ages," "*Jesus Christ, the same yesterday, to-day, and for ever*;" "*over all*," "*GOD, blessed for ever*." The doctrine which he impugns is the doctrine of the patriarchs, the prophets, and the evangelists; the doctrine of the apostles, martyrs, and fathers; the doctrine of the Catholic, of whatever name or nation, and of all scriptural Protestants; a doctrine explicitly taught in the confessions of Augsburg, France, Switzerland, and Holland; in the catechisms of Bâle, Berne, Vaud, and Neuchatel; and in all the services of all the churches of the western world. With them Christ is not *the first of all creatures*, but the *first-born* of creation; "the Emmanuel, God with us," not after the scheme of Arius, or Socinus, or Alderson, but after the revelation of the Lord God, Jehovah himself. To which of these authorities we are to bow in all humility and teachableness of heart, we leave it to common sense and common justice to determine; nor shall we further waste our time or patience on the point, but conclude this notice of a book which called for reprehension rather than analysis, by exhibiting the *animus* of its composer, as regards a minor point of observation, his integrity and sincerity as a minister of his insulted and degraded church; towards those whom he would fain draw down with him from their estate of innocence, into the condemnation of a faith which, refusing to receive the mysteries revealed from heaven, builds up a mystery of mysteries on earth, an inhuman humanity, and a "Trine-plurality," in which there cannot be a unity except by the shaping of a deity according to the line of human reason.

"Neither the establishment of a system, nor the recommendation of a curious novelty, is the motive which has prompted the present mea-

sure." (p. iii.) These are the words of the Preface. No, the object is of a more extensive aim, the illumination of those unenlightened teachers who are yet in ignorance of the *humanity* of Christ; the conversion of Jews, infidels, and heretics to Arianism, or rather Aldersonianism; the throwing off the trammels of authority, the breaking off "the fetters of prejudice imposed by early education, and riveted more closely by undue respect to the talents and attainments of succeeding teachers in riper years;" (p. vii.) the exaltation of "REASON" in "determining what" the Bible "sets forth as the mind and will of Jehovah."

And not to unite yourselves with them who domineer over the consciences of God's heritage, in requiring implicit faith in the conclusions which are drawn from the dictation of fellow men, rather than from a consistent interpretation of the Revelation which has been made by the Holy Ghost.—P. vii.

Nor is this all; the Church of England, which has nourished, has fed, has honoured this her apostate son, is also to be renovated by the light of REASON also.

The Church of England has groaned for a long period under corruptions of no common character. Liberty is at length "proclaimed to the captive and the opening of the prison to them that are bound." Men are not compelled, *jurare in verba magistri*, "to call any man master." "The snare is broken and we are escaped." Most happily for an inquisitive age, and one determined not to be entangled any longer in the fetters of a Church, which under artful and it is feared unprincipled men were entrapped to believe those to be her dogmata which both the Letter and Spirit bore ample testimony to be otherwise.—Pp. xv, xvi.

The Church of England has in fact altered its opinions on some leading points even since the days of the Reformation. Are not the third and seventeenth Articles very generally disavowed? And will it be a matter of surprise, that alterations in what was once deemed fundamental, should be pronounced necessary in the present day of increasing light? It ought not to excite surprise if at any time such a proposal should be made, when the encouragement is considered which the Legislature has long since given to Free Inquiry. Expediency may timidly suggest a limited boundary within which the search after pure Truth is to be confined; but Faith will fearlessly affirm, and the Church of England will confirm the assertion, that a simple and unrestricted search after pure Truth, is in every case and upon every subject the only path of safety and honour.—P. xvii.

Behold, then, the war-cry raised in earnest, not alone against the emoluments of the Church by her open and avowed enemies, but against her doctrines, by one of her most aged ministers, by one who for nearly, if not for more than fifty years, has either confessed what he believed to be a *lie*, or has refused to confess what he swore upon the Gospels to confess, at his ordination and his institution! O! the consistency of heresy! O! the dignity of a search for "*truth*," by means that even heathenism has branded as the work of darkness.

Ἐχθρὸς γάρ μοι κείνος δὴ μὴς Ἀἰθρα πύλησιν,

Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.

Had Mr. Alderson been a young free-thinking reasoner of this day of doubt and cavil; had he unfortunately been one of those followers of novelty whom the agitation of the troubled waters has thrown up from the depth of wickedness or ignorance of God, we might have pitied and lamented his calamity, and have tried to gain him to the knowledge of

the right and saving way ; but, alas ! with the snows of seventy winters on his brow—with the responsibility of perhaps hundreds of beguiled souls upon his hands—with the conviction of age to strengthen his determination—what can we do but sorrow, that so much *apparent sincerity* should be mingled with so much *actual dishonesty* ; and that he before whom, “as a father in Israel,” we would have bowed in reverence, should go down to his grave bearing with him the lamentation of a Church, whose cause he has betrayed, and of a religion which he has traduced and falsified ! More, perhaps, we *cannot* say ; less, we *ought* not. But not so much to attack our erring brother, as to put in our *veto* against the implication of the Church to which we all belong, in the consequences of this unseemly profanation, have we done injury to our feelings by exposing to public reprehension the *heresies* and the *insincerity* of a Reforming Pluralist.

ART. II.—*Domestic Portraiture ; or, the Successful Application of Religious Principle in the Education of a Family, exemplified in the Memoirs of Three of the Deceased Children of the Rev. Legh Richmond.* London : Seeley. 8vo. Pp. 407. 1833.

AT a crisis like the present we may scarcely seem justified in retiring from the more active duties of our championship into the refreshments of “domestic” quietude. The holy consolations, the sacred endearments, the innocent amusements of an English country rector’s fire-side are indeed a delightful range for the mind wearied with the din of sophistical folly, and the war-note of blood-thirsting hostility. But shall we solace ourselves and our readers with such contemplations, when an inflexible and ferocious opposition to the kingdom itself of Christ threatens to make the pleasures of pastoral homes the shadows of departed memories only ? Shall we not rather lift our weak arm in defence of these things while they are yet realities, aware that our infirmity is no palliation of neglect, when the cause and the battle are the Lord’s, and we are summoned to his help against the mighty, and there is no restraint to Him, to save by many or by few ? If on the magnitude of the crisis depended in any degree our departure from its immediate consideration, we should scarcely deem ourselves at liberty to devote one of these few sheets to any other subject. Doubtless, the present situation of the Church in England has no parallel, or approximation to parallel, in any period later than that of the great rebellion. Perhaps, ere these remarks shall issue from the press, the few remnants of our ecclesiastical and civil constitution will be annihilated. A few weeks have rapidly ripened the nation for the awful harvest which

seems approaching. The temper of the foes of truth and order has been displayed with all the confidence of power, and the views of the democracy are wholly undisguised. A deliberate censure of one of the most important branches of ministerial policy by the greatest assembly in the realm would have been followed, a few years since, by a simple, quiet, change of administration. *That*, indeed, none expected *now*. But as little did any expect what has occurred. Never did the ill-advised Charles I., in the crude days of youth and adulation, and in times of imperfectly comprehended prerogative, afflict his friends and yield advantage to his enemies by a message more affronting and insolent than a production of Ministers which has fallen beneath our eyes and those of most others.—And what has been gained?—Those whom the Lion has trampled, may be safely kicked by the vulgar herd. Even in *these* times the unseemly sight of the lower house of parliament in wanton self-incurred opposition to the other, was scarcely, however probable, expected. One vapid babbler drags in by graceless violence a quotation from Pope, for the purpose of appending thereto some silly vulgarisms against the Bishops, whom he censures for using their undeniable right of expressing their opinion on a question surely most deserving the consideration of Christian prelates; WHETHER THIS COUNTRY SHOULD COUNTENANCE, AND THAT TOO BY DECEIT AND BAD FAITH, THE PROLONGED EFFUSION OF HUMAN BLOOD. The yelping pack of diurnal blood-hounds take up the cry; and now they openly clamour for the first step in the great rebellion, the bill of 1641! and the next day they point out to Ministers, without affecting to deny that the object would be most welcome to those functionaries, the best means of “CRUSHING” (that is the naked word, no longer masked in hypocritical decencies) the House of Lords! and next, they do not hesitate to say that if the Peers shall DARE to fill the measure of their iniquities by rejecting the Church Spoliation Bill, (which they assuredly will) the “people” must make a way for their vengeance over the prostrate woollack and THRONE! And these things are *published* in the heart of the empire, and circulated to its remotest extremities, and government makes no attempt to arrest the poison, because the murderers are, forsooth, the friends of ministers! The Solicitor General states it to be treason (as no doubt it is) for two or three persons to meet for the purpose of overthrowing any branch of the Legislature, and yet the ministerial journals are daily suffered gravely to advocate the total abolition of the Peers’ House of Parliament! When the iniquitous Irish Church Bill shall come into the House of Peers, doubtless that august assembly will do its duty. It *must*, if it were only for its own existence: and the threats of its impotent enemies will be exposed to contempt. But what is to be expected from an administration like the present? They will not hesitate themselves

to consummate at once all that the mob wish and threaten, but can never of themselves accomplish. They will prostrate the House of Peers by an indefinite creation, and thus bridge the pathway of democratical assault to the throne. The Church, as the object most destitute of human defences, and naturally the most detested by a lawless and misguided mob, will be first sacrificed; but the sacrifice of all property, right, and interest *must* follow, and at no very distant interval.

When such are the prospects and situation of our Church and country, again we may be asked, why not crowd every page with a *reveillé* to their inactive friends, a summons to their earnest and well-appointed champions, a suggestion how their interests may be best maintained, and the resources of our Zion augmented and economized, and her inclosures most effectively defended?—Why, for the present, retire into the calm pleasures of the rural parsonage, soothing indeed to the toil-worn thought, but not permissible in the hour of battle? Our answer is, that, in reviewing the present volume, we have no intention to seek a craven repose. We take it up as a refreshment, (and a very material one it is) in the storm of the combat; and so far are we from thinking its mild and domestic details inapplicable to those important subjects of temporal interest which assuredly demand every pen and every tongue of the friends of the Church, that we perceive in it much valuable matter for their reflection even in this specific point of view.

To such as remember that “the weapons of our warfare are not carnal,” although “mighty THROUGH GOD to the pulling down of strong holds,” it will not appear strange that the domestic virtues of our militant host should bear importantly on the successes of the Church. Our clergy must never forget that not the Philistine arm, but the vices of the priests of Israel, placed the ark of Jehovah on the altar of Dagon; and that all the power of the Roman Empire, in the hands of a Domitian or a Julian, failed to overthrow the holy banner of the Church when displayed by humble fishermen, or men of apostolic virtue and devotion. In whatever light regarded, the Church will best weather the impending tempest by the exhibition of those virtues which are her proper ornament and armour: and the study of a faithful servant’s ministration and Christian career will be a lesson especially profitable in her present circumstances. While we are all convinced that no clergyman can decline expressing his opinions on the present state of ecclesiastical politics without culpability at the proper time and place;—while we think every Churchman, clerical and lay, bound to employ his constitutional privilege of petition and remonstrance against the abominations of present times, and earnestly to demand a Convocation, and a free hearing for the Church; yet we would mingle the prayer, May we all so take our wrongs, as to seek no unchristian means of redressing them! May we remember that our

enemies are temporal only, and can be no worse, unless we give the advantage! May we take especial heed lest the immediate regard of some ephemeral events may not so magnify their importance as to obscure to our mental vision those things of real and solid importance which come not within the province of material sense! And how shall we more profitably realize that prayer than by the study of the revealed will of God, and of the lives of those men who have most faithfully and intelligently both studied and exemplified that one great rule?

As the present season of political danger to the Church is one also of great excitement, and therefore likely to call off attention from matters of more consequence, so is it precisely the time for Churchmen to be most heedful of such matters. If "the adversary" will "speak reproachfully," let us, at least, take care we "give" him "none occasion." For "so is the will of God that with well-doing" we "should put to silence the ignorance of foolish men." We shall thus have the friendship of those whose friendship is of real value; and we shall possess the only consolation in days of trouble, rebuke, and blasphemy, that promise of the Saviour, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY for MY sake; rejoice and be exceeding glad! for great is your reward in heaven." Without this, we shall have nothing to support us. Without this, we shall fall, not as an *Establishment*, but as a *Church*; the candlestick will be removed out of its place; the kingdom of God will be taken away from us and given to a nation bringing forth the fruits thereof. The fall of our *Establishment* will be the guilt of our enemies; the fall of our *Church* must be our own! Without our indifference, the hosts of Atheism and Superstition can do nothing there;—yea, nor the gates of hell.

Legh Richmond was no political person, though he was connected with some of the highest personages of state; yet individual clergymen will well conduce even to the political stability of the Church by studying the character of that truly pious, diligent, and judicious minister. We shall scarcely be misconceived to pronounce an unqualified eulogium on all Mr. Richmond's *opinions*, or even *conduct*. His views and ours on some questions of theology and ministerial deportment are too well known to be suspected of coincidence. But his sincerity, his faithfulness, his mild and expansive charity deserve the best that we can say. It is for the exhibition of the last quality that we regard the present Memoir of peculiar value. We have ever deplored the unseemly rent which has been wantonly made on our Church on unessential subjects and unfathomable mysteries. We have always held that, on the matters in debate between the schools of Arminius and Calvin, every man might be "fully persuaded in his own mind," without violating the peace of the Church. And now that

union is above all things indispensable, we trust that it will please the God of all peace to pour out upon his Church the spirit of quiet, and fraternal concord and affection. Whatever may be a man's opinions on the quinquarticular controversy, we ask not; if he make common cause with the enemies of his Church, and denounce its friends, and set up his peculiarities as the substance of the gospel, be he called "orthodox" or "evangelical," we hold him a traitor; if he hold the true faith and maintain his peculiar opinions with charity, and love his Church for her Founder's sake, let every Churchman receive him, but not to doubtful disputations. The valuable instructions furnished by Mr. Richmond to his son at college, are lost, but we seem to read the spirit which actuated this excellent man in an admirable letter by the author of this volume to a young man at college.\* With a decided bias to Calvin's view of the divine decrees, it revolts from the absurdity and impiety which would make them identical with Christianity, and excommunicate all who question them.

Let me seriously caution you against a spirit of curious metaphysical inquiry on those parts of theology, which are more fit for age and experience, if indeed they are ever safe, or profitable, or intelligible. *The arrogant dogmatism of some religionists is intolerable, their presumption full of danger, and their spirit and temper most unchristian.* On many points it is best to say with Leighton, "Here I choose rather to stand on the shore, and in the survey of God's judgments exclaim, 'Oh the depths,' than venture out upon the fathomless abyss, from which I may never return." The present is a childish dispensation, in which we must be content to know little, and strive to do much.—Pp. 128, 129.

One more extract from the same excellent epistle, and we will proceed to the immediate subjects of the memoir.

Your father has, I find, earnestly intreated you to cast in your lot with those who, by way of reproach, are termed *the saints*. I know more of this class than he does, who must be, in a degree, unacquainted with university habits and students; and I would recommend you *not to identify yourself with a sect or party of any kind*; without careful discrimination. The religion of the Bible is often a different thing from that of its professed advocates; and if our hearts be right with God, there will be occasions when we must stand alone. I do not mean to reflect on the religious body; for whatever holiness or truth there is in the world, will be found chiefly among them; but false brethren have ever crept unawares into the Church of God, and have done great injury to sincere and honest members of it; and there is always reason to fear that when credit and interest are promoted by a profession of religion, some will consent to wear our badge, who are strangers to our principles.—P. 119.

Mr. Richmond's principle in domestic education was worthy of a Christian and a clergyman. He utterly abhorred the modern expedient of separating knowledge from religion, and took the directly opposite course. The Bible was his "Alpha and Omega." To that he referred

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\* We wish our limits would permit us to make extracts. One we will give, for Lord Henley's special benefit.

"I enjoy cathedral service,—it is to me truly devotional. Men who dislike music may find it less in unison with their feelings; but before it is denounced as a relic of popery it should be remembered that the temple service was still more musical, and *our Lord was there*. He would not have sanctioned by his presence a mode of worship which contained in it any thing injurious to devotion, or inconsistent with a right frame of spirit in a true worshipper."—P. 125.



every species of knowledge, the great text-book which connected the links of the chain of science. His first endeavour was to make his children *Christians*. And as their studies were directly connected with religion, so were their amusements closely associated with their studies. A little museum was fitted up for experiments, which afforded an endless source of entertainment to the young Richmonds. It was an object of much solicitude with Mr. Richmond to secure his children from evil company; and his failure in one instance made him so circumspect in the rest that he denied them all society but that of each other, except only such intercourse as took place under his immediate eye. Although we are not recommending the adoption of this example, yet the fact not only proves the deep interest which Mr. Richmond took in the religious welfare of his children, but the powers of amusement which he possessed for them, since they appear to have been most happy in the entertainment he chose for them, and in the very narrow circle of society to which they were restricted.

A sketch of the religion commended by Mr. Richmond to his family may be acceptable to the reader: he writes thus to his daughter:—

There is not only to be found in the religious world, a solid, substantial, consistent, and devoted character, but there is also what may be termed a *pretty genteel sort of evangelism*, which too well combines with the luxurious ease and partial acquiescence of the world, and the flesh, not to say the Devil also. But such evangelism will not prepare the soul for sickness, death, and eternity, or will, at best, leave it a prey to the most fearful doubts, or, still more to be feared, the delusions of false peace. The way that leads to eternal life is much more narrow, than many of our modern professors are aware of; the gate is too strait to allow all their trifling, and self-will, and fastidiousness, and carnal-mindedness to press through it. The gospel is a system of self-denial; its dictates teach us to strip ourselves, that we may clothe others; they leave us hungry, that we may have wherewith to feed others; and send us bare-footed among the thorns of the world, rather than silver-shod, with mincing steps, to walk at our ease amongst its snares. When our Lord was asked, "Are there few that shall be saved?" he answered neither Yes or No; but said, "*Strive to enter in at the strait gate,*" and this word "*strive,*" might be translated "*agonize.*" Beware of belonging to that class, which Mrs. H. ingeniously calls "*the borderers.*" Choose whom you will serve, and take care not to prefer Baal. Ask yourself every night, what portion of the past day have I given to God, to Christ, to devotion, to improvement, to benevolent exertion, to effectual growth in grace? Weep for the deficiencies you therein discover, and pray for pardon and brighter progress.—Pp. 93, 94.

The memoir contains accounts of Samuel Nugent, Wilberforce, and "*H——*," deceased children of Mr. Richmond. We have no space to enter on any of these at length; but we can assure our readers they will not be ill repaid by the perusal of a volume to which nothing but extracts of some length could do justice. Samuel, or Nugent as he is most frequently called, is an instructive example of the reclaiming power of early religious education, after wayward dispositions and evil company have, apparently, made fatal progress in the soul. Wilberforce is a beautiful example of a son "*ever with*" the father, as Nugent is of the returning prodigal. The death of "*H——*" is also a consolatory scene for those who are training their children in the way they should go.

We are certainly hostile, as regards the *principle*, to the *display* of *private* life. There is an antithesis in the very idea. Yet examples so calculated to instruct and confirm every Christian pastor and parent as those now before us, ought, on public considerations, to be rescued from oblivion; and we are much indebted to the hand which has performed the task. Sure we are that the preservation of our Church through the impending tempest will be more affected by the piety of her members, and by their dependence on the divine will, than by any other circumstances whatever. Houses like Turvey parsonage are the laurel groves on which we must rely to repel the lightnings that now blaze around our Church. The pastoral fold and the parental hearth may be more concerned in the preservation of our ecclesiastico-political rights than we have any idea or conception.

It may be needless to say that the Calvinisms of this book (few, and not outrageous) do not please us. There are some very misconceived and unchurchlike views on the sacrament of baptism; and the application of the term "conversion" to the religious impressions of Mr. Richmond's children is a complete abuse of language, except in the case of Nugent, in which perhaps it may be justified from the repentance of Peter being so styled. Of the case of Wilberforce his sister says, "It was the Holy Spirit, as a sovereign, converting *without human agency*!" We object, as we have said, to the application of the term conversion at all to the religion of young Wilberforce, which was a mere progress from strength to strength; but how it could be "without human agency" we cannot understand, since he was brought up by affectionate parents "in the nurture and admonition of the Lord," and every means of grace sedulously received and improved. The very Bible itself, the mind and word of the Spirit, is human agency. "Holy MEN of God spake as they were moved by the Holy Ghost."—Nor do we understand how the "sovereignty" of God depends on the mode in which he chooses to accomplish his purposes. No word is perhaps used so often without a definite or even perceptible meaning as this. Poor dying Wilberforce was consoled by his father with the doctrine of final perseverance; but, happily, both parties had built on a stronger foundation, and were entitled to consolation on sounder grounds. These things, however, are minor blemishes; and we earnestly commend the work to general perusal.

ART. III.—*The Hand; its Mechanism and vital Endowments, as evincing Design.* By SIR CHARLES BELL, K.G.H. F.R.S. L. & E. London: Pickering. 1833. 8vo. Pp. xv. 288.

IT is difficult to account for that tendency to Infidelity, which has been occasionally manifested among the leading members of the medical profession. Evidence so clear of the designing hand of Providence as the human frame affords, as well in the intricate variety of its structure, as in the admirable adaptation of every part to the grand end and purpose of the whole, might be expected to produce a firm conviction in the mind of those, who are daily conversant with this "fearful and wonderful" machinery, of the power, wisdom, and goodness of the supreme Creator. Frequent repetitions, however, of the same impressions, seem to have the tendency of diminishing their effect; and there is something also in the power, which the operations of professional skill are enabled to exert over the diseases of the body, which leads the practitioner to forget that he is merely an instrument in the hand of God; and, in the exhibition of secondary causes, to lose sight of the agency of the GREAT FIRST CAUSE. "I trust in Providence," said the patient to his surgeon. "You had better trust in me," was the reply; "Providence will never cure you, but I can."

The above anecdote, which is related by the late Mr. Rennell in his "Remarks on Scepticism," may have originated in the presumption and folly of more than a single individual; but it is just to observe that the charge, which attaches to some of the profession, is by no means applicable to all. Many and eminent are the names of those physiologists, who have not only derived to themselves the clearest proofs of a Deity from the course of study which it has been their duty to pursue, but have raised their voice against deductions of a contrary nature, and exerted themselves to lead their pupils to a just appreciation of the wonders with which they are constantly engaged. Such an one is the author of the Treatise which now claims our attention; and well does he observe, that "an anatomical teacher, who is himself aware of the higher bearings of his science, can hardly neglect the opportunity which the demonstrations before him afford, of making an impression upon the minds of those young men, who, for the most part, receive the elements of their professional education from him." If such were the general maxim of his brethren, and the true deductions of a rational investigation were submitted to the understanding of the young inquirers, instead of the sophistical details of a false philosophy, we should no longer hear of the prevalence of infidelity among a class of men, to whom, of all others, we might appeal as the most rational and the ablest defenders of the Christian faith.

However inconsistent it may appear, that a constant acquaintance with the mechanism of the human body should induce a spirit of infidelity among medical students, a like inconsistency is no less prevalent with mankind in general. Men are less moved by every day occurrences, however wonderful, than by others, of far inferior import, which are not equally open to common observation; just as the inhabitants of a romantic country are least sensible of the beauties with which they are surrounded. Upon this point Sir Charles Bell speaks thus in his introductory chapter:—

A piece of mechanism, as a watch, a barometer, or a dial, will fix attention—a man will make journeys to see an engine stamp a coin, or turn a block: yet the organs through which he has a thousand sources of enjoyment, and which are in themselves more exquisite in design and more curious both in contrivance and in mechanism, do not enter his thoughts; and if he admire a living action, that admiration will probably be more excited by what is uncommon and monstrous, than by what is natural and perfectly adjusted to its office—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our own nature, nor from an incapacity of admiring the adaptation of its parts. It is the effect of habit. The human hand is so beautifully formed, it has so fine a sensibility, that sensibility governs its motions so correctly, every effort of the will is answered so instantly, as if the hand itself were the seat of that will; its actions are so powerful, so free, and yet so delicate, that it seems to possess a quality instinct in itself, and there is no thought of its complexity as an instrument, or of the relations which make it subservient to the mind; we use it as we draw our breath, unconsciously, and have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected. Is it not the very perfection of the instrument which makes us insensible to its use? A vulgar admiration is excited by seeing the spider-monkey pick up a straw, or a piece of wood, with its tail; or the elephant searching the keeper's pocket with his trunk. Now, fully to examine the peculiarity of the elephant's structure, that is to say, from its huge mass, to deduce the necessity for its form, and from the form the necessity for its trunk, would lead us through a train of very curious observations, to a more correct notion of that appendage, and therefore to a truer admiration of it. But I take this part in contrast with the human hand, merely to show how insensible we are to the perfections of our own frame, and to the advantages attained through such a form. We use the limbs without being conscious, or, at least, without any conception of the thousand parts which must conform to a single act. To excite our attention, we must either see the actions of the human frame performed in some mode, strange and unexpected, such as may raise the wonder of the ignorant and vulgar, or by an effort of the cultivated mind, we must rouse ourselves to observe things and actions, of which, as we have said, the sense has been lost by long familiarity.—Pp. 12—14.

After some preliminary reflections upon the marks of contrivance and design in the entire structure of the human frame, Sir Charles turns to his more particular province, which is to evince a prospective design in the formation of the *Hand*, and thence to deduce an argument for the divine perfection of the Designer. To follow him through his minute investigation of the anatomy of the human arm, as compared with that of the anterior extremity of the four classes of vertebrated animals, would not only carry us far beyond our limits, but into a discussion which would require the illustration of his excellent wood-cuts in order to render them sufficiently intelligible. After presenting a view of the bones of the arm and hand, he explains the various processes by which motion is produced and adapted to different purposes—points out the

action of the muscles—develops the various deviations from the standard of perfection there exhibited through the gradually descending orders of the mammalia, birds, reptiles, and fishes—and shews that every animal is formed with a view to his respective wants and necessities; the substitution of other organs for the hand being, in all cases, adapted to their peculiar state of existence. Passing over the scientific part of the inquiry, we may be allowed to select a few of the inferences. Take the following on the length of the fingers :—

This difference in the length of the fingers serves a thousand purposes, adapting the hand and fingers, as in holding a rod, a switch, a sword, a hammer, a pen, or pencil, engraving tool, &c.; in all which, a secure hold and freedom of motion are admirably combined. Nothing is more remarkable, as forming a part of the prospective design to prepare an instrument fitted for the various uses of the human hand, than the manner in which the delicate and moving apparatus of the palm and fingers is guarded. The power with which the hand grasps, as when a sailor lays hold to raise his body in the rigging, would be too great for the texture of mere tendons, nerves, and vessels; they would be crushed, were not every part that bears the pressure, defended with a cushion of fat, as elastic as that which we have described in the foot of the horse and the camel. To add to this purely passive defence, there is a muscle which runs across the palm, and more especially supports the cushion on its inner edge. It is this muscle which, raising the edge of the palm, adapts it to lave water, forming the cup of Diogenes.

In conclusion,—what says Ray,—“Some animals have horns, some have hoofs, some teeth, some talons, some claws, some spurs and beaks; man hath none of all these, but is weak and feeble, and sent unarmed into the world—Why, a hand, with reason to use it, supplies the use of all these.”—Pp. 105, 106.

Again, on the superiority of the right hand over the left :—

For the conveniences of life, and to make us prompt and dexterous, it is pretty evident that there ought to be no hesitation which hand is to be used, or which foot is to be put forward; nor is there, in fact, any such indecision. Is this taught, or have we this readiness given to us by nature? It must be observed, at the same time, that there is a distinction in the whole right side of the body, and that the left side is not only the weaker, in regard to muscular strength, but also in its vital or constitutional properties. The development of the organs of action and motion is greatest upon the right side, as may at any time be ascertained by measurement, or the testimony of the tailor or shoemaker; certainly, this superiority may be said to result from the more frequent exertion of the right hand; but the peculiarity extends to the constitution also; and disease attacks the left extremities more frequently than the right. . . . . In walking behind a person, it is very seldom that we see an equalized motion of the body; and if we look to the left foot, we shall find that the tread is not so firm upon it, that the toe is not so much turned out as in the right, and that a greater push is made with it. From the peculiar form of woman, and the elasticity of her step resulting more from the motion of the ankle than of the haunches, the defect of the left foot, when it exists, is more apparent in her gait. No boy hops upon his left foot, unless he be left-handed. The horseman puts the left foot in the stirrup and springs from the right. We think we may conclude, that every thing being adapted in the conveniences of life to the right hand, as for example, the direction of the worm of the screw, or of the cutting end of the auger, is not arbitrary, but is related to a natural endowment of the body. He who is left-handed is most sensible to the advantages of this adaptation, from the opening of the parlour door to the opening of a pen-knife. On the whole, the preference of the right hand is not the effect of habit, but is a natural provision, and is bestowed for a very obvious purpose: and the property does not depend on the peculiar distribution of the arteries of the arm—but the preference is given to the right foot, as well as to the right hand.—Pp. 121—123.

With respect to the substitution of other organs for the hand, the following is curious :—

The habits of some fishes require that they should cling firmly to the rocks or to whatever presents to them. Their locomotive powers are perfect; but how are they to become stationary in the tide or the stream? I have often thought it wonderful that the salmon or the trout, for example, should keep its place, night and day, in the rapid current. In the sea there are some fishes especially provided with means of clinging to the rocks. The lump-fish, *cyclopterus lumpus*, fastens itself by an apparatus which is on the lower part of its body. The sucking fish, *remora*, has a similar provision on its back. It attaches itself to the surface of the shark, and to whatever is afloat; and, of course, to the bottoms of ships. The ancients believed it capable of stopping a ship under sail, and Pliny, therefore, called it *remora*. We must admire the means by which these fishes retain their proper position in the water, without clinging by their fins or teeth, and while they are free for such efforts as enable them to seize their food. The apparatus by which they attach themselves resembles a boy's sucker: the organ being pressed against the surface to which the creature is to be fixed, the centre is drawn by muscles in the same manner that the sucker is drawn with the cord, and thus a vacuum is made.—Pp. 124, 125.

From the anatomy of the hand, Sir Charles turns to its vital powers, and thence to the subject of sensibility; pointing out the necessity of combining the muscular action with the exercise of the senses. He then describes the organ of touch, the cuticle, and skin; and arranges the organs of the hand according to their functions. On the subject of pain his remarks are highly interesting, and written in a tone of pure Christian philosophy.

The fact of the exquisite sensibility of the surface, in comparison with the deeper parts, being thus ascertained by daily experience, we cannot mistake the intention: that the skin is made a safeguard to the delicate textures which are contained within, by forcing us to avoid injuries; and it does afford us a more effectual defence than if our bodies were covered with the hide of the rhinoceros.

The fuller the consideration which we give to this subject, the more convincing are the proofs that the painful sensibility of the skin is a benevolent provision, making us alive to those injuries, which, but for this quality of the nervous system, would bruise and destroy the internal and vital parts. In pursuing the inquiry, we learn with much interest that when the bones, joints, and all the membranes and ligaments which cover them, are exposed—they may be cut, pricked, or even burned, without the patient or the animal suffering the slightest pain. These facts must appear to be conclusive; for who, witnessing these instances of insensibility, would not conclude that the parts were devoid of sensation? But when we take the true, philosophical, and I may say the religious view of the subject, and consider that pain is not an evil, but given for benevolent purposes and for some important object, we should be unwilling to terminate the investigation here.

In the first place, we must perceive that if a sensibility similar to that of the skin, had been given to these internal parts, it must have remained unexercised. Had they been made sensible to pricking and burning, they would have possessed a quality which would never have been useful, since no such injuries can reach them; or never without warning being received through the sensibility of the skin.

But, further, if we find that sensibility to pain is a benevolent provision, and is bestowed for the purpose of warning us to avoid such violence as would affect the functions or uses of the parts, we may yet inquire whether any injury can reach these

\* In the Mollusca and Zoophytes we find many instances of the animal holding on against the force of tide or current. The Actinæ fix themselves to rocks and shells; and some, as the sea carnation, hang suspended from the lower surface of projecting rocks, resembling the calyx of a flower. By the elongation of their tentacular, they expand and blow out like a flower; but instead of petals, there are prehensile instruments by which they draw whatever food floats near them into their stomachs. The byssus of the muscle is a set of filaments which retains the shell at anchor, and prevents it drifting or rolling with the tide. These filaments are the secretion of a gland, and whilst they are fixed to the rock, the gland retains the hold at their other ends. The shell of the oyster is itself cemented to the rock.

internal parts without the sensibility of the skin being excited. Now, of this there can be no doubt, for they are subject to sprain, and rupture, and shocks, without the skin being implicated in the accident. If we have been correct in our inference, there should be a provision to guide us in the safe exercise of the limbs; and notwithstanding what has been apparently demonstrated of the insensibility of these internal parts, they must possess an appropriate sensibility, or it would imply an imperfection.

With these reflections, we recur to experiment—and we find that the parts which are insensible to pricking, cutting, and burning, are actually sensible to concussion, to stretching, or laceration.

How consistent, then, and beautiful is the distribution of this quality of life! The sensibility to pain varies with the function of the part. The skin is endowed with sensibility to every possible injurious impression which may be made upon it. But had this kind and degree of sensibility been made universal, we should have been racked with pain in the common motions of the body: the mere weight of one part on another, or the motion of the joint, would have been attended with that degree of suffering which we experience in using or walking with an inflamed limb.

But on the other hand, had the deeper parts possessed no sensibility, we should have had no guide in our exertions. They have a sensibility limited to the kind of injury which it is possible may reach them, and which teaches us what we can do with impunity. If we leap from too great a height, or carry too great a burden, or attempt to interrupt a body whose impetus is too great for us, we are warned of the danger as effectually by this internal sensibility, as we are of the approach of a sharp point or a hot iron to the skin.—Pp. 153—155.

It affords an instance of the boldness with which philosophers have questioned the ways of Providence, that they have asked—Why were not all our actions performed at the suggestion of pleasure? why should we be subject to pain at all? In answer to this I should say, in the first place, that consistently with our condition, our sensations, and pleasures, there must be variety in the impressions; such contrast and variety are common to every organ of sense; and the continuance of an impression on any one organ, occasions it to fade. If the eye continue to look steadfastly upon one object, the image is soon lost—if we continue to look on one colour, we become insensible to that colour, and opposite colours to each other are necessary for a perfect impression. So have we seen that in the sensibilities of the skin variations are necessary to continued sensation.

It is difficult to say what these philosophers would define as pleasure; but whatever exercise of the senses it should be, unless we are to suppose an entire change of our nature, its opposite is also implied. Nay, further, in this fanciful condition of existence, did any thing of our present nature prevail, emotions purely of pleasure would lead to indolence, relaxation, and indifference. To what end should there be an apparatus to protect the eye, since pleasure could never move us to its exercise? Could the windpipe and the interior of the lungs be protected by a pleasurable sensation attended with the slow determination of the will—instead of the rapid and powerful influence which the exquisite sensibility of the throat has upon the act of respiration, or those forcible yet regulated exertions, which nothing but the instinctive apprehension of death could excite?

To suppose that we could be moved by the solicitations of pleasure and have no experience of pain, would be to place us where injuries would meet us at every step and in every motion, and whether felt or not, would be destructive to life. To suppose that we are to move and act without experience of resistance and of pain, is to suppose not only that man's nature is changed, but the whole of exterior nature also; there must be nothing to bruise the body or hurt the eye, nothing noxious to be drawn in with the breath; in short, it is to imagine altogether another state of existence, and the philosopher would be mortified were we to put this interpretation on his meaning. Pain is the necessary contrast to pleasure; it ushers us into existence or consciousness: it alone is capable of exciting the organs into activity; it is the companion and the guardian of human life.—Pp. 166—168.

Having pointed out the correspondence between the endowments of the mind and the properties of the hand, Sir Charles concludes by shewing that animals, in their various organization and endowments, were created with reference to the habitable world, and the elements

with which it is surrounded; and that in all the adjustments of creation there is abundant proof of prospective design. At the suggestion of some friends, a supplementary chapter is added, in further illustration of the mechanical properties of the animal frame, and of the evidence of contrivance therein exhibited. The final remarks\* must be given in his own words:—

Our argument in the early part of the volume, has shewn man, by the power of the hand (as the ready instrument of the mind) accommodated to every condition through which his destinies promise to be accomplished. We first see the hand ministering to his necessities, and sustaining the life of the individual:—a second stage of his progress, we see it adapted to the wants of society, when man becomes a labourer and an artificer. In a state still more advanced, science is brought in aid of mechanical ingenuity. The elements which seemed adverse to the progress of society, become the means of conducing to it. The seas, which at first set limits to nations, and grouped mankind into families, are now the means by which they are associated. Philosophical chemistry has subjected the elements to man's use; and all tend to the final accomplishment of the great objects to which every thing, from the beginning, has pointed; the multiplication and distribution of mankind, and the enlargement of the sources of his comfort and enjoyment—the relief from too incessant toil, and the consequent improvement of the higher faculties of his nature. Instinct has directed animals, until they are spread to the utmost verge of their destined places of abode. Man, too, is borne onwards; and although, on consulting his reason, much is dark and doubtful, yet does his genius operate to fulfil the same design, enlarging the sphere of life and enjoyment.

Whilst we have before us the course of human advancement, as in a map, we are recalled to a narrower, and yet a more important consideration; for what to us avail all these proofs of divine power—of harmony in nature—of design—the predestined accommodation of the earth, and the creation of man's frame and faculties, if we are stopped here? If we perceive no more direct relation between the individual and the Creator? But we are not so precluded from advancement; on the contrary, reasons accumulate at every step, for a higher estimate of the living soul, and give us assurance that its condition is the final object and end of all this machinery, and of these successive revolutions.

To this must be referred the weakness of the frame, and its liability to injury, the helplessness of infancy, the infirmities of age, the pains, diseases, distresses, and afflictions of life—for by such means is man to be disciplined—his faculties and virtues unfolded, and his affections drawn to a spiritual Protector.—Pp. 279—281.

Four of the eight treatises, which are to compose the “conjunct demonstration” instituted in accordance with the Earl of Bridgewater's will, have now passed in review before us, and none have given us more unmixed satisfaction than the present. Sir Charles has not, perhaps, evinced that lucid arrangement of his subject, or urged his argument with that eloquence of language by which the work of Professor Whewell is characterized; but, although he modestly apologises for his want of that classical elegance of style, and certain other acquirements which “come of the learned leisure of a college,” what are these in comparison of a plain and rational development of a train of evidence, which must stamp the mind of every reasonable being with a conviction of a Deity. His treatise will put an effectual check to the career of medical infidelity, and raise the views of the candid inquirer after truth from the “thing formed to Him that formed it”—from the operations of *Nature* to *Nature's God*.



## LITERARY REPORT.

*A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius; and of the Apologies of Justin Martyr and Tertullian: with an Introduction and brief Notes illustrative of the Ecclesiastical History of the first two Centuries.* By the Rev. TEMPLE CHEVALLIER, B. D. Late Fellow and Tutor of Catharine Hall. Cambridge: Deightons. London: Rivingtons. 1833. 8vo. Pp. cxii. 502.

OF late years, a considerable degree of attention has been directed to the writings of the early Fathers. We have ourselves attempted to forward the pursuit of this interesting and important study in a long series of articles; and we are always ready to welcome a new labourer in the field. It is the object of the present publication to open the stores of Christian antiquity to the English reader, who may not be able to consult the original works. With respect to the Epistles of Clement, Polycarp, and Ignatius, Mr. Chevallier has reprinted with little variation, and that chiefly in the quotations, the excellent version of Archbishop Wake; adding the account of the martyrdom of the two last from the same source. In this he has done wisely, inasmuch as it would have been beyond his power to improve upon the "Apostolical English" of the Archbishop's translation. The Apologies of Justin and Tertullian are faithfully rendered, and contain more of the spirit of the original than the old translation of William Reeves; which, however, was evidently at Mr. C.'s elbow during the performance of the task. His Notes are useful and instructive; somewhat scant indeed, in the first part of the work, but more plentiful afterwards, and adapted chiefly from the admirable works of the Bishop of Lincoln on Justin and Tertullian. In the introductory portion of his work, the translator is not always prompt to acknowledge the sources of information, which he has evidently been led to consult.

*Three Weeks in Palestine and Lebanon.* London: John W. Parker. 1833. 12mo. Pp. viii. 137.

A DELIGHTFUL little volume, from the pen of one of the party who made the tour in 1831. Descriptions of Beiro,

Damietta, Jerusalem, Baalbec, Ramla (Arimathea), and other places, are blended with lively remarks upon the manners and customs of the natives, the incidents of the journey, and the observations and reflections which would naturally present themselves to a clergyman travelling in the Holy Land. The book is a cheap one; it is beautifully printed, and prettily ornamented with twelve well-executed engravings, besides two or three ground plans of edifices. And as we are family folks, we tender our best thanks to the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge, for the pleasing addition which they have furnished to the library of every Christian and Church of England family.

*Liturgiæ Ecclesiæ Anglicanæ Partes præcipuæ: scilicet Preces Matutinæ et Vespertinæ, nunc primum in Hebræicam Linguam traductæ à FRIDERICO BIALLOBLOTZKY.* Londini: Straker. 1833. 8vo. Pp. 32.

THESE selections from our admirable Liturgy were never before printed in Hebrew. As a first attempt they are entitled to be received with candour; since it cannot be expected that such a work should be perfect at once. We hope the learned translator will meet with sufficient encouragement to print the rest of our liturgy in the sacred language. A notice at the end of the publication states that, to those who are desirous of improving their knowledge of Hebrew, the morning and evening prayers of the Church are daily read in Hebrew, and the appointed psalms and lessons are explained from the Hebrew, at the Hebrew Institution, Great Randolph-street, Camden-town.

*The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament.* By the late Right Rev. THOMAS FANSHAW MIDDLETON, D. D. Lord Bishop of Calcutta. A New Edition, with Prefatory Observations and Notes, by Hugh James Rose, B. D. Joint-Dean of Beoking. Cambridge: Deightons. London: Rivingtons. 1833. 8vo. Pp. xlvii. 502.

THERE can be no comparison between the value of this edition of Bishop Middleton's admirable work and that of Professor Scholefield, of which we gave an account at the time of its publication. The few and meagre notes of the Professor are incorporated with those of Mr. Rose, whose prefatory observations contain a lucid exposition and defence of Bishop Middleton's rules, of which the violations are not merely extremely rare, but in most cases only apparent. Winer's book has also been carefully examined, as well as the objections of Mr. Winstanley against Mr. Sharp's position, as confessed by the Bishop; more especially with respect to the titles and names of Christ, of which a full view is given in an Appendix. Whatever has been said by recent scholars on the subject is likewise collected in the Notes; and nothing has been left undone which could throw any light on the important theory maintained by the lamented prelate.

*Sermons intended for Popular Instruction.*

By the Rev. HENRY HUGHES, B.A. of Trinity College, Oxford; and Curate of Great Linford, Bucks. London: Rivingtons. Oxford: Parker. 1833. 12mo. Pp. xii. 212.

SERMONS for family instruction, to which we suppose our author's design extends, should exhibit a plain and simple statement of Christian duty with the means and motives for performing it: and we could wish that those published by the Society for Promoting Christian Knowledge came more generally under this description. We hint this, in the hope that the deep and studied disquisitions of which the numbers already published are mainly composed, may be succeeded by others better adapted to the edification of that class of persons, who usually assemble round the head of a family on a Sunday evening: and we do not hesitate to say, that, for this purpose, these twelve sermons of Mr. Hughes are worth the whole collection, with one or two exceptions which it would be invidious to specify, published by the Society. According to our wont, we subjoin the subjects. 1. The Power of Prayer, 1 Thess. v. 17, 18. 2. Spiritual Husbandry, Hos. x. 12. 3. Divided Allegiance, 1 Kings xviii. 21. 4. The Bread of Life, Matt. iv. 3, 4. 5. The Remnant of the Righteous, Ezek. xiv. 22. 6. The Unjust Steward, Luke xvi. 8, 9. 7. The Liberty of God, Rom. viii. 21. 8. Forgiveness of sins, Matt. ix. 2.

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9. Good Friday, Isai. liii. 5. 10. Faith, Heb. xi. 1. 11. Charity, 1 Cor. xiii. 13. 12. Duty of Disseminating the Scriptures, Acts xvii. 11.

*A View of the Rise and Fall of the Kingdoms of Judah and Israel; intended for the Use of Young Persons, (after the manner of Goldsmith). By WILLIAM STEVENS, Editor of the Life and Letters of John Bradford, the Reformer and Martyr. London: Whittaker. Cambridge: Stevenson. 1833. 12mo. Pp. x. 629.*

AN attempt to direct the attention of youth to the past condition and future prospects of God's chosen people, by means of a succinct and popular account of the rise and fall of the kingdoms of Judah and Israel, is at least praiseworthy in its object, and calculated to confirm the truth, and extend the knowledge of Christianity. The present little volume will well answer the end for which it is designed; for not only are the facts arranged in a connected and tangible form (chiefly after Prideaux), but the illustrations from profane writers and modern travellers, contained in the notes, are well adapted to make a pleasing, and therefore lasting, impression upon the minds of young people; and no opportunity is lost of exhibiting the dispensations of Almighty wisdom in a clear and attractive light.

*The Young Christian's Guide to Confirmation; being Familiar Lectures on the Baptismal Vow, the Creed, the Ten Commandments, the Lord's Prayer, and the Lord's Supper; with an Introductory Address to each, intended as a Preparation for Young Christians, previous to their being presented to the Bishop to be Confirmed. By the Rev. W. T. MYERS, A.M. Curate of Eltham, &c. London: Roake & Varty. 1833. 12mo. Pp. xiv. 400.*

OF the paramount duty of a Christian pastor diligently to prepare the younger members of his flock for the solemn rite of Confirmation, there can be no question; and we believe it to be a duty carefully and conscientiously performed. With respect to catechetical instruction, the *Horæ Catecheticae* of Mr. Gilly is an excellent guide for the minister; and we would strongly recommend the little work which is now under notice, as a good model for their pastoral exhortations, preparatory and subsequent to

the presentation of their youthful charge to the Bishop. We mean distinctly as a model only; for every minister must accommodate his instructions to the particular state and condition in which he finds the immediate objects, individually and collectively, of his own care.

*Sermons. By the Rev. HENRY STEBBING, M.A. &c. Alternate Morning Preacher at St. James's Chapel, Hampstead Road. London: Rivingtons. 1833. 12mo. Pp. xii. 399.*

Our readers will do well to add this volume to their store of practical divinity. Christian duty, founded upon Christian doctrine, is enforced with great earnestness of manner, and eloquence of language; and the style of writing, though somewhat more elevated than family teaching demands, is not beyond the capacities of an ordinary domestic circle. The subjects discussed are, 1. Internal Testimony to the Truth of the Gospel, John vii. 17. 2. Testimony to the Value of the Gospel, Matt. xiii. 17. 3. Effect of Sin on the Soul, Eph. ii. 1, 2. 4. The Responsibility of Professing Christians, Col. ii. 6, 7. 5. The Love of the Truth, 2 Thess. ii. 10, 11. 6. On the Transfiguration, Matt. xvii. 1—3. 7. The Pursuit of Happiness, Phil. iv. 2. 8. The Value of the Soul, Matt. viii. 37. 9. Necessity of Religious Exertion, Matt. vii. 13, 14. 10. Gratitude for the Harvest, 1 Cor. x. 28. 11. The Fear of Felix, Acts xxiv. 25. 12. The Necessity of increasing in Righteousness, Heb. vi. 1. 13. True and Spiritual Worship, John iv. 24. 14. The Rejection of Christ, John i. 10, 11. 15. Justification by Faith, Rom. v. 1. 16. Suffering with Christ, 2 Tim. ii. 11, 12. 17. Freedom through Christ, Gal. iv. 7. 18. The People of God, Heb. iv. 9. 19. The Operation of the Holy Spirit, 1 Thess. i. 5, 6. 20. Christ the Best Teacher, 1 Cor. ii. 2. 21. God's Universal Presence, Psu. cxix. 7—10. 22. Hearing and Believing, John v. 24.

*The Crusaders; or Scenes, Events, and Characters, from the Times of the Crusades. By THOMAS KEIGHTLEY, Author of the Mythology of Greece and Italy, &c. London: Parker. 1833. 12mo. Pp. viii. 378.*

MORE than once we have deviated from our direct course to notice Mr. Keightley's useful publications. Here, however, we

have a legitimate opportunity of noticing a production of his pen, full of good feeling, sober views of religion, and instruction blended with entertainment. The work, which is published by the Committee of Literature appointed by the Society for Promoting Christian Knowledge, does not profess to be a regular history of the Crusades, but a picture of the Crusaders, and their antagonists of the twelfth and thirteenth centuries, as they lived, thought, and acted. It contains more of anecdote than of history, though the events are consecutively arranged; and views of some of the principal scenes are given, to aid the reader in forming an accurate conception of them. With reference to the religious feelings of the age, Mr. K. justly remarks, that "we should pity rather than rail at error and superstition; and, when we contemplate them, feel grateful to the Author of all good for the superior degree of light which it has pleased him to bestow on us."

*Discourses chiefly delivered, or prepared for Delivery, at the Chapel Royal, St. James's Palace; inscribed, with Gracious Permission, to His Most Excellent Majesty, the King. By the Rev. WILLIAM STRONG, A.M. one of His Majesty's Chaplains in Ordinary, and Chaplain to the Right Rev. the Lord Bishop of Lincoln. Cambridge: Deightons. London: Rivingtons. 1833. 8vo. Pp. xviii. 363.*

THERE is very much that we like in the matter, and yet something that we dislike in the manner, of these Discourses. Some of the subjects, connected with national occurrences of great interest, are ably and properly treated with reference to religious views: others point, with just animadversion, at the spirit of rationalism which has been partially introduced from abroad into the theology of our own country; and others, again, represent the great truths of Christianity as we would always see them represented. Still the language is sometimes overstrained; and there is an occasional stiffness in the author's mode of expression, which is not quite in accordance with our ideas of the real eloquence of the pulpit; though we could select many passages of such unexceptionable beauty, as make us almost sensible of a degree of fastidiousness in remarking upon those minor blemishes to which we allude.

*An Essay on the supposed Existence of a quadripartite and tripartite Division of Tithes in England, for maintaining the Clergy, the Poor, and the Fabric of the Church. Part II., with a Supplement, containing an Inquiry into the Origin of the Quarta Pars Episcopalis of the Irish Church. By the REV. WILLIAM HALE HALE, M.A. Prebendary of St. Paul's, Preacher of the Charter House, and Chaplain to the Lord Bishop of London. London: Rivingtons and Fellowes. 1833. 8vo. Pp. 61.*

WE examined the former part of this Essay more at large than we have either time or space for the present addition, not at that time contemplated, to the argument, which indeed had already established the fact that the right of the poor to one-fourth of the tithes of England is wholly unsupported by evidence. Dr. Doyle may rail as he pleases against the Protestant Clergy, and charge them with having "appropriated to themselves the property of the poor;" but his assertions will go for little against the direct and positive proof adduced by Mr. Hale, from the most unquestionable documents, that the poor have indeed a *moral* claim upon the Clergy for protection and relief, but that the charity of the latter has never been measured by reference to any principles of the statute or canon law. Having established this fact, Mr. Hale proceeds to examine the nature of the losses incurred by the poor in consequence of the dissolution of the monasteries; and shows that our poor-rate system was not the result of those changes which took place in the tenure and division of Church revenues at the time of the Reformation. By way of supplement, he extends his inquiry to the Church of Ireland, with respect to certain revenues of the archiepiscopal province of Tuam, known by the name of the *Quarta pars episcopalis*, and a nearly similar provision in the dioceses of Derry and Raphoe, which Dr. Doyle would fain misconstrue into a proof of the fourfold division of tithes among the Bishop, the Clergy, the fabric, and the poor. The result of this examination is an irrefragable proof that not a vestige remains in the history of the Irish Church of any vested right of the poor to a fourth of

the Church revenues. We regard Mr. Hale's pamphlet, as now completed, in the light of a most valuable document; and the research which must have been spent in collecting the materials of which it is composed, speaks as well for his zeal, as the clear and lucid exposition of the question, itself does for the acuteness of his understanding.

*The Life of Archbishop Cranmer. By CHARLES WEBB LE BAS, M.A., Professor in the East India College, Herts., and late Fellow of Trinity College, Cambridge. Vol. II. (Theological Library, No V.) London: Rivingtons. 1833. Small 8vo. Pp. x. 372.*

IN our notice of the former volume of this admirable piece of biography, we announced the publication of Mr. Jenkyns's edition of Cranmer's "Remains;" and we are pleased to find that Mr. Le Bas has thrown together in an appendix a few additions and corrections which that work has suggested. In respect to his now completed work, we have only to remark that it is conducted throughout with a degree of fidelity, conciseness, and impartiality, which prove the writer in every way competent to the undertaking. The misrepresentations of Dr. Lingard are duly exposed and refuted; and the character of Cranmer is developed with a degree of candour, which his enemies are not wont to bestow upon it. We would call especial attention to the subject of his *recantations*; and we think that the exhibition of the original document in the appendix will go far to remove those injurious impressions of undecisive and temporizing weakness, which it has been too much the fashion to impute to the Archbishop.

Before we take leave of our talented and respected author, we would advert to a circumstance of trifling importance, perhaps; but which, in these times, we are nevertheless disposed to regard with the jealous feelings of Churchmen. We allude to the omission of the word *Reverend* before his name in the title-page. Those who have no right to it are ready enough to assume it; and we attach more value to the distinction, than to throw it aside, either by negligence or

## A SERMON PREACHED FOR A NATIONAL SCHOOL.

1 SAM. III. 11—13.

*And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.*

AT the period of Jewish history when this awful declaration was delivered by the Almighty to the young prophet Samuel, the people of Israel were dwelling in the possession of the promised land. "They had not as yet a king to reign over them; for the Lord their God was their king." They were governed, however, by a succession of officers or magistrates set over them from time to time by the Almighty himself, and usually known by the name of judges; whilst the sacred service of the holy place was regulated and conducted by the high-priest, and his brethren of the house of Eli.

At the particular time to which my text refers, Eli (who is therein mentioned) held the office of judge over Israel. And it is remarkable that he was also priest of the Lord as well as judge. It might well have been wished that a person who was placed in such high and important situations, should have conducted himself in every respect in an irreproachable manner. But such unhappily was not the case. The terms used in my text display his guilt in most dark and gloomy colours, and pronounce upon him one of the strongest sentences of condemnation which we can conceive.

Still, however, we must not conclude from this that there was nothing in his whole character but what was thus blameable. To assert this would be, in many points, most seriously to misrepresent him. From the history given of him in the first four chapters of this book of Samuel, we are called to discover in him, both in his private and in his public capacities, much that was excellent and of good report,—much that we should do well in our several stations to imitate. As a private individual, he appears to have been by no means destitute of a real spirit of piety in his heart, or of a certain degree of zeal for the cause and service of God: he was moreover kind, amiable, and considerate towards others; and peculiarly humble, submissive, and resigned under the chastening rod of the Almighty. On the other hand, as the priest of the Lord, and a judge over the Lord's people, he unquestionably proved himself ready, as his duty required, to rebuke vice and irreligion in the people when brought under his immediate notice (ch. i. 14.); and also as ready to encourage those who were religiously and devoutly disposed, and to comfort such as were afflicted.

But with all these good qualities, there was one most lamentable defect in Eli's character. The sacred history, in the chapter appointed for this morning's service, and still more in that which has been read as the first lesson for this afternoon, from which you may observe my text

is taken,\* represents him as being most guilty in one great branch of his conduct—I mean, of course, as a parent; and it is to that point I would wish chiefly to direct your attention on the present occasion, because it applies with remarkable propriety to the object in which we are this day especially concerned. And here I will not enter on the subject without praying to God that I may pursue it with some spiritual advantage to us all.

The circumstances of the case may be thus related.—Eli had, we are informed, two sons, named Hophni and Phinehas. That he should regard them with fondness and affection were only natural. In doing so, he would be simply yielding to that natural right feeling of the parent towards his offspring, which the Almighty has implanted in the breasts of men for the wisest and best of purposes; that is, to lead the parent to provide in the best manner he is able for the present and eternal welfare of his children—a purpose which it will effect then, and then only, when directed in its course and governed in its extent by the precepts and principles of the divine law. But, unhappily, the affection of Eli for his children was not so guided and governed. His love for them was not placed in subjection to his love towards God: he is expressly condemned for honouring his sons above the Almighty, (ii. 29.) He cannot indeed be charged with that violence and undue harshness in parental rule, which is so wrong in itself, and in so many instances produces such mischievous consequences. No; his fault lay in the opposite direction. It consisted in a most blameable negligence with regard to his children's sins, a disgraceful unwillingness to correct their grievous transgressions. As it is expressed in my text, "his sons made themselves vile, and he restrained them not."

For their advancement in *this* world he had indeed made ample provision; since he had placed them both, as he had a right to do, provided they were qualified for the situation, in the priests' office. But, alas! they proved themselves utterly unfitted for so sacred and holy a calling. "The sons of Eli," we read, "were sons of Belial, they knew not the Lord." (ii. 12.) Not indeed that by this expression we are to understand that they were unacquainted with the existence or character of the Almighty, or with the nature of his service; that were impossible in the case of any Jew. In the law of God, like other Jewish children, they had no doubt been early and carefully instructed. That law they must continually have heard when read to the people, if indeed they did not themselves take their turn in reading it to them; and they had had the example of their father constantly before them; so that it was impossible they could be ignorant of the real character of the Lord of Hosts, or of the way in which he might be acceptably served. What we are to understand is this, that they proved by their life and conversation that their religious knowledge and belief had no proper impression on their minds and hearts; that they in fact "had not the fear of God before their eyes;" though they might profess that they knew God, yet by their works they denied him. This is what is meant in Scripture by men's "not knowing the Lord." And hence these young men are styled "sons of Belial," which means much the

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\* This Sermon was preached on the Third Sunday after Trinity.

same as our Lord's expression in one of his parables, "Children of the wicked one." (Matt. xiii. 28.) The crimes especially brought to their charge, as you will find recorded in their history, were—oppression, violence, and the grossest injustice towards the people in their office as priests, by which they made the offering of the Lord to be abhorred, (ii. 13—17.); and the most infamous profligacy and sensuality, whereby they not only sinned themselves, but also made the Lord's people to transgress. (ii. 22—24.) Such were the chief of their crimes!

But where, amidst all these scenes of wickedness, was Eli, the father, the priest, and the judge? At first he seems to have taken little, if any notice, of his children's conduct. Indolent perhaps by nature, and averse from trouble, and feeling besides that the guilty persons were his own sons, whom he had probably been long accustomed to indulge in their desires, he was content, it should seem, to leave them to themselves. When, however, the profane licentiousness of the young men had grown to such a height, that he could pass it over no longer in silence, he remonstrated with them, and that in very serious terms, pointing out to them their guilt and danger in very awful language. But unhappily this was not till they were too far gone for mere remonstrances. In the awful words of Scripture, "They hearkened not unto the voice of their father, because the Lord would slay them." That is, they had hardened their hearts till the Spirit of the Lord refused any longer to strive with them: they had therefore passed the day of grace, and their doom was finally fixed.

Still however this was not, it seems, the case with Eli. For the Lord is pleased once more to admonish the aged man. (ii. 29.) He might therefore, we may surely conclude, have made his peace with his offended God, provided he had been willing to change his course, and do his duty by inflicting on his sons such chastisement as their sins deserved: but this led to no good effect; though in his capacity of a father, as well as in that of a priest, and a judge in Israel, by the law of Moses, he might have awarded to them punishment to any extent, yet it seems clear that in none of those capacities did he award to them any punishment at all. "His sons made themselves vile, and he restrained them not."

Thus then, for a certain period, the Lord had borne with Eli and his sons, with a view no doubt that they might have a sufficient season for repentance and amendment. But at length, when his warnings had failed of their purpose, the time was arrived when judgment was to come on the house of Eli, according to the word of the Lord. The child Samuel was therefore sent by the Almighty to the aged Eli, to inform him once more of the divine decree: "And the Lord said to Samuel, Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not."

Such was the last declaration of divine vengeance pronounced against Eli and his house. It was not, like some other of the Almighty's judgments, open to be reversed, if the offenders repented of their evil

ways. The time of grace was past; the season for repentance was at an end. It is declared by the Lord, that "the iniquity of Eli's house should not be purged with sacrifice or offering for ever." (ver. 14.)

We may bring this awful history to a conclusion in but a few words, which will enable us to perceive how exactly in the event the word of the Lord was accomplished. The Israelites being at the time, for their wickedness, under the dominion of their enemies—the Philistines—they had rebelled against them. But as the Lord was not with his people, they were defeated by the Philistines in battle. To ensure success, as they fondly imagined, in the next conflict, the elders of Israel presumed to take with them the ark of God's presence, and the sons of Eli, Hophni and Phinehas, as the priests of the Lord, went with it. But as all this was done without the command of the Almighty, the consequence was, that though the presence of the ark at first encouraged the people, and struck a degree of terror into their enemies, still the fate of this battle was even more ruinous than the last. Multitudes of the people fell, the ark of the Lord was taken, and Hophni and Phinehas were both slain in one day, according to the word of the Lord.

But this was not all. On the melancholy intelligence being brought to Eli, as he sat anxiously watching to know the fate of the ark of the Lord, he was so overwhelmed by what he heard, that he fell directly from his seat, and his neck brake, and he died.

With regard to the condition of Eli and his sons, in another world, we presume not to speak. Between us and them there is a thick veil fixed, which we pretend not to lift or penetrate. It appears, as far as we can judge, that even Eli himself died under the strongest marks of the displeasure of the Almighty; and the two young men were certainly slain under the sentence of his most plainly expressed judgment. But still it is not our province to declare what was to be their condition beyond the grave. Rather let us humbly leave them to a just, but merciful Judge, who will, we know, in all things do right; and turning to ourselves, endeavour to understand, and, under God, to bring home to our own hearts and minds, such instruction as, in our different situations in life, the awful fate of Eli and his sons is fitted to convey to us.

1. Now it must, I think, be at once clear to all, that the persons to whom this history which we have been considering chiefly applies, are parents; and the lesson which it contains is far too plain to be easily mistaken. It is almost impossible for any parents, in any line of life, whether they be fathers or mothers, to read it through with any attention, and not feel convinced that it presents to them a most valuable warning. In the miserable end of the aged Eli they must perceive, how the anger of God is moved against such parents as are disposed to look with indifference on the misconduct of their children. And indeed might we not naturally expect that the divine wrath would pursue persons of this description? Let us consider the case with a little attention; and let parents especially, and those who may hereafter become parents, reflect much and deeply upon this matter. What is the course which natural feeling, which reason and common sense, which



the word of God, all unite in teaching us ought to be practised by parents towards their offspring? Consider the situation of the beings which they have been the means of bringing into the world. When regarded in the first place merely as mortal creatures, destined to run their short career through the manifold changes and chances of this fleeting life, how helpless is their condition, how constantly are they beset with danger! How dependent must they be for every thing they want on the care and attention of others! How much of providence and watchfulness, how much of guidance and instruction, how much of warning and restraint are necessary to prepare and enable them to pass only through this their earthly pilgrimage with respectability, comfort, and advantage!

But, as Christians, we must look at the child in a far higher and more important character, than as the mere creature of a day. When once born, the child is born, not for time only, but for the countless ages of eternity. It has a soul as well as a body—a soul whose living principle no power on earth can quench or destroy. Live it must, and live it will, when this world and all things in it shall have passed away. And it may live in happiness—it may live in misery eternal! That point in each case will, we know, be decided once and for ever, according to the state in which each of us shall be found when our soul is called to leave our body. And O what an extensive view is here opened to our contemplation, when we regard each child that enters the world as having a never-dying soul to be saved, or to be lost! Then we perceive how important it is that the salvation of each should be secured. But then, also, we discover the vast difficulties with which the accomplishment of that end is beset. Whilst from bearing in mind these two points,—the importance, I mean, and the difficulty of the work,—we are necessarily led to see what early, serious, and constant instruction in the way which leads to salvation, what careful watchfulness to bring them into that way, and then to keep them in it, as well as what frequent exercise of restraint from evil ways must be necessary, in order to effect that great purpose! And to whom could they look for the supply of these things with so much justice and propriety, as to those through whom they have been placed in this situation? those, moreover, in whose breasts the Almighty has implanted a feeling of affection for them, such as none others of the whole human race can entertain towards them—I mean, of course, their natural parents, their father and mother. We cannot then wonder that it is upon them that the Scriptures, both of the Old and New Testaments, lay the supply of these things as amongst their certain and positive duties; we cannot be surprised that under the law, parents should be enjoined to “teach the commandments of the Lord diligently unto their children,” (Deut. vi. 7.); that they should be encouraged to train up a child in the way that he should go, in the hope that when he is old he would not depart from it, (Prov. xxii. 6.); or that divine blessings should there be especially held out to those parents who, like Abraham, should command their children after them to follow the Lord their God, (Gen. xviii. 19.); whilst, moreover, we might be as readily prepared to find that under the Gospel an Apostle enforces upon all Christian parents that “without provoking their children to wrath, they should bring

them up in the nurture and admonition of the Lord," (Eph. vi. 4.) With these observations before us, can we look at the awful fate of Eli, and not perceive that divine vengeance must justly hang over, and always be ready to fall on the heads of those parents whose children may have "made themselves vile whilst they restrained them not?"

Consider, then, I beseech you, ye that are parents, that the plainest dictates of reason, the closest ties of natural affection, as well as the most decided declarations of God's holy word, all combine to impress on you how much you owe to the children you may have introduced into the world. Remember the situation in which you have placed them. Remember that they have souls to be saved; that they are in a world which lieth in wickedness, in which they will be constantly in danger from that enemy of their souls, who is emphatically described in the epistle for the day, as "going about seeking whom he may devour;" in a world in which they must be exposed to the snares of wicked men, whilst at the same time they have by nature a heart full of evil imaginations, and desires of the flesh, inclining them, from their earliest days, to "make themselves vile." You must then see the importance of engaging their minds and affections as early as possible in an entirely opposite course, even in the way which leadeth unto life; implanting in their hearts, by the help of divine grace, that fear and love of God which is the beginning of wisdom, and that abhorrence of all sin which can alone save them from ruin. You must see the importance of leading and training them, whilst their hearts are tender, in the way of holiness, and of exerting your utmost authority in restraining them, whenever they may turn towards any of the paths of vice and sin. You must, then, I am sure, feel how much lies upon you as their parents! how much depends on your conduct towards them; and therefore, what a solemn account you will one day have to give concerning these matters at the awful tribunal of God! Remember, then, from this sad history, that it is not sufficient for you to have a concern for your own souls. It clearly is not enough for you to be, like Eli, pious, amiable, and submissive to the will of God yourselves: you must all use your utmost and constant endeavours to make your children in all things what they ought to be. Recollect the unhappy end of the aged Eli. What was it embittered his last moments? what but his negligence with regard to his sons? As, then, you value your own souls, as you care for your own peace of mind in the latest hours of your life, have a deep concern for the never-dying souls of your children. Use every exertion yourselves, and obtain for them the best assistance you can procure for their instruction, that they may know their duty, and then be led to practise what they know. In short, by prayer, heartfelt prayer to God, by teaching, by exhortation, by authority, by correction, and by example, do all you can that you may be able humbly but truly to say to the Almighty in the last great day, "Here am I, and the children thou hast given me, and of them which thou gavest me have I lost none."

2. But I must not close without observing, that the history speaks also to children in terms of an equally awful character. Remember, young people, that if it is your parents' duty to instruct, to watch over, and to restrain you, it is also your duty to be ready to learn of them, to be disposed to follow their guidance, and to submit to their wholesome

restraints. And even should your parents neglect you in any point, as Eli did his children, still that will not be a sufficient excuse for you, if you follow the ways of sin.

In a Christian land like this, no one can be really ignorant of his duty, or of the way in which he may be enabled to pursue it. The way of righteousness and of salvation through the Gospel may be found and followed by any who chooses to seek it. Some may enjoy greater advantages than others. But those of us who have least, may all know enough, if they neglect not their opportunities. They may all know and feel, if they will, what sin really is—how hateful to God, and ruinous to man. They may learn, if they wish, how we may obtain pardon for it, even through a crucified Redeemer, Jesus Christ; how we may escape from its dominion, even through the power of the Holy Spirit; and how we may prepare for a final deliverance from it, even by a life of faith and holiness. All these things any may know and understand, if such is his desire. And, therefore, as amongst the Jews, so still more amongst us, it is impossible to plead ignorance on our own part, or negligence on the part of others, as an excuse for wickedness. No. Whatever your sin may be, and by whatever means you have been induced to give yourselves to it, your sin will yet be your own, and your own also will be the punishment. Remember, I beseech you, that Eli's negligence did not excuse his sons, Hophni and Phinehas, or save them from ruin. And so, also, if in spite of all your Christian privileges and advantages, you, my young friends, make yourselves vile instead of becoming holy, you will be consumed as surely as they were, and be consumed everlastingly.

3. Lastly. Let me from this history address a word to all. If such be the danger to which our immortal souls are exposed, of being eternally lost, if we be not led into and kept in the way of salvation, how anxious should we be first of all for the preservation of ourselves from sin, and our own souls from ruin! Nor should we confine our anxiety merely to ourselves. We should also earnestly endeavour to promote the eternal salvation of all within our reach. And if so much lies on each parent with regard to their children's religious training, must it not be right to give them such assistance as we are able in the discharge of this their important and most difficult work? Must it not be right to aid such parents as have little time, and still less ability perhaps, to instruct their little ones, by the establishment and support of schools for their religious improvement and discipline? This surely must be at once a charitable work in the sight of man, and a work most pleasing in the eyes of our Father which is in heaven. In doing this, it is not intended to set any one in the place of the parent. This must not be supposed for a moment. No: as the parent has natural affections towards his children which none other can possess, and a natural authority over them which none can assume, so he has duties which none but himself can rightly discharge. And these duties parents must not imagine will be no longer required of them, provided they send their children to school. Something they may all do towards the instruction of their little ones; yea, even those who know but little themselves; and therefore something God will expect of them. Something then they *ought* to do. And in this we may assist them; but as

none can properly take their place, so none ought to take the work entirely out of their hands. And, brethren, it was with a view of thus assisting the parents of these parishes in the fulfilment of their high duties towards their children, that our National School was first founded amongst us; it is on this ground it has been since continued; and it is upon this ground that I now claim for it your liberal support.

I am happy in being able to assure you, that I hear very favourable accounts of the progress of the children in it. And indeed you have had on this day, as on each returning Sunday afternoon, an opportunity of observing how they improve in religious knowledge;\* and you may at any time see how they advance in the school itself. Under these circumstances, I ask your contributions this day. Remember it is for the welfare of immortal souls I plead, and as I am addressing Christians, I hope I shall not plead in vain.

D. I. E.

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## MISCELLANEOUS.

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### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXIV.

#### FATHERS OF THE THIRD CENTURY.

*TERTULLIAN.—(concluded.)*

*Quid Tertulliano eruditius, quid acutius?—Jerom. Epist. ad Magn. 84.*

TERTULLIAN is a very difficult writer. His style is harsh and abrupt, involved in sententious prolixity, and strongly marked with the rough and unpolished vehemence of his character. At the same time, his works abound with frequent bursts of impassioned eloquence; and a manly vigour of conception, supported by the vast fund of miscellaneous knowledge with which his mind was stored, amply compensates for the rudeness of phraseology by which his sentiments are obscured. However close the application which is necessary to unravel his meaning, the toil will be amply repaid by the depth of reasoning which he exhibits, and the varied information which he affords. He is hurried along from point to point by the fervid impetuosity of his temper, and the inexhaustible fertility of his imagination; nor does his frequent use of strange words, and their employment in rare acceptations, tend to diminish the natural ruggedness of his Latinity. Gilbert Wakefield betrayed his own want of classical taste when he classed the writings of this Father among "the most genuine remains of pure Roman composition;" and we cannot do better than follow the Bishop of Lincoln, who cites the opinion of the learned Rulmken on this subject, as mainly coinciding with his own. *Sit Tertullianus quam velis eruditus, sit omnis peritus antiquitatis: nihil impedio: Latinitatis certe pessimus*

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\* The children had been as usual catechised in the Service.

auctorem esse aio et confirmo. At usus est sermone eo, quo tunc omnes Afri Latine loquentes utebantur :—

Δωπλόδεν δ' ἔξεστι, δοκῶ, τοῖς Δωπλίεσσιν.

*Ne hoc quidem concesserim. Fecit hic, quod ante eum arbitror fecisse neminem. Etenim, cum in aliorum vel summâ infantîâ tamen appareat voluntas et conatus bene loquendi, hic, nescio quâ ingenii perversitate, cum melioribus loqui noluit, et sibimet ipse linguam fixit duram, horridam, Latinisque inauditam : ut non mirum sit per eum unum plura monstra in linguam Latinam, quam per omnes scriptores semibarbaros, esse invecta.\**

In the citations which have been introduced into the foregoing analysis of Tertullian's works, sufficient justification of Ruhnken's judgment will be found ; but many passages of great beauty might be adduced, which are little, if at all, opened to the censure contained in it. Of the subjoined specimens the former is a quiet narrative of the customs which prevailed at the religious meetings of the early Christians ; and the latter a glowing description of the true pleasures of a sincere believer, as contrasted with the licentious indulgences and secular amusements of the heathen world.

Apologet. §. XXXIX.

Edam jam nunc ego ipse negotia Christianæ factionis, ut qui mala refutaverim, bona ostendam. Corpus sumus de conscientîâ religionis, et disciplinæ unitate, et spei fœdere. Coimus ad Deum, quasi manu facta precationibus anbiamus. Hæc vis Deo grata est. Oramus etiam pro imperatoribus, pro ministris eorum ac potestatibus, pro statu sæculi, pro rerum quiete, pro morâ finis. Coimus ad literarum divinarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit, aut recognoscere : certè fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus. Ibidem etiam exhortationes, castigationes, et censura divina : nam et judicatur magno cum pondere, ut apud certos de Dei conspectu ; summumque futuri iudicii præjudicium est, si quis ita deliquerit, ut a communicatione orationis, et conventus, et omnis sancti commercii relegatur. Præsident probati quique seniores, honorem istum non pretio, sed testimonio adepti ; neque enim pretio ulla res Dei constat. Etiam si quod arcæ genus est, non dehonoriaria summa quasi redemptæ religionis congregatur : modicum unusquisque stipem menstrua die, vel cum velit, et si modo possit, apponit : nam nemo compellitur, sed sponte confert. Hæc quasi deposita pietatis sunt. Nam inde non epulis, nec potaculis, nec ingratis voratrinis dispensatur, sed egenis alendis humanisque, et pueris ac puellis re ac parentibus destitutis, jamque domesticis senibus, item naufragis ; et si qui in metallis, et si qui in insulis vel in custodiis, duntaxat ex causa Dei sectæ, alumni confessionis suæ, fiunt. Sed ejusmodi vel maximæ dilectionis operatio notam nobis inurit penes quosdam. "Vide," inquit, "ut invicem se diligant !" Ipsi enim invicem oderunt. Et, "Ut pro alterutro mori sint parati !" Ipsi enim ad occidendum alterutrum paratiores. Sed et quod fratrum appellatione censemur, non aliâs, opinor, infamant, quàm quod apud ipsos omne sanguinis nomen de affectione simulatum est. Fratres autem etiam vestri sumus jure naturæ matris unius, etsi vos parum homines, quia mali fratres. At quantò dignius fratres et dicuntur et habentur, qui unum patrem Deum agnoverunt, qui unum spiritum biberunt sanctitatis, qui de uno utero ignorantia ejusdem ad unam lucem expaverunt veritatis ? Sed eò fortasse minus legitimi existimamur, quia nulla de nostrâ fraternitate tragœdia exclamat, vel quia ex substantiâ familiari fratres sumus, quæ penes vos fere dirimit fraternitatem. Itaque qui animo animæque miscemur, nihil de rei communicatione dubitamus. Omnia indiscreta sunt apud nos, præter uxores. In isto solo

\* Ruhnkenii Præf. ad Schelleri Lexicon. See Kaye on Tertullian, p. 68.

consortium solvimus, in quo solo ceteri homines consortium exercent, qui non amicorum solummodo matrimonia usurpant, sed et sua amicis patientissimè subministrant; ex illà, credo, majorum et sapientissimorum disciplinà, Græci Socratis, et Romani Catonis, qui uxores suas amicis communicaverunt, quas in matrimonium duxerant liberorum causa et alibi creandorum; nescio quidem an invitas: quid enim de castitate curarent, quam mariti tam facillè donaverant? O sapientiæ Atticæ, ô Romanæ gravitatis exemplum! Lenones Philosophus et Censor. Quid ergo mirum si tanta caritas convivatur? Nam et cœnulas nostras, præterquam sceleris infames, ut prodigas suggillatis. De nobis scilicet Diogenis dictum est, "Megaresenses obsonant, quasi crastinà die morituri; ædificant vero, quasi nunquam morituri." Sed stipulam quis in alieno oculo faciliùs perspicit, quàm in suo trabem. Tot tribubus, et curiis, et decuriis ructantibus acescit àër; Saliis cœnaturis creditor erit necessarius; Herculanarum decinfarum et pollutorum sumptus tabularii supputabunt; Apaturii, Dionysiis, mysteriis Atticis coquorum dilectus indicitur; ad fumum cœnæ Serapiacæ sparteoli excitabuntur; de solo triclinio Christianorum retractatur. Cœna nostra de nomine rationem sui ostendit: id vocatur quod *dilectio* penes Græcos. Quantiscunque sumptibus constet, lucrum est pietatis nomine facere sumptum: siquidem inopes quosque refrigerio isto juvamus, non quàm penes vos parasiti affectant ad gloriam famulandæ libertatis sub auctoramento ventris inter contumelias saginandi, sed quàm penes Deum major est contemplatio mediocrium. Si honesta causa est convivi, reliquum ordinem disciplinæ æstimate qui sit, de religionis officio: nihil vililitatis, nihil immodestiæ admittit: non priùs discumbitur, quàm oratio ad Deum prægustetur: editur quantum esurientes cupiunt: bibitur quantum pudicis est utile: ita saturantur, ut qui meminerint etiam per noctem adorandum Deum sibi esse: ita fabulantur, ut qui sciant Dominum audire. Post aquam manuale et lumina, ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quomodo biberit. Equè oratio convivium dirimit: inde disceditur non in catervas cæsionum, neque in classes discursationum, nec in eruptiones lasciviarum, sed ad eandem curam modestiæ et pudicitie; ut qui non tam cœnam cœnaverint, quam disciplinam. Hæc coitio Christianorum meritò sane illicita, si illicitis par; meritò damnanda, si non dissimilis damnandis, si quis de eâ queritur eo titulo, quo de factionibus querela est. In cuius perniciem aliquando convenimus? hoc sumus congregati, quod et dispersi; hoc universi, quod et singuli; neminem lædentes, neminem contristantes.

#### DE SPECTACULIS, §§. XXIX. XXX.

Jam nunc puta delectamenti exigere spatium hoc: cur tam ingratus es, ut tot et tales voluptates a Deo contributas tibi satis non habeas, neque recognoscas? Quid enim jucundius, quàm Dei patris et domini reconciliatio, quàm veritatis revelatio, quàm errorum recognitio, quàm tantorum retro criminum venia? Quæ major voluptas, quàm fastidium ipsius voluptatis, quàm seculi totius contemptus, quàm vera libertas, quàm conscientia integra, quàm vita sufficiens, quàm mortis timor nullus; quodd calcas deos Nationum, quodd dæmonia expellis, quodd medicinas facis, quodd revelationes petis, quodd Deo vivis? Hæ voluptates, hæc spectacula Christianorum, sancta, perpetua, gratuita: in his tibi Circenses ludos interpretare, cursus seculi intueri, tempora labentia, spatia dinumera, metas consummationis expecta, societates ecclesiarum defende, ad signum Dei suscitare, ad tubam angeli erigere, ad martyrum palmas gloriari. Si scenicæ doctrinæ delectant, satis nobis literarum est, satis versuum est, satis sententiarum, satis etiam canticorum, satis vocum; nec fabulæ, sed veritates; nec strophæ, sed simplicitates. Vis et pugillatus et luctatus? præstò sunt non pauca simul. Aspice impudicitiam dejectam a castitate, perfidiam cæsam a fide, sævitiam a misericordiâ contusam, petulantiam a modestiâ adumbratam: et tales sunt apud nos agones, in quibus ipsi coronamur. Vis autem et sanguinis aliquid? habes Christi. Quale autem spectaculum in proximo est, adventus Domini jam indubitati, jam superbi, jam triumphantis? Quæ illa exultatio angelorum, quæ gloria resurgentium sanctorum? quale regnum exinde iustorum? qualis civitas

nova Hierusalem? Atenim supersunt alia spectacula, ille ultimus et perpetuus iudicii dies, ille nationibus insperatus, ille derisus, cum tanta seculi vetustas et tot ejus nativitates uno igne haurientur. Quæ tunc spectaculi latitudo? quid admirer? quid rideam? ubi gaudeam? ubi exultem? tot spectans reges, qui in cælum recepti nuntiabantur, cum ipso Jove et ipsis suis testibus in imis tenebris congemiscentes? item præsides, persecutores Domini nominis, sævioribus quàm ipsi contra Christianos sævierunt flammis insultantibus liquescentes; præterea sapientes illos philosophos coram discipulis suis unà conflagrantibus erubescences, quibus nihil ad Deum pertinere suassebant, quibus animas aut nullas, aut non in pristina corpora redituras, adfirmabant; etiam poetas non ad Rhadamanti, nec ad Minois, sed ad inopinati Christi, tribunal palpitantes. Tunc magis tragœdi audiendi, magis scilicet vocales in suâ propriâ calamitate: tunc histriones cognoscendi soliores multò per ignem: tunc spectandus auriga, in flammeâ rotâ totus ruber: tunc xystici contemplandi, non in gymnasiis, sed in igne, jaculati: nisi quòd nec tunc quidem illos velim visos, ut qui malini ad eos potius conspectum insatiabilem conferre, qui in Dominum desævierunt. Hic est ille (dicam) fabri aut quæstuariæ filius, sabbati destructor, Samarites, et dæmonium habens. Hic est quem a Juda redemistis: hic est ille arundine et colaphis diverberatus, sputamentis dedecoratus, felle et aceto potatus. Hic est quem clam discentes subriperunt, ut resurrexisse dicatur, vel hortulanus detraxit ne lactucæ suæ frequentia commœnantium adlæderentur. Ut talia spectes, ut talibus exultes, quis tibi prætor, aut consul, aut quæstor, aut sacerdos de suâ liberalitate præstabit? et tamen hæc jam quodammodo habemus per fidem, spiritu imaginante, repræsentata. Ceterum qualia illa sunt quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt? credo, circo et utrâque caveâ, et omni stadio, gratiora.

To the morose and ascetic discipline of Tertullian, after his junction with the Montanists, may probably be traced the origin of those monastic austerities, which shortly afterwards spread over the Christian world. Hence arose the severe and frequent fasts, the religious seclusion, the pride of celibacy, and that superiority of formal observance over active virtue, which characterised the corrupted Christianity of the Church of Rome. Stern and dismal, however, as were the notions of Tertullian in respect of discipline, his doctrinal opinions were generally, if not universally, sound and unexceptionable. It has frequently appeared, in the course of the preceding inquiry, that his testimony to the divine and human natures of Christ, to the unity of the Godhead, to the Catholic doctrine of the Trinity, to a particular providence, to the influence of the Holy Spirit, to the resurrection of the body, and other fundamental principles of Christianity, are clear and decisive; nor do the tenets of the Romish Church find an advocate in him, even where his peculiar turn of disposition might be expected to lean that way. A variety of direct attestation to the divinity of Christ will be found in Burton's *Ante-Nicene Testimonies*; and the Bishop of Lincoln has dedicated a chapter of his work, often before quoted, to the illustration of the doctrines asserted in the thirty-nine Articles from the writings of this Father. \* So explicit indeed are the terms in which Tertullian refutes the tenets which are held by the Socinians and other modern sectarists, that an attempt has been made to set aside the authority of his works, by a sweeping assertion of their entire spuriousness. In a dissertation, inserted in Semler's edition (*Haleæ, 1779, 8vo.*), it is gravely supposed that the writings now extant under the names, not only of Tertullian, but of Justin also and Irenæus, were produced by the joint labour of a

set of men, who had conspired to brand certain persons (as Marcion, for instance, and Valentinus) with the title of heretics. An hypothesis so utterly preposterous is unworthy of a lengthened refutation. Suffice it to observe, that the genuineness of the writings of these Fathers rests upon the same evidence, as that which establishes the genuineness of any other ancient writer; and that, in regard to those of Tertullian in particular, Cyprian, Eusebius, Jerome, and Augustine, furnish a regular chain of testimony in their favour.

The *Editio Princeps* of the entire works of Tertullian is that of *Beatus Rhenanus*, printed in folio, at *Baslé*, in 1521; but the *Apology* was first printed at *Venice*, in 1492, by *Bernard Benalius*. *Semler's* edition, in six volumes, mentioned above, is sometimes regarded as the best; and *Oberthur* has followed his text in a very accurate edition, in two vols. 8vo. Wurceb. 1780. That of *Rigaltius*, first published in 1634, is generally preferred by English scholars; as re-edited by *Philip Prior*, at *Paris*, in 1664. The same edition is sometimes found with a different title-page, bearing date in 1675; and it has obtained an unmerited reputation of superiority above the *alter et idem*. *Havercamp's* separate edition of the *Apology* is very valuable.

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## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

### LETTER IV.

(Concluded from p. 426.)

WHATEVER means may be employed to secure prosperity for the Church, and safety for the country, a spirit of active piety alone will give them energy and success. He therefore is the true patriot who aims at increasing holiness for himself, and who strives, by his example, his exertions, and his prayers, to promote it in others. Nor let the most obscure Christian imagine that his influence is small. Though destitute of the advantages which station and talent may confer, he has power with heaven. The blessings he receives in evident answer to prayer for himself, are the pledge that his supplications on behalf of others will be accepted, since for them also he is commanded to pray. Thus will he serve the Church effectually, though he never can know in this world how much his prayers have availed her. The influence of Christian benevolence is incalculable, when its efforts are thus sustained. The common relations between cause and effect are lost, when God himself is, as it were compelled, by violence of united prayer, to arm our feeble agencies with the irresistible energy of his omnipotence.

"The Church," says a recent Dissenting writer, "is calculated to preserve the orthodoxy of the many; Dissent, to promote the piety of the few." How an Establishment which preserves general orthodoxy can be unfavourable to individual piety; or how piety can be especially promoted where orthodoxy is insecure, he does not attempt to explain. If he would say that persons who make a distinct profession of religion possess greater advantages as members of a meeting-house than they



could enjoy in the Church, their peculiar advantages are easily ascertained: they are admitted to the sacrament, and have a voice in the management of the meeting-house. The last, which simply introduces them into an exclusive, and almost secular little corporation, will scarcely be regarded as a religious privilege. It is too often the reverse. It is in the members' conclave that the battles are fought which notoriously shake so many Dissenting causes to their foundations; and in which the sanctity of a place of worship, and a previous religious service, are insufficient to restrain the unholy passions of the combatants. And the Church welcomes to the sacrament, all who have been brought into the family of God by baptism, unless they have made themselves unworthy by evident and unrepented sin. She does not, she dares not, like Dissent, forbid the guests whom her Lord has commanded to his table, unless the divine invitation have been countersigned by a pretended and self-made minister.

It would be contrary to the discipline of the Church, and highly inexpedient, to form a class out of the congregation with official distinction and privileges; but it may be a subject for serious consideration, if it would not be desirable to afford to all who are anxious to make religion the first business of their life, the means of securing the more particular superintendence of the clergyman, and the encouragement and support of kindred characters. A pledge to attend regularly and punctually at the church as a hearer and communicant, to observe family worship, and to promote the religious instruction of every child and dependant, would be sufficient. Such persons would afford valuable aid to a clergyman in a populous parish. They would enable him at once to select suitable assistants, whenever he might require help to establish and conduct a charity. The more decided and experienced characters, acting under his direction, might relieve him in many of his pastoral duties. He would have a definite and tangible object to enforce upon every one, whose importance as a duty could not be disputed; and which would not only be a test of the sincerity of good resolutions, but also a means of confirming them permanently: for the individual would be committed beyond the power of a creditable retreat, and he would be strengthened by the example and encouragement of others. It would facilitate an organized financial plan for supporting schools and chapels. The enumeration may be extended to include every advantage resulting from piety, united with zeal for the Church, and attachment to her ministers; and the independence of the clergyman, the authority and dignity of his office, and the discipline of the Church, would be a security against irregularities. Aided by a band of such auxiliaries, the clergyman might pursue, and with the hope and prospect of success, the great object of bringing every child to school, and establishing family worship in every house. Happy, most happy the day, when this consummation shall have been generally effected.

A second, and still more important mode of serving the Church, will be increased attention to the schools. Every school should be regarded and attended to as emphatically a nursery for the Church, and not a child should grow up without being taught to understand her doctrines, as contained in the Catechism and Liturgy, and to appreciate her claims to confidence and affection. It would be difficult to act

upon the canon which requires the children to be catechised every Sunday afternoon; but they should be examined at convenient times, and sufficiently often to quicken the attention both of teachers and children. Nor should this care be confined to the charity schools. Every school in the parish should be occasionally visited by the clergyman; and to prevent the children from regarding the duty as the mere repetition of a lesson, the examination should invariably conclude with a prayer and a blessing.

Nor should it be thought sufficient thus to educate the children in Church principles; care should be taken to preserve them after they are removed from the school. Let all in the upper classes be encouraged to avail themselves of the parochial lending library, and to contribute a trifle, suppose a penny a month, for the purchase of books chosen from the Christian Knowledge Society list by themselves. Let this be regarded as a privilege, and its privation as a punishment. And when they leave the school, let them be strongly advised to continue this practice. Let the monitors in the National schools, the teachers in Sunday schools, and steady and trustworthy young persons afterwards, keep the list of contributors, and collect the money; but let every book be delivered by the parish clergyman himself, that he may be enabled to make a few suitable observations at a time when they will be particularly impressive, and under circumstances which will make them remembered by association as long as the book is kept. Trifling as the delivery of a shilling book may appear, it is an important event to a child who, for a year past, has been hoping and saving for it. The clergyman will find it useful to keep a register of the names of all the children educated in the schools, with brief notes of their progress and conduct, and a list of the books they have subscribed for. This would materially aid his memory, assist him in his future intercourse with them, and afford valuable help to a successor or curate. A copy from this register would be an unexceptionable character for a boy or girl going into service, and a passport in a change of residence. That which leads every one to feel that his conduct is noted, and his merit secure of its reward, may become a powerful engine for good.

As these children grow up, and their wages increase, most of them would become subscribers to some of the Church institutions. We have only to recollect that a subscription equal to a penny a week from every child now educating by the Church, would produce 195,000*l.* a year, to perceive the value of their co-operation, and to appreciate the magnitude of our resources, when they shall be fully brought out by a general and organized system.

It is not illiberality, but common prudence, and an absolute duty in a Churchman, to unite with no parties, and for no object, where the union must be obtained by the compromise of a Church principle. If Dissenters refuse to support a Church school, let them withdraw. A little additional exertion will prevent their loss from being felt; and the Institution will then be an auxiliary, instead of an enemy to the Establishment; while the Dissenters, too weak, except in very large towns, to support a public institution of their own, will be compelled to stand aside, and leave the whole field of charity and usefulness to the Church. Things indifferent may be wisely conceded; but unless a decided stand

is made when we are required to surrender a principle, there will be no limit to concession. Thus in the Lancasterian schools, all the forms and means of religious instruction, and even the enforcing attendance at public worship must be given up, because all sects meet the Church on a footing of perfect equality, and no cause for jealousy must be afforded to any one. But may the duties of every day, or at least of every week, commence and close with prayer? No! for this must be conceded to the Quakers.

True, no Quaker children are educated in these schools; and ALL other sects contend for the importance of the prayer; but the Quaker refuses to tolerate what he disclaims for himself, and requires, as the price of his co-operation, that Christians of all denominations shall surrender their religious principles, and sacrifice the most important of religious duties. He pleads indeed conscientious scruples, but THE PLEA IS NOT TRUE! It is disproved by his own conduct. He objects to prayer, not in the abstract, but only in set forms, and at stated times. But he condemns oaths absolutely; oaths of all kinds; oaths at all times; oaths under all circumstances. Yet he will send his clerks day after day to the Custom-House to verify entries by an *oath*! Yet he never hesitates to seek redress in a court of justice because he must obtain it by *sworn* witnesses, and a *sworn* jury! Thus he can employ others to SWEAR, but forbid them to PRAY! Thus he can readily waive his scruples at an OATH, wherever his own interest is concerned, but insist upon a scruple against PRAYER, where the only sacrifice is the religious principles and duties of others!

A third and important mode of engaging the affections of the people for the Church, is the improvement of her psalmody. It is not necessary here to enter into a critical examination of Brady and Tate's version, for it is practically condemned. Very few in our congregations join to sing it, and none to read it. How indeed should they? It offers no inducement to taste, for, excepting in a very few parts, the poetry is very inferior, everywhere bearing the marks of haste,—and cold, prosaic, and diffuse.\* Religious feeling turns from it, for it offers no allusion to the doctrines and duties of the Gospel; and the picture of Christian experience, and the model of Christian devotion afforded by the original, are copied as a dauber would imitate the finished work of a master. Even the tolerable verses picked out for public worship, are oftener to be endured than commended. Hence the employment in our National and Sunday Schools, of hymns not used in the Church, and which, if they should awaken, or be associated with religious feelings in the children, will be

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\* A few of the Psalms are decidedly superior, such as the 34th, and part of the 148th; and many are very tolerable; but on the whole, the beauties are lost and buried under much that is inferior, and it is impossible to extract and combine the good verses so as to form any considerable number of hymns. I believe I could repeat almost all the tolerable verses, for I have gone through the whole to extract and arrange them into hymns, making occasionally such trifling verbal alterations, as might be required to give to each a beginning and an end: but the result was not satisfactory. Of 100 hymns, nearly half are beyond the proper length, and could not be shortened without making the sense incomplete; and a larger proportion would have been condemned for their poetry, if better substitutes could be found. Their capital fault, however, is their rapid and general mode of expression, which prevents them from making an echo in the memory. Hence the rarity of congregational singing in the churches where they are employed.

likely to carry them away to the meeting-house, where alone these and similar hymns are sung. And hence the irregularity of introducing into our Churches a variety of unauthorised hymns, too many of them selected and adapted by very incompetent editors.

The Hymn-book of the Church should be exclusively her own, the commentary and counterpart of her Liturgy. It should be simple and dignified in its style; earnest, yet calm in its tone of feeling. It should present a complete and orderly exposition of sound doctrine, and a practical and animated picture of Christian experience. Every Sunday and Holiday should have its two or three hymns, which, without being a servile imitation of any parts of the service for the day, should offer a lively illustration of the whole; and every hymn should have its appropriate tune, to which the breaks and emphasis of the lines and words should be carefully accommodated. The Psalms would afford the subjects for the second part, which thus would be more suited to personal use; and would be proper for afternoon and week-day services, and for school and family worship. A few short hymns to commence and close a service, and a few for special occasions, would complete the arrangement. No hymn should be so long as to require to be shortened when used in public worship; and the whole should be a complete and engaging manual of practical divinity. Thus by enabling Christians of every age, station, and capacity, to express their feelings in its language, it would unite itself with their best affections, and attract them to the Church; with whose services it should be so strikingly identified, that not one of its hymns should be sung in the meeting-house, without being at once felt to be out of place. Even the tunes as they became associated with their appropriate hymns, would at length appear as the exclusive property of the Church.

A selection from such a book, of a few impressive hymns, might be usefully printed on a broad sheet, with such attractions of paper, type, and embellishment, as would make it an ornament; and it should then be introduced, if possible, into every cottage; pasted on the wall, where distributed gratuitously; or mounted on pasteboard and varnished for sale. We should thus take advantage of every season of rest, and of every favourable feeling; and as the embellishments would be one of the earliest objects of attraction to the infant, we may be sure that the hymns themselves would be impressed very early on the memory of the child. If the doggerel of the nursery can entwine itself so inseparably with the feelings even of educated and reflecting persons, what effect may we not hope for, when a cultivated taste approves the composition, which is endeared by early recollections, and identified with religious habits. Thus commencing from the cradle, we should endeavour to blend a direct Church tendency with every duty, pursuit, and amusement. We should bring into universal play every agency whose silent, but constant operation shall be for good. We should so prepare the soil that every good plant may flourish, and bear fruit abundantly; while the native weeds, and all that the enemy has sown, shall dwindle and perish.

The irreligion of the medical profession has been so generally taken for granted, from the days of Chaucer to the present time, that the charge must be assumed to have some foundation; and a sufficient

cause presents itself in their habitual desecration of the Sabbath. The evil is commonly established in London, where the young man, suddenly released from control, and with a command of money, is left to his own discretion. His studies allow him no time for immortal pursuits; but after the labrious and unwholesome duties of the week, he will generally be too happy to avail himself of the Sunday as a holiday for country recreation, or as a leisure day to complete the unfinished work of the past week. When such habits have been formed, it is not surprising that the profession should afterwards be made a plea to excuse a very irregular attention to the religious duties of the Sabbath.

There is no class of men whose co-operation for any good object would be more desirable. Their personal claims are very high; for all that is elegant in literature, valuable in science, and excellent in morals, essentially belongs to their profession, or naturally and gracefully blends with it; and their position is most important; for their influence extends through all classes of society, as the trusted friends of every family.

We shall raise the character of the profession, and secure them as the active friends of the Church, by converting the medical schools of London into colleges—a change to be effected with little difficulty, and no expense, and which would afford many and important advantages to the students. Less than their aggregate payments for inconvenient and unwholesome lodgings would meet the building-debt of a proper establishment; and the cost for solitary dinners at an eating-house would support an elegant and abundant table in a common hall. Thus at an expense not exceeding the present minimum, they would secure health, quiet, social intercourse, the moral control of a principal, the observance of religious duties, the advantages of a library, museum, and botanic garden, with the certainty of being called to the hospital whenever an important case, requiring immediate attention, is admitted at an unusual hour. So great and evident would be the advantages of a medical school possessing such an appendage, that its establishment for any one would ensure the imitation of the others. All might then be united as a chartered university, under the control of a senate appointed by the colleges of physicians and surgeons. The authority formerly exercised, and still nominally professed, by the Bishop of London, would mark him as the proper person to be placed at the head of the whole.

To afford to every one religious instruction through the public ministrations and the pastoral superintendence of the Clergy; and to create a general and active interest in the welfare of the Church, will secure to the country most important political advantages, not attainable by any other means.

IT WILL RELIEVE IT FROM A GREAT PART OF THE ENORMOUS TAX NOW PAID FOR THE SUPPORT OF IDLENESS, VICE, AND CHIME. The present amount of the poor's rate may be stated at 8,000,000*l.*; and when it shall have been reduced to one-half by abolishing the destructive practice of pauperising the labourer, and by enforcing universally an efficient workhouse system, much will yet remain to be done. We shall have still to promote the comforts of the poor, by extending the plan of cottage allotments; to induce them to secure their permanent independence; by availing themselves of benefit and provident societies,

and savings' banks; and to restore to them in its strength that honest pride and natural affection, which shall make them feel it a deep disgrace to allow a near relative to become a pauper. This, if ever accomplished, must be effected by the exertions and influence of the Clergy; and, indeed, any improved system of poor laws will depend very much upon them for its efficiency.

But the poor laws, with all their abuses, are not our greatest curse. If 200,000 persons support themselves by vagrancy, dishonesty, prostitution, and theft, and the profits of their crimes average 12s. a week, the country is taxed 6,000,000*l.* a year for their support. The estimate is probably underrated. It has been calculated that the annual depredations in London exceed 2,000,000*l.*; and that it has 60,000 prostitutes. Seventy-five thousand persons were taken into custody there in 1832! The civil power may punish, but it does not, cannot extend, to the prevention of crime. It only lops the branches which shoot across our way, and leaves the root untouched. Moral agencies alone can eradicate the plants, and the only effectual one will be a general system of religious education and instruction by the Clergy.

IT WILL ELEVATE THE NATIONAL CHARACTER. The mind, which becomes debased by low pursuits, is ennobled by a dignified object. The slaves of political and personal licentiousness can be liberated, and raised to the dignity of men, only by making them quiet subjects, honest members of society, and (what includes all in a word) Christians. But religion itself is lowered by degrading associations, when it presents no prominent object of common interest but the concerns of a single, cheap-built, debt-encumbered meeting-house, whose minister is an illiterate volunteer, or a dependent hireling, holding his place on no better tenure than the caprice of his masters. The Church, even when divested of every accompaniment of pomp and splendour, commands veneration. Her most humble minister claims for his office an origin not of this world, and an authority which no earthly potentate may confer. The lowliest village fane is a part of one great Establishment, which combines all the elements of temporal dignity, and is invested besides with undefined greatness and power from above. Identified with the best parts of our history, and illustrated with a long list of distinguished worthies, the Church is the patron of the arts, the foster-parent of learning, the chief promoter of civil and religious liberty, the guardian of orthodoxy, the great agent of Christian benevolence. To her the country is indebted for civilization, morality, and order. She alone offers a suitable education to all—from the poor child, who requires but the lowest rudiments of knowledge, to the profound and accomplished scholar. She binds all ranks together; raises the son of the peasant to an equality with princes; confers dignity on the senate, and claims to speak with authority in the palace. Great without ostentation, she preserves her character of benignant majesty when she stoops to humble usefulness. As the same water which, flowing in a mighty river, bears wealth to the city, descends also in the gentle rain and dew to fertilize and beautify the earth; so the Church brings peace to the cottage, and blessings to every bosom. She hallows the dearest ties; she comforts under the heaviest afflictions; and finally, in a service of unrivalled pathos and sublimity, at the side of the grave,

over the recent prey of death and corruption, she declares in full and certain assurance of faith, that last and crowning hope of the Gospel, the resurrection to eternal life. Thus it is hers to purify the taste; to expand and elevate the mind; to engage, strengthen, and hallow the affections. High as may be the station, lowly as may be the lot of her disciple, she can identify herself as well with his temporal duties as with his eternal interests. And while he appreciates his own high privileges—and neither feast nor lowest, that he is united with her—and rejoices in the faith that those privileges will one day be extended to all mankind, she can encourage him to feel that, by his example, his exertions, and his prayers, he may contribute to accomplish this glorious consummation.

IT WILL CREATE, AND STRENGTHEN A SPIRIT OF LOYALTY. The Church and State are so entirely governed on the same principles, that persons hostile to the one become in the same degree disaffected to the other. So generally true is this, that for the most part it is only necessary to know the creed of an individual to determine what are his politics. The Church will be found wedded to the Constitution, Dissent to Liberalism, Infidelity to Jacobinism. If then we would preserve the lower classes from becoming the tools and victims of factious demagogues, we must bring them back to the Church. Thus too we shall restore their confidence and attachment to their natural friends and protectors, the higher classes, from whom they have become so fatally estranged. In contested elections, we almost invariably find the shew of hands against the candidate who is supported by the gentry.

IT WILL ENSURE SAFETY AND PEACE FOR THE COUNTRY. Judgments are evidently impending over the earth, more awful than any yet recorded in history. The strongest and fiercest principles of evil, anarchy, and infidelity, are gathering themselves to attack the long-established force of despotism and superstition. The conflict cannot be delayed much longer, and it will be terrible: nor will the triumph of the assailants bring peace; it will only be the commencement of a still fiercer struggle among themselves, when God will give full scope to their diabolical passions and purposes, that evil may be its own destroyer. The signs of the times are unequivocal, even to those who never look beyond natural causes; but as Christians, we know that before the great and peaceful triumph of religion, which we now wait for, God will take vengeance on his enemies. Where then shall we hide ourselves when he comes forth to judgment but in Him? and reason and faith direct us to the same means of refuge. That Church, which he has blest and chosen to be the guardian of sacred truth and of social order, will then be the hope and safeguard of the country. By her piety and zeal she will save herself and them that hear her; and England, for her sake, will be as an ark on the deluge, a Goshen in the midst of Egypt.

Finally, IT WILL AFFORD THE MEANS OF SECURING THE CONFIDENCE OF OTHER NATIONS. The supremacy of force, the only tenure by which we hold our colonies, is, in its nature, precarious and temporary. A numerous and intelligent population will not always allow their country to be a subordinate possession; and the first prize of independence, and the effort which secures it, will generally create hostility towards

their former masters. But a deep and permanent feeling will bind them to the parent country of their faith; and we may rest assured of the affections of that land, be it a colony or a sovereign state, whose temple is the Church of England; whose form of worship is her Liturgy, and whose examples are her worthies.

O Lord God Almighty! who alone art King and Ruler over all the earth! We earnestly and humbly beseech thee to keep and bless thy Church which thou hast purchased with the blood of thine own Son, and graciously preserved through so many and great dangers. Defend her with thy salvation: comfort her with thy presence: strengthen and purify her in this her trial; and grant that, being endued with the power of the Holy Ghost, she may evermore serve thee faithfully in righteousness and peace, through thy blessed Son, Jesus Christ our Saviour. Amen.

E. O.

### THE SPITAL PULPIT.

SUCH is the title of the *Spital Sermon*, as it is called, preached on Easter Tuesday of the present year, by Dr. Russell, "for the benefit of future preachers, if any one shall haply ask, 'What is this SPITAL SERMON which I am desired to preach?'" The authorities which he has consulted are, STOWE's *Survey*, MAITLAND's *London*, NEWCOURT's *Repertorium*, and ELLIS's *History of Shoreditch*. We have been further favoured with a sight of that portion of a forthcoming history of *Christ's Hospital*, by the Rev. W. TROLLOPE, which relates to the subject; and, as the civic solemnity connected with it is one of considerable national importance, we shall compress the information derived from these sources into as brief a space as possible.

In the year 1197, *Walter Brune*, Sheriff of London, and *Rosia*, his wife, founded a priory in the parish of St. Botolph without Bishopsgate, for canons regular. The priory was furnished with 180 beds, for the reception of sick persons and strangers, to whom it was the business of the brethren to render assistance and relief, as well as spiritual consolation and advice. The first stone of the building was laid by *Walter Fits-Walter*, Archdeacon of London; and the house was dedicated, by *William de S. Maria*, Bishop of London, to Jesus Christ and the Virgin, by the name of *Domus Dei et Beate Mariæ extra Bishopsgate*. In the churchyard\* of the priory, which was commonly called the *Spital of St. Mary*, or *St. Mary's Spital*, stood a pulpit of wood in the open air, similar to that which is known to have been erected at *Paul's Cross*. According to a custom of very high antiquity, some learned person was appointed yearly by the Bishop of London, to preach at *Paul's Cross* on Good Friday, on the subject of *Christ's Passion*; and on the Mon-

\* Now called *Spital Yard*. The word *Spital*, abbreviated from *Hospital*, simply means a house of reception for strangers, from the Latin *hospes*. In the *Saturday Magazine*, No. 30, (Dec. 22, 1832,) the manner of preaching at *Paul's Cross* is well represented in a woodcut, and we should be pleased to see a view of the *Spital Pulpit* in some future number of the same instructive miscellany.



day, Tuesday, and Wednesday in Easter week, three other divines were in like manner appointed to uphold the doctrine of the *Resurrection* at the *Spital*. On the Sunday following, a fifth preached at Paul's Cross, passing judgment upon the merits of those who had preceded him, and concluding the solemnity with an appropriate exhortation from himself. On the south side of the Spital Pulpit a covered gallery was provided for the Lord Mayor, Aldermen, Sheriffs, and other persons of distinction, who went in procession to hear the sermons; their ladies also on the Monday forming part of the cavalcade: and above them were accommodations for the Bishop of London, and such other prelates as were able to attend. At the close of each day's solemnity, his lordship and the sheriffs entertained at dinner such of their friends among the aldermen as had attended the sermon in the morning. From this practice the civic festivities of Easter were at length extended to the scale of expensive magnificence on which they are now conducted.

With respect to the antiquity of the custom, it appears that in the year 1398, Richard II. ordered certain decrees from Rome to be proclaimed, by the preachers at *Paul's Cross*, and *St. Mary's Spital*; in 1439 *Philip Malpas*, one of the sheriffs, gave twenty shillings a-year to the three preachers at the *Spital*; in 1454, *Stephen Forster*, Mayor, gave forty shillings to the preachers at *Paul's Cross* and the *Spital*. The house or gallery, in which the mayor and aldermen sat at the Spital, was built in 1488, out of the goods, and by the executors, of *Richard Rawson*, Alderman, and *Isabel* his wife. In 1517 the pulpit was prostituted to seditious purposes by a preacher named *Bele* or *Bell*, who lent himself to incite the populace against the foreign artificers, by whom the trade of English manufactures had considerably suffered. That at Paul's Cross was more suitably occupied by the good Bishop *Ridley* in 1552, by whose preaching the foundation of the five city hospitals (*Christ's*, *St. Bartholomew's*, *St. Thomas's*, *Bridewell*, and *Bethlem*) was effected. On this occasion he had dwelt upon the iniquity, as well as the impolicy, of neglecting the poor and needy; and the good young king, Edward VI. sent for him on the moment, to confer on the means best suited to the relief of their necessities. The result is known. A year had not elapsed, and Edward had been summoned to his eternal reward; but not until he had accomplished the great design on which his heart was bent. On the completion of the documents, only two days before his death, he had blessed God, and said, "Lord, I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name."

At the dissolution of monasteries, the Priory of *St. Mary* was surrendered to Henry VIII.; but the *Spital Pulpit* still remained, and the Easter sermons were preached from it as heretofore. Queen Elizabeth was present at the ceremony in 1559; and the state with which she returned is illustrative of the pageantry of the times. She was "attended by a thousand men in harness, with shirts of mail and croslets, and morris-pikes, and ten great pieces carried through London unto the Court, with drums, flutes, and trumpets sounding, and two morris-dancers, and in a cart two white bears." The children of *Christ's Hospital*, who had attended on the first occasion after the establishment was opened, continued regularly to form a part of the annual solemnity:

so that in 1594, when it became necessary to rebuild the Pulpit, a gallery was also erected for their accommodation. A tilted covering had been previously provided for the governors; and the records of the year 1565 speak of a *new tilt*, which had been ordered for the purpose. In 1642, during the great Rebellion, the pulpit was destroyed, and the sermons discontinued till the Restoration, when some convenient church was selected year after year for the celebration of the festival according to ancient custom. From 1716 to 1797, choice was made of St. Bride's Church,\* in Fleet-street; and since that date, of Christ Church, Newgate-street; the Corporation having claimed the right of using it as the city church. A fee of one guinea was formerly paid at the Mansion-house to the sexton and beadle of the parish for making the necessary preparations; but the Lord Mayor, some years ago, refused the claim, and it has never yet been re-established.

Since the year 1784, the Monday and Tuesday only have been observed, in consequence of a resolution passed by the Court of Aldermen, July 22, 1783; and a further resolution for limiting the sermon to one day was passed, January 17, 1786; but rescinded on the 14th of March following. In the mayoralties of *Brass Crosby* and *John Wilkes*, in 1771 and 1775, the sermons were dropped altogether. Of late years, the ceremony has dwindled into little else than a mere train of official attendants, in comparison of the time when a crowded room was proverbially said to be "crammed as full of company as St. Bride's Church upon the singing a Spital Psalm at Easter." The sermons are now no longer regularly printed, as they were to the year 1768, by order of the Court of Aldermen; the order having been reversed on one occasion only, during the mayoralty of Brackley Kennet, in 1780. Some few have been occasionally published at the option of the author, and at his own expense; among others, that of Dr. Parr, in 1779, which is said to have occupied nearly three hours in the delivery. The preacher receives two guineas from the city funds, by virtue of an old endowment; but he is expected to dispose of them by way of contribution to the relief of the incurable patients in Bethlehem Hospital. Formerly, collections for the poor were made after the sermons.

Instead of the subject which was wont to be discussed from the Spital pulpit, the discourses now turn for the most part upon the objects for which the five royal Hospitals were endowed. According to the scheme proposed by the youthful founder, these objects included the relief of three distinct classes of poor:—1. The poor by impotency; 2. The poor by casualty; 3. The thriftless poor. These classes were again subdivided, and an appropriate asylum was found for the *fatherless poor man's child*, in CHRIST'S HOSPITAL; for the *sick*, the *maimed*, and the *diseased*, in ST. BARTHOLOMEW'S and ST. THOMAS'S; for *lunatics* in BETHLEHEM; and for the *rioter*, the *vagabond*, the *idle apprentice*, and the *harlot*, in BRIDEWELL. All these objects are now provided for on an enlarged scale; and a report is read on each day of the number of children maintained and educated, and of sick, disorderly, and lunatic persons, for whom provision is made in the respective Hospitals. Although much of the ancient ceremony has fallen into disuse, the boys of

\* The sermon was preached at St. Bride's, by rotation, in 1680.

Christ's Hospital, with the legend "HE IS RISEN" attached to their left shoulder, still form part of the civic procession, waiting on the Monday for the Lord Mayor and Corporation, with their ladies, in the Royal Exchange; and on Tuesday, going straight to the Mansion-house; where, on being presented by the steward to his Lordship, each boy receives a new sixpence; the monitors a shilling; and the nurses and Grecians, half-a-guinea. In the mayoralty of Alderman Thompson, who had been recently elected to the presidency of the Hospital, these donations were doubled in every instance. As they pass through the Egyptian-hall, they receive a glass of wine and two buns; and, this business concluded, they are again followed by the civic authorities, but without the ladies, to Christ Church, where the service of the preceding day is repeated. It is usual for the junior Bishop to preach on the Monday, and a Clergyman selected by the Mayor on the Tuesday; and on both occasions, an Anthem, composed by the Head Master, is sung by the children. The Anthem for last year, together with the Report above-mentioned, so far as it relates to Christ's Hospital, was given in our Number for May, 1832. During the year last past, there were in *Christ's Hospital*, 1335 children; in *St. Bartholomew's*, 26,443 patients; in *St. Thomas's*, 24,931 patients; in *Bridewell*, 691 vagrants; and in *Bethlehem*, 335 lunatics.

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## ORGANO-HISTORICA.—No. II.

### THE ORGAN AT WESTMINSTER ABBEY.

THIS instrument was built by a German of the name of *Schrider*, son-in-law to Father Schmidt, the builder of the organ at St. Paul's Cathedral.\* *Schrider* succeeded Schmidt in his business and appointments, in 1710. The organ at Westminster Abbey appears to be the first instrument he built on his own account: but after the death of Schmidt, he became celebrated as an organ-builder, and finished some very fine instruments, which are in existence at this time, and will be noticed in future numbers of this publication.

Although bred and brought up under Schmidt, his organs are of quite an opposite cast to his master's. His *Diapasons* are distinguished by being voiced stronger in the treble than *Schmidt's*, and partaking somewhat of the quality of the *Principal*. Upon examination, *Schmidt's* diapasons appear to have very few *nicks* on the languid, which is the cause of that fine round quality of tone that characterises his diapasons; on the contrary, *Schrider's* diapasons have more *nicks*, and consequently, are more *reedy*.

The instrument under notice has lately undergone an extensive repair and improvement, by the late Mr. Elliott, who added a set of double diapason pipes. The following is a description of its stops:—

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\* See CHRISTIAN REMEMBRANCE for July, page 430.

## GREAT ORGAN.

|                     |             |
|---------------------|-------------|
| 1 Open Diapason.    | East front. |
| 2 Open ditto        | West front. |
| 3 Stop ditto.       |             |
| 4 Principal.        |             |
| 5 Flute.            |             |
| 6 Twelfth.          |             |
| 7 Fifteenth.        |             |
| 8 Sexquialtra.      | 3 ranks.    |
| 9 Mixtura.          | 2 ditto.    |
| 10 Trumpet.         |             |
| 11 Clarion.         |             |
| 12 Cornet.          | 5 ranks.    |
| 13 Pedal pipes.     |             |
| 14 Double Diapason. |             |
| 940 pipes.          |             |

## CHOIR ORGAN.

|                      |            |
|----------------------|------------|
| 1 Stop Diapason.     |            |
| 2 Flute.             |            |
| 3 Principal.         |            |
| 4 Fifteenth.         |            |
| 5 Cremona.           |            |
| 280 pipes.           |            |
| SWELL.               |            |
| 1 Stop Diapason.     |            |
| 2 Open ditto.        |            |
| 3 Hautboy.           |            |
| 4 Trumpet.           |            |
| Swell,               | 128 pipes. |
| Choir,               | 280 ditto. |
| Great organ,         | 940 ditto. |
| Total of pipes, 1348 |            |

The compass of the great and choir organs, is from G G to D in alt; —56 notes: that of the swell, from fiddle G to D in alt;—32 notes. The pedal pipes (stop 13) were added to the organ, during the time Dr. Arnold was organist, by that celebrated artist, *Avery*; and, although on a small scale, they are very fine in quality of tone. Of the *double diapason* pedal pipes, added by Elliott in 1828,\* the effect is not good, as they do not blend with the other parts of the instrument: the scale, in all probability, not agreeing with that of the other stops; or, perhaps, there is not a sufficient quantity of wind, as to weight, since only one pair of bellows supplies the whole organ. The wind in this organ is remarkably unsteady, although a new pair of horizontal bellows were inserted by Elliott, after the coronation of George the Fourth. This unsteadiness of wind did not exist with the old *diagonal* bellows. A new *trumpet* and *clarion* were also added at the same time, but they are *voiced* so soft, that the ear can scarcely discern whether such stops are in the organ, or not. The only good parts of this instrument are the *diapasons* of the *great organ*, which are very fine; and the *pedal pipes* by *Avery*. The chorus of the great organ is *harsh*: and the choir organ and swell are both worn out. It has an octave of German pedals for the feet. For the last two months the choir service has been performed without the help of the organ, as it is at this time undergoing some repairs and alterations, with the addition of a most splendid gothic case to the great organ. This case was made at Peterborough, and exceeds in elegance, beauty, and chastity of style, any thing of the kind in England, not excepting that at St. George's, Windsor. If half its cost were expended in adding a new *choir organ* and *swell* to the instrument, it would have been of the utmost advantage to the choral service, as at present the instrument does not possess a sufficient variety of *fancy* stops for accompanying the voices. Although the liberality of the Dean has been thus far extended, we would still plead for the further improvement of a new choir and swell organ of greater compass.

\* See THE TIMES, Nov. 10th, 1828.

*Curious Arrangement of the Lord's Prayer, to compose two distinct Poems : the words of the Lord's Prayer being central, forming the termination of the First, and the commencement of the Second.*

# THE UNIVERSAL SACRIFICE,

Of the { Heart, by prayer for grace.  
Hand, by obedience to the law.  
Tongue, by confession of faith.

If any <sup>1st</sup> distress desire to gather  
True comfort, let him seek it of  
For we of hope and help are all bereaven,  
Except thou aid us, Lord,  
And thou dost aid us : therefore for the same  
We praise thee singings  
Of all our miseries cast up the summe :  
Shew us thy joys, and let  
Thou dost dispose of us, even from our birth :  
What'er we wish  
Thine is the earth, as are the planets seven :  
Thy name be blessed here  
Nothing is ours either to get or pay,  
But what thou givest us.  
Wherewith to clothe us, wherewith to be fed ;  
For without thee we want  
But want no faults, no day without sin passes :  
Pardon us  
No man from sinning free did ever live,  
Forgive us, Lord, our sinnes,  
If we forgive not others, thou didn'tst us :  
We pardon give  
Forgive us that is past, a new path tread us,  
Direct us always in thy faith,  
As thine own people and thy chosen nation,  
Into all death, but  
Thou that of all good graces art the giver,  
Suffer us not to wander,  
Us from the dangers of the world, the divell,  
And death—so shalt thou free all  
To these petitions let all church and lay-men  
With one consent of heart and voice say

- |                               |                                                         |
|-------------------------------|---------------------------------------------------------|
| OUR FATHER                    | 1. Thou art God and God alone,                          |
| WHICH ART IN HEAVEN           | And other gods than thee <del>we</del> will have none.  |
| HALLOWED BE THY NAME          | high a spirit pure.                                     |
| THY KINGDOM COME              | 2. No graven image then will we endure.                 |
| THY WILL BE DONE ON EARTH     | 3. that we not vainly                                   |
| AS 'TIS IN HEAVEN             | 4. May use the same, or any way profanely.              |
| GIVE US THIS DAY              | 5. great day of rest we pray                            |
| OUR DAILIE BREAD              | 6. In hope of which we keep thy sabbath day.            |
| AND FORGIVE US OUR TRESPASSES | 7. where it is true,                                    |
| AS WE FORGIVE                 | 8. That honour is <del>to</del> prince and parents due. |
| THEM THAT TRESPASS AGAINST US | 9. to that triune state,                                |
| AND LEAD US                   | 10. That did of nothing all the world create.           |
| NOT INTO TEMPTATION           | 11. (for daily we have scant)                           |
| BUT DELIVER                   | 12. Wherewith to succour us, and let's not want         |
| US FROM EVIL                  | 13. lest missing of a meale,                            |
| AMEN                          | 14. We be enforced thro' poverty to steal.              |
|                               | 15. which are                                           |
|                               | 16. More than the stars, more than the sand by far.     |
|                               | 17. our enemies, and further,                           |
|                               | 18. Lest we transported be by wrath to murder.          |
|                               | 19. be our fence.                                       |
|                               | 20. And in our passions give us patience.               |
|                               | 21. by thy grace, the which may call                    |
|                               | 22. Us from uncleanness, keep us that we fall           |
|                               | 23. of which if quit                                    |
|                               | 24. Then no flagitious act shall we commit.             |
|                               | 25. the guiltlesse from the feare                       |
|                               | 26. Of tongues malicious that false witness beare.      |
|                               | 27. thoughts defend at last,                            |
|                               | 28. Lest on our neighbour's goods our minds we cast.    |
|                               | 29. shall be the character and clause                   |
|                               | 30. Praying that we may well observe these laws.        |

From the Harleian MSS. in Brit. Mus. written by Dr. Francis Andrewes.

## LAW REPORT.

## No. XVI.—ON THE ERECTION OF AN ORGAN.

HILARY TERM, 1830.

JAY v. WEBBER.\*

THIS was, in the first instance, a business of showing cause in the Episcopal Consistorial Court of Sarum, why a faculty should not be granted for confirming the erection of an organ, seventeen feet six inches in height, and, in width, nine feet, in the parish church of Tisbury, in the county of Wilts, and was promoted by the Rev. Simon Webber, the Vicar, and by one of the churchwardens, and others, parishioners and inhabitants of Tisbury, against James Jay, one of the churchwardens, and others, parishioners and inhabitants of the said parish. The organ had been erected, in pursuance of a resolution of vestry on the 16th of August 1826, at an expense of 244*l.* which sum had been defrayed by voluntary contributions. The organ was erected in May 1827, and upon a petition to the Bishop of the Diocese for a faculty confirming the erection of this organ, the grant was opposed on the ground "that it was inexpedient that a faculty should be decreed, at least without the usual clause in such faculties inserted, that the said organ should not be burthensome to the parishioners for keeping the same in order, or for an organist."

The cause was heard upon act on petition and affidavits, and on the 29th of July 1829, the Chancellor of the Diocese decreed the faculty: but reserved the consideration of the question of costs. From this decree an appeal was prosecuted to this Court.

*Phillimore and Addams for the Appellants.*

*The King's Advocate and Dodson for the Respondents.*

**Judgment.**—SIR JOHN NICHOLL.—This is an appeal from the Consistory Court of Salisbury, where it was originally a proceeding to obtain a faculty confirming the erection of an organ in the parish church of Tisbury, Wiltshire, the application being made by the minister and one of the churchwardens, and opposed by the other, and by several parishioners.

The usual proceedings were had: affidavits were exhibited on both sides, and the faculty was finally decreed; and from

that decree the parishioners have appealed.—The *præsertim* of the appeal is, that the Judge of the court below "did order or decree that, an organ having been erected by voluntary contributions, and being now standing in the parish church of Tisbury, (which organ was erected without any expense to the parish in consequence of a vote of a vestry regularly called and assembled,) a licence and faculty should be granted under the seal of his office, confirming the erection of the said organ, and, by so ordering or decreeing, did virtually reject the prayer of James Jay, (one of the churchwardens,) John Bennett and others, parishioners and inhabitants of the parish aforesaid, that is to say, that the said faculty might not issue without the insertion of a clause therein, that the expense of playing and keeping in repair the said organ, should not be defrayed at any time by any rate, tax, or assessment, to be levied on the inhabitants of the parish." So that no objection is offered to what has been already done—the erection of the organ by voluntary subscriptions, nor to the playing upon it—provided the expense also is defrayed by voluntary subscriptions. But the appellants complain, that a clause has not been inserted in the faculty protecting the parish against any future expense by rate, either for playing on, or repairing this organ.

The only question then is, whether the faculty is invalid in law, or whether at least, the discretion of the Ordinary has been improperly exercised in granting a faculty without such a clause. Cases of this sort do not often come before the Court in a contested form; they generally pass *sub silentio* and without opposition. This may account for a clause being often inserted, exonerating the parish from all expenses. Here the expenses of erection formed no burthen on the parish, and the faculty decreed does nothing more than confirm that erection. I have heard no authority cited to the effect that such an approbation of the erection of an organ, by voluntary contributions, will have the effect of neces-

\* A clause, providing against any future expense falling on the parish, need not be inserted in a faculty confirming the erection of an organ by voluntary contributions, and with the consent of the vestry, in a parish church. The sentence of court below affirmed with costs.

sarily burthening the parish with the costs of repairs, or the expense of an organist. I have heard no authority quoted showing that the faculty is not legal, because there is no clause prospectively binding the parish against paying an organist by rate, if the parish, acting by its vestry, should think fit hereafter so to do.

If the faculty had directed, that the performance upon, and repairs of this organ, should in future be paid for out of the parish rates, that might be a legal objection; for the Ordinary has no power to bind the parish to an expense for an article which is not absolutely necessary. A notion, indeed, formerly existed, that by an unanimous vote of the parish a clause might be inserted that the expense should be paid out of the rates; and, accordingly, there are instances where such clauses have been inserted: but that is wrong in principle, for such unanimity may exist only at the actual time: the opinion and wishes of the parish may be wholly different after the lapse of a few years; and neither the Ordinary, nor the existing inhabitants have a right to bind their successors to an expense not legally necessary. In a collegiate church, organs may be necessary on account of the manner in which the service is there performed; but, in a parish church, it is not an article of legal necessity. It may be very edifying and beneficial, as it tends to excite attendance, and to aid and elevate devotion. The assistance of church music is beautifully described by Hooker, in a passage which it is unnecessary to quote;\* and the propriety of the introduction of organs, as a part of religious worship, has been so generally acknowledged, that they have been admitted into all reformed churches, with the exception of the Scotch church, and of some few others. The erection of organs, therefore, in parish churches, is not to be discouraged, if the circumstances of the parish, regard being had to its opulence and population, and to the size of its church, offer no objections. Of these circumstances the Ordinary is to judge: on any expense to be incurred, the parish alone is to decide.

In the present case no objection has been offered, arising out of the circumstances of the parish. It contains a population of between four and five thousand souls. The rateable property is 10,000*l.* a year; and a rate for the salary of an organist would be, perhaps, one

penny in the pound. The erection of the organ is not suggested to have produced inconvenience to the parishioners in attending divine worship: it was erected by voluntary contributions, without any expense to the parish; and the erection was founded upon a previous order in vestry. The faculty, then, merely confirming the erection, appears perfectly proper, unless it could be shewn that, in point of law, by so doing, it binds the parish out of the rates to find an organist, and to keep the organ in repair. No authority has been quoted to show that such would be the effect. The parish is left quite at liberty. It may apply even to have the organ removed altogether, if such a measure could be shewn to be necessary, or even strongly beneficial, for the more important object of enabling the parishioners to attend public worship in the parish church. This faculty binds the parish to nothing. The Ordinary merely approves and confirms the erection of this organ by voluntary contributions. This is the doctrine I find laid down in these Courts.

Two cases have occurred within my own recollection—first, the Margate case. There a person offered to present the parish with an organ. The parish, by a resolution of vestry, applied for a faculty to erect it. This was objected to by a few individuals, upon the ground that the expense of erecting it would fall upon the parish, and that there was no provision for an organist. But the Court overruled the objection. In that case, the question was, whether the Ordinary should allow an organ to be erected; here the question is, whether the faculty, confirming the erection, is erroneous, because a clause of exoneration from future expenses is not inserted. The other was the Clapham case. In that case, the Commissary of Surrey had refused to allow a decree with intimation to issue, because there was no permanent provision for an organist. The Court of Arches, on appeal, reversed the decision, and decreed the faculty without such a clause.

I must, then, pronounce against the appeal, because the faculty does nothing to bind the parish. It leaves the matter quite open. It neither lays the burthen on the parish, nor prevents the parish undertaking it hereafter, if the vestry should choose to support such a burthen in case of the failure of voluntary contributions. I therefore remit the cause with the costs of appeal.

## POLITICAL RETROSPECT.

**DOMESTIC.**—The Revenue for the quarter ending July 5th, shews an *apparent* increase on the year of 569,703*l.*; we say *apparent*, because the secret of concocting a revenue *précis* is one of the greatest arcana of a statesman, and the sums we *read* of, unless we are admitted into the conclave, are very apt to mislead. For instance, persons of plain common sense, would naturally conclude that an increase of the revenue would enable ministers to reduce the dead weight, and establish a sinking fund.—No such thing! The *prosperity* of our finances calls for an *issu* of *Exchequer Bills* to meet the expenses of the current quarter, to the amount of 7,322,423*l.*; which in the end must double the actual amount of the debt; and we suspect the public care very little whether the *funded* or *unfunded* debt be the largest, so long as they feel that they pay the interest of the *whole*. We trust our readers will bear these remarks in mind, when inspecting the public accounts; our countrymen *know* very little of the Whig-treasury-manceuvring. They are too apt to look at, what Mr. Hume calls, “the tottle of the whole,” without paying any regard to the items; but if the finances were as flourishing as they are represented, why the repeated clamour for retrenchment, and the almost avowed intention of attacking vested rights, and appropriating the revenues of the Church for secular purposes? The next quarter, we anticipate, will throw some light upon the subject.

The *House of Lords*, we grieve to say, has not fulfilled our expectations, and the Protestant Church of Ireland is now about to become mere matter of history. How long will the English Establishment survive?—and that once gone—how long will the Peers exist as a legislative body?—and then—we may *perhaps* reach 1849!!

The *House of Commons* have, since our last, been piously and patriotically engaged, in advocating the removal of what are called the Jewish disabilities—in other words, in labouring to introduce a body of legislators in the house of Parliament, who, descended from those who met our blessed Lord with shouts of “Crucify him, Crucify him,” and finally perpetrated the accursed act, will now be called upon to legislate for his disciples, and, perhaps, may introduce amendments, under the patronage of their *Christian* advocates, which may end, as a modest Hebrew once petitioned, in the conver-

sion of St. Paul's Cathedral into a Jewish synagogue.

We believe that the Church Spoliation Bill, in one house, and the Jewish Emancipation Bill in the other, are the only things worth noticing in their proceedings. The cause of the West India Slaves has been advocated by the saints—the murdered factory-children slaves have been left by the same saints to be murdered still.

**PORTUGAL.**—The last month has been pregnant with important events in this distracted country. The English captain who did *nothing*, has been superseded by another, who has done *every thing*; and his activity, combined with the treachery of Don Miguel's officers, has effected the capture of the royal fleet. Don Pedro, however, is not yet at Lisbon, and that distinguished officer and patriot, Marshal Bourmont, now commands the royal army; so that the rebels are not likely to succeed according to their boastings;—it is, indeed, pretty clear, that the Algarves are by no means unanimous in behalf of the ex-emperor, and the *general* rising in his favour is confined to a few idle brigands, and those who are overawed by the fear of being plundered by the motley crew of vagabonds, the dregs of every nation, who compose the *élite* of the buccaneering army.

**FRANCE** remains in a very unsettled state; insurrections continue in various departmental cities; Paris is to *appear*—*ance* tranquil, but an *emeute* is looked for during the “three glorious days.”

The statue of NAPOLEON has been replaced upon the column in the Place Vendôme.

**RUSSIAN FINANCES.**—The political aspect of affairs in this country is as favourable as possible. Her national debt, on January 1, 1833, amounted to 863,249,849 rubles, 47 kopeks in bank notes. To reduce the debt, 15,909,793 rubles 9 kopeks were applied in the year 1832. There remained in the sinking fund, in the beginning of this year, 18,080,224 rubles 80 kopeks. The amount of the bank notes in circulation, is 595,776,310 rubles.

**THE COLONIES.**—We have not yet learnt the feelings of the Colonists residing on their estates, respecting the Slave Emancipation Bill, but from various conjectures that have reached us, it is not expected to be very favourable.



## CALENDARIUM ECCLESIASTICUM.

AUGUST, 1833.

| LESSONS, &c.                            | SUBJECT.                                                                                  | AUTHORS to be CONSULTED                                                                                                                |
|-----------------------------------------|-------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| <b>9 SUNDAY after TRINITY.</b>          |                                                                                           |                                                                                                                                        |
| <i>Morning.</i> —1 Kings xviii. . . . . | Early Piety . . . . .                                                                     | { Dr. Lardner. 183.<br>N. Parkhurst. I. 69.<br>Bp. Mant. II. 291.<br>Bp. Beveridge. I. 29.<br>Bp. Blomfield. 56.<br>Dr. Hole. II. 279. |
| Acts ii. . . . .                        | Church Communion . . . . .                                                                | { Bp. Atterbury. I. 87.<br>Xn. Rem. XII. 489. S. Wix.                                                                                  |
| Collect . . . . .                       | Prayer for the Spirit's Aid . . . . .                                                     | { Bp. Van Mildert. II. 173.<br>J. Knight. 341.<br>J. Hall. II. 209.                                                                    |
| Epistle, 1 Cor. x. 1—13.                | Temptations . . . . .                                                                     |                                                                                                                                        |
| Gospel, Luke xvi. 1—9.                  | Unjust Steward . . . . .                                                                  |                                                                                                                                        |
| —                                       |                                                                                           |                                                                                                                                        |
| Appropriate singing Psalms {            | C. 1, 2, 3, (4), L.M. <i>Old Hundredth.</i><br>XXXVII. 1, 2, 3, P.M. <i>St. Martin's.</i> |                                                                                                                                        |
| <i>Evening.</i> —1 Kings xix. . . . .   | Elijah's Zeal . . . . .                                                                   | { W. Reading. IV. 28.<br>Bp. Van Mildert. I. 411.<br>Bp. Hopkins. 528, 538.                                                            |
| Heb. vii. . . . .                       | Christ our Intercessor . . . . .                                                          |                                                                                                                                        |
| —                                       |                                                                                           |                                                                                                                                        |
| Appropriate singing Psalms {            | XVIII. 1, 2, 3, L.M. <i>St. Olave's.</i><br>IX. 7, 8, 9, 10, C.M. <i>St. Ann's.</i>       |                                                                                                                                        |
| <b>10 SUNDAY after TRINITY.</b>         |                                                                                           |                                                                                                                                        |
| <i>Morning.</i> —1 Kings xxi. . . . .   | Ahab's Humiliation . . . . .                                                              | { Bp. Mant. III. 251.<br>W. Reading. II. 416.<br>Pastoralla, Ser. 42.<br>Dr. I Barrow. II. 180, &c.                                    |
| Acts ix. . . . .                        | Jesus the Messiah . . . . .                                                               | { J. Slade. II. 407.                                                                                                                   |
| Collect . . . . .                       | Prayer that God may listen to our<br>Petitions . . . . .                                  | { Dr. S. Clarke VI. 105.<br>Bp. Newton. I. 121.<br>S. Wilks. 340.<br>J. Hall. II. 225.<br>A. Munton. 117.                              |
| Epistle, 1 Cor. xii. 1—11               | Diversity of Gifts . . . . .                                                              |                                                                                                                                        |
| Gospel, Luke xix. 41—48                 | Compassionate Prophet . . . . .                                                           |                                                                                                                                        |
| —                                       |                                                                                           |                                                                                                                                        |
| Appropriate singing Psalms {            | LI. 1, 2, 3, S.M. <i>St. Bride's.</i><br>LXXII. 7, 8, 11, 12, C.M. <i>Bath.</i>           |                                                                                                                                        |
| <i>Evening.</i> —1 Kings xxii. . . . .  | Death of Ahab . . . . .                                                                   | { W. Reading. IV. 43.<br>Bp. Hall's Contemp. B. XIX.                                                                                   |
| James i. . . . .                        | Our Sins from Ourselves . . . . .                                                         | { Abp. Tillotson. II. 377.<br>Dr. Moss. VII. 265.                                                                                      |
| —                                       |                                                                                           |                                                                                                                                        |
| Appropriate singing Psalms {            | CXLVI. 1, 2, 3, 4, C.M. <i>Irish.</i><br>Evening Hymn.                                    |                                                                                                                                        |
| <b>11 SUNDAY after TRINITY.</b>         |                                                                                           |                                                                                                                                        |
| <i>Morning.</i> —2 Kings v. . . . .     | Naaman . . . . .                                                                          | { Dr. Tottle. 72.<br>Bp. Babington. 289.<br>Bp. Hall's Contemplations,<br>Book XIX. p. 1807.<br>Abp. Sharp. III. 140.                  |
| Acts xvi. . . . .                       | Saving Faith . . . . .                                                                    | { Bp. Beveridge. II. 403, &c.<br>Bp. Beveridge, Thesaur. The-<br>olog. on Titus II. 11, 12,<br>and 2 Pet. iii. 18.                     |
| Collect . . . . .                       | Prayer for Grace to keep God's<br>Commandments . . . . .                                  | { Bp. Mant. II. 143.<br>Dr. R. Lucas. V. 197, &c.<br>Christian Remem. XII. 163.                                                        |
| Epistle, 1 Cor. xv. 1—11                | Divine Grace . . . . .                                                                    | { J. Hall. II. 241.<br>J. Knight. 388.                                                                                                 |
| Gospel, Luke xviii. 9—14                | Pharisee and Publican . . . . .                                                           |                                                                                                                                        |
| —                                       |                                                                                           |                                                                                                                                        |
| Appropriate singing Psalms {            | LXXXVI. 6, 7, 8, C.M. <i>Westminster New.</i><br>LXXXVI. 1, 2, 3, 4, C.M. <i>Abridge.</i> |                                                                                                                                        |
| <i>Evening.</i> —2 Kings ix. . . . .    | Jehu anointed King . . . . .                                                              | { W. Reading. IV. 57.<br>Abp. Tillotson. III. 357.                                                                                     |
| 1 Pet. iii. . . . .                     | Well-doing a Security against Evil                                                        | { Dr. W. Claggett. IV. 425.                                                                                                            |
| —                                       |                                                                                           |                                                                                                                                        |
| Appropriate singing Psalms {            | CXIX. 137, 138, 144, C.M. <i>Bealey.</i><br>I. 1, 2, 3, 6, C.M. <i>Abingdon.</i>          |                                                                                                                                        |

| LESSONS, &c.                       | SUBJECT.                                                                                 | AUTHORS to be CONSULTED.                                                   |
|------------------------------------|------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|
| 12 SUNDAY after TRINITY.           |                                                                                          |                                                                            |
| Morning.—2 Kings x. . . . .        | Jehu . . . . .                                                                           | Pastoralia, Ser. 44.<br>W. Reading, II. 443.<br>Bp. Hall's Contemp. B. XX. |
| Acts xxiii. . . . .                | Conscience . . . . .                                                                     | Dr. Fiddes, 487.<br>Bp. Hopkins, 660.<br>Abp. Tillotson, I. 353.           |
| Collect . . . . .                  | Prayer for Mercy . . . . .                                                               | Dr. R. South on Ps. cxlv. 9.<br>Bp. Dehon, I. 396.                         |
| Epistle, 2 Cor. iii. 4—9 . . . . . | Law and the Gospel . . . . .                                                             | Bp. Smalridge, 309.<br>Dr. Altham, I. 317, 340.                            |
| Gospel, Mark. vii. 31—37 . . . . . | The Deaf and the Stammerer . . . . .                                                     | J. Hall, II. 257.<br>Dr. Markland, I. 205.                                 |
| —*—                                |                                                                                          |                                                                            |
| Appropriate singing Psalms {       | CXXVII. 1, 2, 3, c.m. <i>Burford</i> .<br>CXLVII. 7, 3, 4, 5, c.m. <i>Irish</i> .        |                                                                            |
| Evening.—2 Kings xviii. . . . .    | Hezekiah . . . . .                                                                       | Bp. Hall's Contemp. B. XX.<br>W. Reading, IV. 71.                          |
| 1 John ii. . . . .                 | Love of God and of the World inconsistent . . . . .                                      | Dr. J. Rogers, III. 85.<br>Dr. Snape, I. 317.                              |
| —                                  |                                                                                          |                                                                            |
| Appropriate singing Psalms {       | XLII. 10, 11, 12, c.m. <i>Sheldon</i> .<br>CXXV. 1, 2, 4, 5, c.m. <i>St. Stephen's</i> . |                                                                            |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTE OF RESPECT.

The parishioners of Frampton-upon-Severn have lately presented their minister, the Rev. H. West, M.A. with an elegant and costly piece of plate, in testimony of "their grateful sense of his benevolence to the poor, and of his zealous and faithful discharge of the duties of a Christian pastor."

On Sunday, June 30, the Rev. B. Spurrell, M. A. upon the occasion of his appointment to the chapelry of Holt, near Bradford, Wilts, preached an excellent and appropriate farewell sermon from Eph. vi. 24, to an attentive congregation at St. Mary's Church, Scarborough, where he had been curate for nearly four years, and had gained the esteem and respect of all who knew him, by a diligent discharge of his duties, and by his exemplary conduct.

### ORDINATIONS.—1833.

Winchester ..... July 7.

#### DEACONS.

| Name.                                         | Degree.  | College.       | University. | By Bishop of |
|-----------------------------------------------|----------|----------------|-------------|--------------|
| Braune, George Martin . . . . .               | B.A.     | Sidney Sussex  | Camb.       | Winchester   |
| Carter, Richard Foster . . . . .              | B.A.     | St. John's.    | Camb.       | Winchester   |
| Cathrew, Edward John . . . . .                | B.A.     | Corpus Christi | Camb.       | Winchester   |
| Dunn, Robert James . . . . .                  | B.A.     | Exeter         | Oxf.        | Winchester   |
| Elliott, Charles Bolleau . . . . .            | B.A.     | Queen's        | Camb.       | Winchester   |
| Hogarth, David . . . . . ( <i>let. dim.</i> ) | Literate |                |             | Winchester   |
| Larken, Edmund Roberts . . . . .              | B.A.     | Trinity        | Oxf.        | Winchester   |
| Maddock, Edward Knight . . . . .              | B.A.     | Catharine Hall | Camb.       | Winchester   |
| Pooke, William Henry . . . . .                | B.A.     | Worcester      | Oxf.        | Winchester   |
| Tate, William Bunting. . . . .                | M.A.     | Trinity        | Camb.       | Winchester   |

#### PRIESTS.

|                                              |          |               |       |            |
|----------------------------------------------|----------|---------------|-------|------------|
| Beadon, Richard A'Court ( <i>let. dim.</i> ) | B.A.     | St. John's    | Camb. | Winchester |
| Bray, William . . . . .                      | B.A.     | Exeter        | Oxf.  | Winchester |
| Carey, Henry . . . . .                       | B.A.     | Worcester     | Oxf.  | Winchester |
| Kempt, Robert . . . . . ( <i>let. dim.</i> ) | Literate |               |       | Winchester |
| Newell, Percy Joseph . . . . .               | B.A.     | Magdalen Hall | Oxf.  | Winchester |

| Name.                            | Degree.                   | College       | University. | By Bishop of |
|----------------------------------|---------------------------|---------------|-------------|--------------|
| Payne, Edward . . . . .          | M.A.                      | New           | Oxf.        | Winchester   |
| Pearson, Arthur Hugh . . . . .   | ( <i>let. dim.</i> ) B.A. | Queen's       | Camb.       | Winchester   |
| Richardson, Henry Kemp . . . . . | B.A.                      | Trinity       | Camb.       | Winchester   |
| Stevens, James . . . . .         | M.A.                      | St. John's    | Oxf.        | Winchester   |
| Tonzel, Helies . . . . .         | B.A.                      | Sidney Sussex | Camb.       | Winchester   |

Deacons, 10.—Priests, 10.—Total, 20.

### CLERICAL APPOINTMENTS.

| Name.                                 | Appointment.                                    |
|---------------------------------------|-------------------------------------------------|
| Crane, Robert Prentice . . . . .      | Domestic Chapl. to Lord Stuart De Rothsay.      |
| Duffield, M. D. . . . .               | Domestic Chapl. to Lord Western.                |
| Dyer, William . . . . .               | Domestic Chapl. to Lord de Saumarez.            |
| Mackie, Charles . . . . .             | Head Mast. of Free Grammar School at Appleby.   |
| Marsden, J. Howard . . . . .          | Lect. in Divinity at St. Bees Coll. Cumberland. |
| Myers, Thomas . . . . .               | Chapl. to Lord Viscount Lorton.                 |
| Skelton, Joseph . . . . .             | Mast. of Grammar School at Scarborough.         |
| Snooke, Hargood Bettesworth . . . . . | Domestic Chapl. to Earl Grey.                   |
| Wells, Gifford . . . . .              | Head Mast. of Grammar School at Stourbridge.    |

### PREFERMENTS.

| Name.                        | Preferment.                                      | County.     | Diocese.    | Patron.                             |
|------------------------------|--------------------------------------------------|-------------|-------------|-------------------------------------|
| Athawes, John. . . . .       | Great Loughton, R.                               | Bucks       | Lincoln     | Trin. Coll. Camb.                   |
| Baker, Robert Geo. . . . .   | Stevenage, R.                                    | Herts       | Lincoln     | Wm. Barker, Esq.                    |
| Ball, John . . . . .         | { Oxford, St. Giles, V.<br>& — St. Mary, C. }    | { Oxford }  | Oxford      | St. John's Coll. Oxf.               |
| Blofield, Thomas J. . . . .  | { Old Sodbury, V. with<br>Chipping Sodbury, C. } | { Gloster } | Gloster     | D. & C. of Worcester                |
| Bolland, William . . . . .   | Waltham Cross, C.                                | Herts       | London      | Bp. of London                       |
| Boscawen, Hon. J. E. . . . . | Ticehurst, V.                                    | Sussex      | Chich.      | D. & C. of Cant.                    |
| Bury, Charles . . . . .      | Albrighton, C.                                   | Salop       | L. & C.     | Wm. Spurrier, Esq.                  |
| Chatfield, W. A. . . . .     | Stotfold, V.                                     | Beds.       | Lincoln     | Trin. Coll. Camb.                   |
| Cheales, Henry . . . . .     | Burton Penwardine, V.                            | Lincoln     | Lincoln     | H. Handley, Esq.                    |
| Cookson, Charles . . . . .   | Min. Can. of Cath. Ch. of Peterborough           |             |             | D. & C. of Peterboro                |
| Cox, R. A. . . . .           | Montacute, V.                                    | Somerset    | B. & W.     | John Phelps, Esq.                   |
| Crane, R. Prentice . . . . . | Heybridge, V.                                    | Essex       | London      | D. & C. of St. Paul's               |
| Crofts, Henry . . . . .      | Linton, One Med., R.                             | W. York     | York        | The King                            |
| Cubitt, John . . . . .       | Oxwich, R.                                       | Norfolk     | Norwich     | John Blake, Esq.                    |
| Delacour, Charles . . . . .  | Heckington, V.                                   | Lincoln     | Lincoln     | Rev. H. B. Benson                   |
| Draper, Wm. Yorke . . . . .  | Brook, R.                                        | Kent        | Cant.       | D. & C. of Cant.                    |
| Dukinfield, C. E. . . . .    | { Edenhall, V.<br>with Langwathby, C. }          | { Cumb. }   | Carlisle    | D. & C. of Carlisle                 |
| Etty, J. S. . . . .          | Min. Can. in Cath. Ch. of Winchester             |             |             |                                     |
| Fendall, James . . . . .     | Coniberton, V.                                   | Camb.       | Ely         | Jesus Coll. Camb.                   |
| Garnier, Thomas . . . . .    | Wanborough, V.                                   | Wilts       | Salisbury   | D. & C. of Winchester               |
| George, William . . . . .    | Bridell, R.                                      | Pemb.       | St. David's | The Freeholders                     |
| Gillmor, William . . . . .   | Earls Heaton, St. Peter, C. W. York              | W. York     | York        | V. of Dewsbury                      |
| Graham, John . . . . .       | { Hinxton Coombes, V.<br>and Swavesey, V. }      | { Camb. }   | Ely         | Jesus Coll. Camb.                   |
| Harrison, W. . . . .         | Crondall, V.                                     | Hants       | Winchest.   | St. Cross Hospital                  |
| Hilton, John . . . . .       | St. Nicholas Wade, V.                            | Kent        | Cant.       | Abp. of Cant.                       |
| Jones, D. . . . .            | Llandeulog, V.                                   | Cardigan    | St. David's | R. Stanley, Esq.                    |
| Kempe, Edward M. . . . .     | Lankinhorne, V.                                  | Cornwall    | Exeter      | Miss Hewish                         |
| Landon, George . . . . .     | St. Erth, V.                                     | Cornwall    | Exeter      | D. & C. of Exeter                   |
| Maitland, Thomas H. . . . .  | South Moulton, P.C.                              | Devon       | Exeter      | D. & Cns. of Windsor                |
| Meljer, T. W. . . . .        | Haddenham, P.C.                                  | Camb.       | Ely         | Archdn. of Ely                      |
| Mickleburg, James . . . . .  | Ashill, V.                                       | Somerset    | B. & W.     | { Preb. of Ashill in<br>Wells Cath. |
| Molson, William . . . . .    | Markby, P.C.                                     | Lincoln     | Lincoln     | P. Massingberd, Esq.                |
| Newbolt, W. R. . . . .       | Somerton, V.                                     | Somerset    | B. & W.     | Earl of Lichester                   |
| Northman, C. M. R. . . . .   | Northwold, R.                                    | Norfolk     | Norwich     | Bp. of Ely                          |

| <i>Name.</i>          | <i>Preferment.</i>                       | <i>County.</i>         | <i>Diocese.</i> | <i>Patron.</i>                            |
|-----------------------|------------------------------------------|------------------------|-----------------|-------------------------------------------|
| Owen, J. . . . .      | Llechryd, C.                             | Cardigan               | St. David's     | { Thos. Lloyd, and<br>C. Longcroft, Esqs. |
| Parker, William . . . | Saham Toney, R.                          | Norfolk                | Norwich         | New Coll. Oxf.                            |
| Richards, George . .  | Walkhampton, V.                          | Devon                  | Exeter          | Sir Ralph Lopez, Bt.                      |
| Soames, Wm. Aldwin    | Greenwich, V.                            | Kent                   | Rochester       | The King                                  |
| Tatham, William . .   | Great Oakley, R.                         | Essex                  | London          | St. John's Coll. Camb.                    |
| Waddington, George    | { Masham, V.<br>with Kirkby Malzeard, V. | { N. York<br>W. York } | Chester         | Trin. Coll. Camb.                         |
| Wilkins, Thomas . .   | Collingbourne Kingston, V.               | Wilts                  | Salisbury       | D. & C. of Winchester                     |
| Wilson, Thos. D. H.   | Hinderclay, R.                           | Suffolk                | Norwich         | Rev. T. D. H. Wilson                      |

## CLERGYMEN DECEASED.

Died, lately, in the forty-second year of his age, at his vicarage of Feltham, in Middlesex, the Rev. JOSEPH MORRIS, M.A. and F.R.S. eldest son of the late John Morris, Esq. of Staines, and formerly of Corpus Christi College, Cambridge.

In the retired circle in which Providence had placed him, no man could be more highly or justly valued. Equally conscientious in the discharge of his parochial and domestic duties, he commanded the respect, esteem, and affection of all around him. Amidst the threatening aspect and wavering character of the times, Mr. Morris's orthodoxy and his loyalty were alike unshaken. His acquirements were various and extensive; and, had he enjoyed leisure to display them, he might have made no ordinary figure in the literary annals of his country.

| <i>Name.</i>          | <i>Preferment</i>                                                             | <i>County</i>                   | <i>Diocese.</i>                    | <i>Patron.</i>                                                               |
|-----------------------|-------------------------------------------------------------------------------|---------------------------------|------------------------------------|------------------------------------------------------------------------------|
| Bolland, John Gipps   | Fetcham, R.                                                                   | Surrey                          | Winchest.                          | Rev. J. G. Bolland                                                           |
| Carlisle, William .   | { Ipstone, C.<br>and Sutton le Dale, R.<br>with Duckmanton, V.                | { Staff.<br>Derby }             | { L. & C.                          | { Freeholders                                                                |
| Cutlow, J. S. . . . . | { Copenhall, R.<br>and Madeley, V.                                            | { Chester<br>Stafford }         | { Chester<br>L. & C.               | { Bp. of Lich. & Cov.<br>Lord Crewe                                          |
| Clavell, John . . . . | { Church Knowle, R.<br>with Kimmeridge                                        | { Dorset                        | Bristol                            | W. Richards, Esq.                                                            |
| Hutton, Henry . . .   | Beaumont, R.                                                                  | Essex                           | London                             | Guy's Hospital                                                               |
| Jones, John . . . .   | Llangynllo, R.                                                                | Cardigan                        | St. David's                        | Freeholders                                                                  |
| Mathew, George . .    | Greenwich, V.                                                                 | Kent                            | Rochester                          | The King                                                                     |
| Morris, Joseph . . .  | Feltham, V.                                                                   | Middlesex                       | London                             |                                                                              |
| Neve, Charles. . . .  | { Brierly Hill, P.C.<br>and Kilmersdon, V.                                    | Worcester                       | Worcester                          |                                                                              |
| Stuart, John Francis  | Lower Gravenhurst, R.                                                         | Somerset                        | B. & W.                            | Lord Chancellor                                                              |
| Tourney, Wm. D.D.     | { Preb. of Cath. Ch. of Peterborough<br>and Preb. in Coll. Ch. of Westminster | Bedf.                           | Lincoln                            | Lord Chancellor                                                              |
| Townshend, Thomas     | Aisthorpe, R.                                                                 | Lincoln                         | Lincoln                            | Bp. of Peterborough                                                          |
| Vyse, John. . . . .   | Wootton, R.                                                                   | Northam.                        | Peterboro                          | The King.                                                                    |
| White, John . . . .   | { Preb. of Cath. Ch. of Salisbury<br>and Hardwick, R.<br>Bucknell, R.         | { Northam.<br>Bucks<br>Oxford } | { Peterboro<br>Lincoln<br>Oxford } | { Exeter Coll. Oxf.<br>Bp. of Salisbury<br>New Coll. Oxf.<br>New Coll. Oxf.  |
| Ycomans, W. Bohun     | { and Warndon, R.                                                             | Worcester                       | Worc.                              | { B. Johnson, Esq. as<br>Trustee for R.<br>Berkley, Esq. a<br>Roman Catholic |

| <i>Name.</i>                | <i>Appointment.</i>           |
|-----------------------------|-------------------------------|
| Evans, Benjamin. . . . .    | Under Mast. of Harrow School. |
| Wall, John Whitmore . . . . | Fell. of New Coll. Oxf.       |

## OXFORD.

## ELECTIONS.

On the last day of Act Term, the Rev. Godfrey Faussett, D.D. late Fellow of Magdalen College, was unanimously re-elected Margaret Professor of Divinity.

Mr. William Boyd, B.A. of University College, has been elected Fellow of that Society, on the Northumberland Foundation.

Mr. J. Carey, B.A. and Mr. Gustavus

Townsend Stupart, Commoner of Exeter College, have been elected Fellows of that Society, on the Guernsey Foundation.

The Rev. George Edward Gepp, B.A. the Rev. Arthur Charles Torbutt, B.A. and Thomas William Allies, B.A. Scholars of Wadham College; have been elected Probationary Fellows of that Society. And on the same day, Mr. Lewis Exans and Mr. John Cooper, Commoners of Wadham College: Mr. Edward Wyndham Tuffnell, of the county of Somerset, and Mr. George Domville Wheeler, Commoner of Oriel College, also a native of the county of Somerset, were elected Scholars of Wadham College.

Mr. Charles Rew, Mr. Henry Heming, and Mr. Henry James Farrington Cox, have been admitted Fellows of St. John's College; and Mr. Henry William Burrows, from Merchant Tailors', and Mr. George Martin Bullock, from Bristol, Scholars of that Society.

#### DEGREES CONFERRED.

##### DOCTOR IN MEDICINE.

Chas. Badham, (Radcliffe's travelling Fellow,) University Coll.

##### ELECTIONS.

George Ray, B.A., of St. Peter's College, has been elected a Foundation Fellow of that Society.

The Earl of Compton, son of the Marquis of Northampton, Lord Thurlow, the Hon. W. J. Wentworth Fitzwilliam, and the Hon. Philip York Saville, have been admitted of Trinity College.

##### GRACE.

A Grace to the following effect has passed the Senate.

To allow the Syndics for Building an Anatomical Museum and Lecture Rooms, for the Professors of Anatomy and Chemistry, a sum of money not exceeding £220 for the fitting up the same, in addition to the sum voted for the erection of those buildings.

#### DEGREES CONFERRED.

##### HONORARY MASTER OF ARTS.

Sir David Brewster, Trinity Coll.

On Tuesday, July 5, being Commencement Day, the following Doctors and Masters of Arts were created:—

##### DOCTORS IN DIVINITY.

Rev. Samuel Lee, Trinity Coll.

Rev. William Steven Gilly, Catharine Hall.

##### DOCTORS IN PHYSIC.

William G. Peene, Trinity Coll.

##### DOCTOR IN MUSIC.

Benjamin Blyth, Magdalen Hall.

##### BACHELORS IN MEDICINE, WITH LICENCE TO PRACTISE.

William Duke, Magdalen Hall.

Jas. Edwd. Winterbottom, St. John's Coll. (Grand Comp.)

##### MASTERS OF ARTS.

James Mitchell, Christ Ch. Grand Comp.

George Lloyd, St. John's Coll. Grand Comp.

Philip Twells, Worcester Coll.

Rev. Thomas Whitaker, Worcester Coll.

Rev. Edward Payne, Fell. of New Coll.

Rev. Robert J. Rolles, Fell. of New Coll.

Robert. Jas. Mackintosh, Fell. of New Coll.

George Fred. Fowle, Fell. of Exeter Coll.

Samuel Grimshaw, Brasenose Coll.

John Griffiths, Fell. of Wadham Coll.

Rev. Geo. William Murray, Merton Coll.

##### BACHELORS OF ARTS.

Kenelon Digby, Christ Church.

John Ellison, Christ Church.

Charles Wm. Bingham, Fell. of New Coll.

H. Blackstone Williams, Fell. of New Coll.

Thos. Bradley Fooks, Fell. of New Coll.

Hon. Henry Bertie, Christ Church.

Edward Hardwicke, Queen's Coll.

Chas. Lewis Cornish, Fell. of Exeter Coll.

### CAMBRIDGE.

##### DOCTOR OF CIVIL LAW.

Richard Samuel Dixon, Trinity Hall.

##### LICENTIATE IN PHYSIC.

Disney Launder Thorp, Caius Coll.

##### BACHELOR IN CIVIL LAW.

John Stuart Roupell, Trinity Hall.

##### BACHELORS IN PHYSIC.

George Fabian Evans, Caius Coll.

Algernon Hicks, Magdalen Coll.

##### MASTERS OF ARTS.

Thomas William Greaves, St. John's Coll.

Albert Way, Trinity Coll.

##### BACHELOR OF ARTS.

Henry Barlow, St. John's Coll.

The Rev. Dr. Lloyd, of Trinity College, Dublin, was admitted *ad eundem* of this University.

Charles Morgan Lemann, Trinity Coll.

James Johnstone, Trinity Coll.

##### DOCTOR OF CIVIL LAW.

Richard Samuel Dixon, Trinity Hall.

MASTERS OF ARTS.

KING'S COLL.  
J. Wolvey Astley  
George Thackeray  
Thomas Philpotts  
Charles Luxmoore

ST. PETER'S COLL.  
Comyns Tucker  
G. Harvey Vachell  
Rowland Fawcett  
Edmund Cory  
William Fletcher  
Henry Dowell  
Matt. D. Williams  
Wm. F. Raymond  
Thomas Moore  
Wm. John James  
Robert Hawthorn  
James Kirkpatrick

CLARE HALL.  
Philip William Ray  
William H. Molineux  
Wm. Perceval Bailly  
Thos. Dickinson Hall  
Wm. Knapp Jonas  
Thomas Hills  
L. Erasmus Dryden  
Ben. Thos. Williams  
PEMBROKE COLL.  
Henry Thos. Liveing  
Thos. England  
Rich. Nelson Barnes

CATUS COLL.  
J. Medows Rodwell  
Thomas Wall  
Stephen Jackson  
Wm. Handley Bland  
William Jay  
Robt. Chas. Vaughan  
T. L. J. Sunderland

TRINITY HALL.  
Pet. Le Neve Foster  
CORP. CHR. COLL.  
Jas. Septimus Cox  
Joseph Pullen  
Edwin Steventon  
Charles Chapman  
John Hooper  
Thos. Charles Barton  
Henry Geo. Walsh

Thomas Dwyer  
William Millett  
James Elliott  
Samuel Leggett  
Chas. F. Bagshawe  
J. Calvert Blathwayt  
Thomas Browne

QUEEN'S COLL.  
Frederick Rose  
W. Dixon Rangeley  
Francis Upjohn  
Joseph Brown  
Jas. Edward Dalton  
Edward Weigall  
Jas. Langton Clarke  
Jas. S. Shackleford  
George Kember  
Edm. Long Eve  
Frederick Norris  
Samuel Newall

CATHARINE HALL.  
Wm. Daniel Fyson  
Henry Kuhff  
Philip Simpson  
Josiah Crofts  
Andrew Watson

JESUS COLL.  
James Samuel Lake  
Samuel Rowe  
Samuel Coates  
Robert Ingram

CHRIST'S COLL.  
Adam Fitch  
James Penfold  
G. Vaughan Jackson  
Wm. Darwin Fox  
Thomas Burroughes  
George Simpson  
Wm. Fred. Carter  
E. Armett Powell

ST. JOHN'S COLL.  
Thos. Greenwood  
W. Morrell Lawson  
C. Cardale Babington  
Fred. Chas. Crick  
Chas. Thos. Whitley  
Charles Merivale  
Christopher Clarke  
J. Maurice Herbert

Jos. Dunnington  
Wm. Panton Walker  
John Hodgkinson  
Jno. Castle Burnett  
James Colley  
John Fielden  
Edmund Carrington  
Wm. Fred. Beadon  
John Lawes  
Frederick Reade  
William Singleton  
Jonath. Blackburne  
Charles Pritchard  
F. John Stainforth  
George Wharton  
George Moody  
Samuel Shields  
William Hewson  
Herbert C. Marsh  
E. Hayes Pickering  
Thos. Leonard Hill  
G. Stammers Barrow  
John Browne  
Wm. Windham Farr

MAGDALENE COLL.  
George Urquhart  
Edward Dodd  
John Foster  
Henry J. Lockwood  
G. Frankland Lewis  
Edward Yardly  
F. T. W. C. Fitzroy  
A. Allicocke Young  
Henry J. Jackson  
William Breynton

TRINITY COLL.  
Charles Lestourgeon  
Weeden Butler  
Samuel Marindin  
Leonard Thompson  
J. Mitchell Kemble  
Joseph Mann  
Thomas Wilkinson  
Thos. Henry Steel  
T. Borrow Burcham  
Christ. Wordsworth  
John Moore Heath  
John Frere  
John Wilson

Urban Smith  
William Foulger  
Edward Vaux  
E. Harmer Ravenhill  
W. Lloyd Birkbeck  
Wm. John Travis  
William Colquhoun  
Charles Bigsby  
C. Eboral Rogers  
James Brogden  
Peter Carey  
Charles Hebert  
Henry Prater  
Thomas Myers  
Jos. Yates Cookson  
F. William Rhodes  
Wm. Bunting Tate  
Richard Mosley  
William Ramshay  
H. Belmont Sims  
E. A. Illingworth  
Anthony Gordon  
Rich. Peter Hoare  
Thomas Wilson  
Stephen Davies  
Jas. Frederick Todd  
B. Chenevix Trench  
George Arkwright  
Joseph Taylor  
Thomas Greenwood  
Thomas Quayle  
John Fearnley  
Wm. G. Ponsonby  
Edwin Hill Handley

EMMANUEL COLL.  
Frederick Watkins  
Roger Buston  
William Wall  
Jas. Richard Brown  
Wm. Charles Holder

SIDNEY COLL.  
George Johnson  
J. W. L. Heaviside  
M. T. S. Raimbach  
Vicesimus K. Child  
T. Francis Layng  
DOWNING COLL.  
William P. Hulton  
Thos. P. Michell.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The third meeting of this Association commenced at Cambridge, on Monday, the 24th of June, in accordance with a resolution passed at Oxford last year. The objects of the Association are, as many of our readers know, "to give a stronger impulse, and more systematic direction to

scientific inquiry, to promote the intercourse of those who cultivate science in different parts of the British Empire with one another, and with foreign philosophers, and to obtain a greater degree of national attention to the objects of science, and a removal of any disadvantages of a public nature which impede its progress." Its first meeting was held at York, in 1831;

Oxford had next the honour of receiving within its walls the many distinguished characters of this Association; and Cambridge has now witnessed a combination of talent never before seen within its precincts.

Many individuals were admitted members of the Association on Monday, and the Friday and Saturday previous. Arrangements were made to facilitate the objects of the Association, and it was settled that meetings of the Sections, composed of some of the most eminent members of the different branches of science, should be held in the morning, general meetings of the society at one, and in the evening, at which the sectional meetings were resumed or a lecture delivered. The University had kindly allowed the use of the Senate House for the general meetings, and the sectional meetings and other business of the Association took place in the Schools, and halls of Trinity Hall and Caius College.

The following are the different Sections :

- I. *Mathematical and General Physics.*
- II. *Chemistry, Mineralogy, &c.*
- III. *Geology and Geography.*
- IV. *Natural History.*
- V. *Anatomy, Medicine, &c.*

Some of them proceeded to the business of receiving and discussing communications.

In the evening the members already arrived met in the Senate House, and a discussion was resumed, which had been begun in the Physical section in the morning, on the phenomenon of Aurora Borealis.

On Tuesday, June 25, a meeting of the Committee took place at ten o'clock, in the hall of Trinity Hall, on general business.

At eleven and twelve meetings of the Sections were resumed in the schools, and Caius College Hall, for receiving and discussing communications, &c. The following were the subjects :

#### SECTION A. *Mathematics, &c.*

1. Remarks on certain Atmospheric Phenomena observed at Hull in March and April, 1833. By G. H. Fielding, Esq.
2. On Naval Architecture. By J. Owen, Esq.

#### SECTION B. *Chemistry, &c.*

An account was read of some experiments relating to Isomorphism, undertaken at the request of the Association, by Dr. Turner and Professor Miller.

A communication was afterwards made to the Committee by Dr. Danbeny, on the

Nature and Quantity of the Gases given off from the surface of the water in certain Thermal Springs.

#### SECTION C. *Geology and Geography.*

Mr. Taylor exhibited sections of the shafts of the deepest Mines, and gave some particulars respecting them.

#### SECTION D. *Natural History, &c.*

1. Observations relative to the Structure and Function of Spiders. By Mr. Blackwall.

2. Observations on the Pith of Plants. By Professor Burnett.

#### SECTION E. *Anatomy and Medicine.*

1. Observations on the Structure and Functions of the Nervous System. By Dr. Macartney, of Dublin, who detailed a considerable number of highly interesting and important original facts.

At one o'clock, the first general meeting was assembled in the Senate House. The meeting was extremely numerous, and composed of a large proportion of the most eminent men of science in this country, and among them a considerable number of foreigners. Dr. Buckland took the chair as the President of the last meeting, his office having not yet expired, but immediately resigned it. The new President, the Rev. Professor Sedgwick, then took the chair.

The Rev. W. Whewell read a very able paper, containing a review of the first volume of proceedings.

At the evening sitting, Mr. Taylor read a paper on Geology, which led to a lengthened discussion.

Wednesday, June 26.—The Sectional Meeting as before, at which the following papers and communications were read.

#### SECTION A.

- 1 Mr. Potter on the action of the Glass of Antimony on Light.
2. Account of a barometer cistern, by Mr. Newman. Communicated by Mr. Willis.
3. Account of a new reflecting telescope by Thomas Davison. Communicated by Mr. Turner.
4. Professor Overstead on the compressibility of water.

#### SECTION B.

A communication on the specific gravity of gases, by Dr. Dalton and Dr. Prout.

An account of the experiments relative to the sulphur salts.

Dr. Turner gave an account of his experiments on atomic weights.

Dr. Daubeny read a memoir on the action of light on plants, and on the action of plants on the atmosphere.

#### SECTION C.

Mr. Trevelyan exhibited specimens of Ceprolites and Fossil fish.

Mr. Murchison exhibited ordnance maps, geologically coloured by himself, of the counties of Salop, Hereford, Radnor, Brecon, and Carmarthen, accompanied by enlarged sections, and explained the mineral structure of the country described.

#### SECTION D.

1. A paper containing some observations on genera and sub-genera. By Mr. Jenyns.

2. On the water contained in bivalve shells. By Mr. Gray.

3. Some observations made by Mr. Ogilby on the classification of ruminating animals.

#### SECTION E.

1. Observations on the motion and sounds of the heart.

2. Observations by Mr. H. Earle, on the mechanical functions of the Bulb of Urethra.

Illustrations of the effects of irritant poisons on mucous surfaces.

Professor Sedgwick, the President, having taken the chair, the different chairmen of the Sections read the reports of their proceedings; after which

Mr. Peacock read a paper on Mathematics, Professor Lindley read a scientific paper on Botany, and Mr. Rennie read a paper on Hydraulics.

In the afternoon a very splendid entertainment was given in Trinity College hall. The Vice-Master (Rev. J. Brown) presided.

In the evening, meetings of the Sections, and a very splendid display of fire-works in the grounds of King's College, conducted by Mr. Deck.

Thursday, June 27. — At a congregation this morning, the following gentlemen of this University were admitted to Honorary Degrees.

The Earl Fitzwilliam, LL.D. Trin. Coll.

Sir Charles Lemon, M.A. Trinity Coll.

Sir T. Macdougell Brisbane, M.A. Trin. Coll.

At the same time the undermentioned gentlemen were admitted to *ad eundem* degrees:

W. Buckland, D.D. Ch. Ch. Oxford, Professor of Geology.

T. R. Robinson, D.D. Dublin, Professor of Astronomy at Armagh.

Rt. Hon. D. Gilbert, LL.D. Pemb. Coll. Oxf.

Dionysius Lardner, LL.D. Dublin.

J. Macartney, M.D. Trinity Coll. Dublin.

W. E. Honey, B.D. Exeter Coll. Oxford.

C. J. Laprimaudaye, M.A. St. John's Coll. Oxf.

R. Walker, M.A. Wadham Coll. Oxford.

J. Strud, M.A. Wadham Coll. Oxford.

C. Wordsworth, M.A. Ch. Ch. Oxford.

W. Palmer, M.A. Magdalen Coll. Oxford.

W. R. Bromell, M.A. Pemb. Coll. Oxford.

P. Bury Duncan, M.A. New Coll. Oxford.

John Wilson, M.A. Queen's Coll. Oxford.

E. Denison, M.A. Merton Coll. Oxford.

J. Sabine, M.A. Trinity Coll. Dublin.

Lord Morpeth, M.A. Ch. Ch. Oxford.

Rt. Hon. Sturges Bourne, M.A. Ch. Ch. Oxf.

F. Plumtre, M.A. University Coll. Oxf.

Humphry Lloyd, M.A. Dublin.

W. Vernon Harcourt, M.A. Ch. Ch. Oxf.

Sir John Mordaunt, M.A. Ch. Ch. Oxf.

Charles Lacey, M.A. Ch. Ch. Oxford.

William Cureton, M.A. Ch. Ch. Oxford.

Baden Powell, M.A. Oriel Coll. Oxford,

Savilian Professor.

Sir T. Dyke Acland, M.A. Ch. Ch. Oxf.

J. E. Winterbottom, M.A. St. John's Coll. Oxf.

C. Hotham, M.A. University Coll. Oxf.

J. Forster Alleyne, M.A. Balliol Coll. Oxf.

W. Kerr Hamilton, M.A. Merton Coll. Oxf.

Lord Sandon, M.A. Christ Church Oxf.

R. Bassett Wilson, M.A. Univ. Coll. Oxf.

W. R. Courtenay, B.C.L. All Souls Coll. Oxf.

Lord Adare, B.A. Trinity Coll. Dublin.

W. R. Hamilton, B.A. Trin. Coll. Dublin.

At one o'clock the Association again held their meeting, at which the accounts were submitted to the meeting by Mr. Taylor, from which it appeared that the funds of the Association were in a most flourishing condition, and he added to this the most gratifying intelligence, that when this meeting was opened on Monday last in that room, the members amounted to 688; but that up to this time there had been admitted as members during the last three days, no less than 689 names, making in all 1377 members.

The Presidents of the different Sections then read their reports. After which,

Professor Christie read a paper upon magnetism.

Mr. Whewell read a paper on the strength of materials, for Mr. Barlow, who was absent.

A very large meeting took place in the Senate-house at half-past nine o'clock in the evening.

Mr. Whewell delivered a very able and interesting address on the subject of tides.

Professor Farish addressed the meeting on the power of steam as applied to



carriages, contending that it might be more judiciously employed upon the common roads than upon rail-ways.

Friday, June 28.—This being the last day of the Association assembling, the meeting was more fully attended than any of the preceding ones.

The President stated that the address delivered on Tuesday by Mr. Whewell, on the report of the last year, had been printed, and a copy would be delivered gratuitously to any member or lady applying for it.

The thanks of the meeting were then voted to Mr. Whewell for his handsome conduct in printing the address at his own expense.

The Chairmen of the different sections then read their reports; after which

Mr. Challice read a paper on the theory of fluids.

The President then stated that since the previous morning three gentlemen had enrolled their names as members; namely, Dr. Chalmers, Professor Jamieson, and Dr. Henry, sen. The President having put the question, they were elected amidst loud acclamation.

The President next stated that he had to announce that the General Meeting for 1834 would take place at Edinburgh, in September, probably in the early part of that month.

The President then read a list of the officers appointed by the general committee for the next year:

President, Sir T. M. Brisbane.

Vice-Presidents, { Sir David Brewster  
Dr. Robinson, (Armagh)

Secretary, Rev. W. V. Harcourt  
Assistant Secretary, Mr. John Phillips  
Treasurer, Mr. John Taylor  
Secretaries for Edinburgh, Mr. J. Robison and Professor Forbes.  
————— Dublin, Prof. Lloyd and Mr. Luby.  
————— Oxford, Dr. Daubeny, Prof. Powell.  
————— Cambridge, Rev. Mr. Whewell and Professor Henslow.

The learned Chairman then read the names of the gentlemen who were to compose the Council for the ensuing year, and also recommendations from the different Sections, that sums of money amounting to 600*l.* should be applied to the promotion of scientific objects, under the superintendence of different gentlemen, whose names he read.

Professor Babbage, at the request of the Chairman, then read from a letter which he had published, addressed to Sir David Brewster, the particulars of the object he proposed to accomplish by the publication of *The Constants of Nature and Art*; and remarked that one of the greatest objects it would accomplish would be to furnish us with a map of what we did not know. This would excite emulation, and would do more than any thing else to convey to distant times the exact state of knowledge in the country in which it was produced.

The Chairman then said, he had only to perform the last duty of his office, and dissolve the meeting.

As soon as the meeting in the Senate-house had dispersed, about 570 of the members of the Association repaired to the large hall of Trinity College, where an elegant cold collation had been prepared; the President of the Association taking the chair. The collation was given by the resident members of the University.

## NOTICES TO CORRESPONDENTS.

We will think of "A. D."

The "Supplement" of "An Old Subscriber" we should never have courage to publish, particularly his thirteenth question.

ERRATA.—Page 390, bottom line, for "Suttonians," read "Huttonians." Page 392, line 17, for "understated in," read "undistorted by." Page 393, line 4, for "Mantell," read "Mantell." Page 420, line 29, for "it has provided accommodation for 240,000 in twelve years; but the population of the country has increased 3,000,000 in the same time," read "it has provided accommodation in twelve years for 240,000, which is only one-tenth of the increase in the population for the same period."

THE  
CHRISTIAN REMEMBRANCER.

SEPTEMBER, 1833.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Two Letters, by "Fiat Justitia," Author of a Letter to the Hon. and Rev. Baptist W. Noel; in Reply, the First, to a Churchman, who condemns him for going too far; the Second, to a Dissenter, who expostulates with him for not going far enough. With an Appendix, containing a Letter from the Hon. and Rev. Baptist W. Noel, with Observations upon it; Remarks on the Unity of the Church; Church-Communion; Ecclesiastical Endowments; Theory and Practice of Independency, &c. &c. Concluding with Hints on Church Reform, as applicable to Congregationalists. 8vo. Pp. 121. London: Holdsworth & Ball. 1832.*

IN a recent Number,\* we gave a literary notice of a pamphlet with a very long title, by "Fiat Justitia;" and hinted that we would return to the subject. As we approve the sentiment of this appellative much more than the taste which dictated its assumption, we will "do" the writer the "justice" to correct the statement of his title-page which we there very unintentionally gave. It seems that his publishers and ours employed the same printer, who transcribed a foul copy of his title into the heading of our notice. It happens sometimes, indeed, that pamphlets are mislaid after review; and where the titles have not been copied by the reviewer, they must be supplied from memory. This circumstance will explain the reason why Mr. Platt's and Mr. Sandford's pamphlets are noticed without their titles at length. The printer, having at hand Fiat Justitia's own pamphlet, with an uncorrected title, immediately headed our notice with what he deemed was the real name of the work.

October, 1832.

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We do not see that any real injury was done to the work or its author by this error, though a certain periodical, which was obliged immediately to banquet on the loathsome repast of its own nauseous words, chose to make the assertion. But "*fiat justitia*" is as much our motto as our dissenting opponent's, and the very appearance of controversial injustice we would deprecate and disclaim. Above then we have given the genuine title of a work which it is not so much our intention to criticize, as to afford our readers another opportunity of inspecting the machinery at work against the Church, and observing the engineers who direct it, whether *WITHIN* or without the limits of the camp.

This premised, we will now proceed to "*do justice*" upon "*Fiat*" and Mr. Baptist Noël, and to our traduced and injured Church. As our remarks on this work are not intended to be critical, but simply illustrative, it will not be necessary to pursue its argument further than is requisite for comprehending Mr. Noël's letter, which is too choice to be passed by without sufficient elucidation. Mr. Noël, it seems, was one of the Seceders from the Bible Society, on the ground that Socinians were subscribers. "*Fiat Justitia*" had urged, in a published letter, that, on this ground, Mr. B. N. might abandon his own profession, as some members of *that* are Socinians. Now even assuming the *assertion* to be true (for it is wholly unburdened with proof) it requires not much perspicacity to see that there is a great difference in belonging to a body, in which if Socinians exist, they exist contrary to its rules, and may be expelled by proper proceedings; and in being one of a Society by the rules of which Socinians are lawful members, and Socinian ministers committee-men *ex officio*. Mr. Noël, however, was vastly above such very obvious and ordinary reasoning, and accordingly he addresses a letter to "*Fiat Justitia*," which appears in the pamphlet before us, and in which he says, "I promise you a *serious attention* to your arguments, which *at present* seem to me built upon a false hypothesis, and shall be truly thankful for your prayers." Such arguments were well worth a "*serious attention*!" As for the *prayers* of "*Fiat Justitia*," no doubt Mr. Noël has them; the dissenters doubtless pray that Noels may abound; and "*Fiat Justitia*" has even the confidence to hope that Noels and Noelites may soon become numerous enough to burst the flimsy ties that bind them to the Church, and go over in a body to Dissent. From the loss of such members we apprehend just as much as we should to a human body from the amputation of a mortified limb. The operation may be painful and dangerous, but much less so than the omission. But we are not surprised at the earnestness of "*Fiat Justitia*" on this subject, when we read all that he expects from the result of his hopes:

The sudden destruction of the Church by violence and rapine, is, I am quite persuaded, what every *liberal* Dissenter would deplore.—(Very liberal, undoubtedly.)—Touched, however, it *must* be, and that *with no tender hand*. THE DISTRIBUTION OF

ITS PROPERTY; the revision of its offices; *its detachment from the state*; and its *advances to communion with other churches*;—all this must proceed, and proceed far, to meet the just and imperative demands prompted either by the desire for RATIONAL reform, (!!!) or by the principles and aspirations of *advancing piety*. *All this, I imagine, would be both hastened and regulated by the dissent of any considerable portion of the Evangelical Clergy.*—P. 55.

This letter has the singular fate to be highly lauded, and lamentably mauled, by "Fiat Justitia." And no wonder. The Dissenter does well to praise a document affording such high advantage to his cause; and he is too clear-sighted to miss the absurdities which abound throughout it, and which, though they really only involve Mr. Noel, and clergymen of his stamp, may, by a dexterous transition, a "flat" partaking more of legerdemain than "justice," be extended to the Church of which Mr. N. is a professed member.

I do not (says Mr. Noel), in the slightest degree, join in the Church with Socinians, or any deniers of fundamental doctrines, whom, although Clergymen, I neither publicly nor privately own to be ministers of Christ, and hold no communion with them as brethren, which I do with pious men of every name.—Pp. 67, 68.

That there may be Socinians in the Church is possible, as it is that there may be profligate and abandoned characters in any profession. It is always possible that there will be *men, who, for the sake of lucre, will subscribe their hands and pledge their souls to doctrines and observances which their hearts disclaim*. But if there be Socinian clergymen in the Church, it is clearly not because the Church has not taken every practicable means of excluding them:—no dissenting communion whatever is provided with safeguards against Socinianism of equal validity; and accordingly Socinianism appears to be the abyss in which all schisms are ultimately engulfed.

"New swarming sects to this obliquely tend;  
Hence they began, and here they all will end."

However, with the question of the fact we are not now concerned, but with Mr. Noel's view of it. Be it granted then that there are men in our ministry who hold or avow Socinian opinions. Mr. Noel neither publicly nor privately owns them to be ministers of Christ. We hold them certainly to be traitors to their profession, and to be guilty of the most hideous and hypocritical blasphemy; but we do not think we have a right to consider them *worse* than Judas, "the son of perdition." And will Mr. Noel deny that Judas was a minister of Christ? Be it remembered that Judas was a thief before he was a traitor, and that there is no manner of reason to believe that he accepted the Apostleship with any but the most sordid views. "One of you is (not, *shall be*) a calumniator, or betrayer"\* was the language of our Lord respecting Judas, long before the event which so signally evinced that our Redeemer "knew what was in man." Yet, unworthy as Judas was,

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\* *Adversus*. The crime of Judas seems exactly pointed at by the word, that of carrying a slanderous information. No comparison seems intended with the Adversary.

would the Apostles have been justified in, "neither publicly nor privately owning him to be a minister of Christ?" Our Lord had said, in the same breath; "Have not I chosen you twelve?" Whatever authority was granted to them, was granted to the apostate also. "It is not ye that speak, but the Spirit of your Father which speaketh in you."—"He that receiveth you, receiveth me, and he that receiveth me receiveth Him that sent me" was addressed as much to Judas as the rest;—and was it for his brother Apostles to disown him in the character with which their common Master had invested him? So much then for Mr. Noel's refusal to own regularly ordained ministers in their ministerial capacity; a refusal which proves him not only wholly ignorant of the principles of his Church,\* but incapable of drawing the plainest inference from an obvious scripture example. Mr. Noel, however, extends his anathema to all "deniers of fundamental doctrines," an expression which has a peculiar and notorious interpretation in Mr. Noel's school. On this we shall say nothing, as "Fiat" has done the matter to our hands, and we could not do it better.

In the Church of England, according to the conscientious belief of the evangelical party, there are hundreds, if not thousands, of the Clergy who are anti-evangelical; that is, "who do not preach the Gospel;" this is their own language: it means that these men, "although Clergymen," do that, which, if "an angel from heaven" were to do, St. Paul would visit him with his indignant anathema. The persons referred to above, who dissent from the Bible Society, in general believe this;—they believe, therefore, that these men are *not* ministers of Christ; and that their influence is extensively injurious to souls: yet, they continue united with them in a manner which implies that they *are*; they continue, therefore, to countenance them *as such*,—to support the awful delusion, and to be accessory to all the evils which that delusion occasions.

"Not to preach the Gospel," which the evangelical Clergy attribute to the majority of their brethren, is to say, in effect, that they are "deniers of fundamental doctrines," though not in the sense of their being Socinians. Of such, Mr. N. says, "I neither publicly nor privately own them to be ministers of Christ; I hold no communion with them as brethren, which I do with pious men of every name." This, however, cannot be admitted: for, he holds church-communion with them, and he holds, and can hold, church-communion *with no other ministers whatever*. It appears to me that it would be better to say, "True, I do not believe these men to be ministers of Christ at all,—this is my *private* opinion; yet, I hold church-communion with them, and *publicly* recognize them as such: but, observe, my union with them in the Church is founded not upon what they *are*, but upon what they *profess* to be; in my ecclesiastical relation to them, I know them only as ministers of the same apostolical body, that is, by supposition, true ministers; if they are not, the fault is theirs, not mine." Now, this answer, I think, "legally," satisfactory. It is sufficient to defend the union of light with darkness in the same Church, for those whose consciences can be governed by words rather than facts. To minds of high moral feeling, however; to those, especially, who profess to be peculiarly conscientious, the objection still returns—"You believe certain individuals not to be ministers of Christ, yet you publicly sanction them as such;—you support a *system* which imposes

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\* Mr. Noel has entirely forgotten the XXIIIrd Article:—for it would not be charitable to charge him with any thing graver than oblivion. "Those we ought to judge lawfully called and sent which be chosen and called to this work by men (*per homines*, orig. not *ab hominibus*, the distinction is important) who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." We suppose Mr. Noel will not deny that all clergymen of the Church of England are called in this way. The Hon. and Rev. Gent. has been equally heedless of Article XXVI.

them as such on the community;—you aid and assist this tremendous delusion. Now, what does *conscience* say to this?—conscience; not as soothed by an expedient and a subterfuge, but as enlightened by truth, governed by facts, alive to the consequences of the general inculcation of error, and anticipating the decisions of the judgment-seat on the system that protects it?"—Pp. 69—71.

We do not envy Mr. Noel's sensations on reading the above; and we earnestly commend to the divines of his class a deep consideration of "Fiat"'s remarks. A little reflection might induce the candid and pious among them to judge more favourably of their ecclesiastical brethren, and the turbulent and factious to abandon openly a Church which they have no power to injure except by remaining within its visible communion.

Mr. Noel proceeds :

I regret not to be able to admit some Dissenters to my pulpit; but neither would I admit some in the Church, with whom I hold brotherly communion, as real ministers of Christ, because they so prominently advance certain peculiarities which I think mischievous,—yet I hold entire communion with them; why can I not with Dissenters, though remaining in the Establishment? I will gladly see them joining with my flock at the table of the Lord, and, in cases where I could not join with those in my own communion, I would gladly join with them, most fully recognizing the validity of their orders, whether Presbyterian or Independent.—P. 68.

We are again saved the trouble of a comment, having a better than any we could write at hand in a letter from Bishop Heber to the Rev. Rowland Hill, wherein the Bishop does not *regret* that he cannot admit a dissenter to his pulpit, but refuses a churchman because that churchman has encouraged dissent. "Happy as I might feel myself," writes the Bishop, "in the assistance of any man of talent or orthodoxy, yet, as a member of the Church of England, I will not permit that the pulpits where I have any influence shall be used by a person who encourages by his presence and preaching a dissenting place of worship." Mr. Noel's inquiry, "Why cannot I hold entire communion with dissenters, though remaining in the Establishment?" is one which he ought to be able to answer. Did the reply depend on ecclesiastical knowledge, and an acquaintance with the merits of the question at issue between the Church and the dissenters, how much soever the public might have a *right* to expect such information from a clergyman, we are sure nothing of the kind would have been hoped from Mr. Baptist Noel. But the fact is, the answer requires nothing but a few grains of common sense. "Why cannot I hold entire communion with dissenters, though remaining in the Establishment?" Why, because the very meaning of the word *dissenter* is *one who will not hold entire communion, or any communion at all, with persons remaining in the Establishment.* If Mr. Noel could not see this, he must believe himself at once an episcopalian, as "remaining in the Establishment;" and a Presbyterian and Independent, as "holding entire communion with dissenters."

We wish Mr. Noel had particularized in what "cases" where he could not join with those of his own communion he would gladly join

with seceders from it. But, as this curious piece of information is not vouchsafed, such as think Mr. Noel's opinions of any moment must be content with conjectures and probabilities. They seem, however, to be cases of ministerial prerogative; and as he has already told us that he does not recognize as ministers of Christ some of the clergy of his own Church, so it now only remained to append the perfectly consistent declaration that he "most fully recognizes the validity of dissenting orders."

"Fiat Justitia" very unanswerably shows, on this as well as some other points, that Mr. Noel's principles afford irresistible arguments for separation from the Church with those who entertain them; but in this, no less than other instances, he is sometimes incautious of preserving his professed characteristic virtue. It is the greatest *injustice* to say of the Church of England that she "unchurches all other churches, and unministers all other ministers." By her own definition "the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."\* Here is not a word of the Church of England being the only church. And in the XXXth canon the sense of our Church on this point is still more explicitly stated. "So far was it from the purpose of the Church of England to forsake and reject the CHURCH of Italy, France, Spain, Germany, or any such like CHURCHES," &c. Any community "in the which the pure word of God is preached, and the sacraments are *duly* administered according to God's ordinance," we hold to be a church, whether it be that of England or not. Now what is "*duly according to God's ordinance*" must, the dissenters themselves will allow, be determined by the Scriptures: and the persons who are thus duly appointed we recognize as ministers, whether in our own Church or any other. Those who are lawfully called by (*per*, i. e. by the instrumentality of) men who have authority given them (by Christ, of course) to call and ordain in the congregation, we receive as ministers. Who are such is not a question of liberality or illiberality, but a pure question of *fact*, to be determined by evidence. Now our Lord regularly ordained his twelve apostles to go forth and preach the word to the world,† and nothing can be clearer from the Scripture than that they ordained elders in every church,‡ and that a regular plan was laid for a succession in this ministry.§ Almost to the very present day there never was any manner of question that this was the mode which Christ had appointed, and the only mode which could safely claim the promises and privileges of an apostolic institution. Among the ancient churches, the fact is notorious; the Greek, Oriental and

\* Art. XIX.

† Acts xiv. 23.; Tit. i. 5.

‡ John xx. 21—23.

§ 2 Tim. ii. 2.

Romish churches never had any manner of disagreement upon this point; the Reformed Protestant churches held the same opinion; even the Presbyterians, though they differed with regard to the powers and character of the officer who was to confer ordination, were agreed with the Episcopalians that the apostolic succession was to be maintained. If it be asked, what proof can any church now produce that the apostolical ministry has been preserved, supposing it to be so absolutely necessary, the answer is contained in what has been already stated. If, from the times of the Apostles downwards, the general opinion in the Church has been that an apostolical succession was the only valid ministry, then, since all ordinations were matter of public and solemn observance, the apostolical succession *must* have been preserved. If it be objected that we derive our orders from a corrupt Church, that of Rome, and that therefore they are vitiated; the reply is, that, even supposing such to be the case, which is, perhaps, more than doubtful,\* the validity of Christ's commission is no more annulled by passing through the Church of Rome, than the Apostles' Creed, or the Lord's Prayer, is falsified by the same process. Even, however, though it could be shewn that the title of the Church minister to the apostolic authority was exceedingly precarious, this would be no justification for ordaining ministers *manifestly without* any apostolical commission, nor so much as with the shadow of a pretence to any thing of the kind; a sin very nearly akin to that of Jeroboam, who involved, by this very transgression, a whole nation in iniquity and ruin. If there really is some flaw in the chain which should connect us with the Apostles, it is one of which we are not aware, and if we sin, we sin ignorantly, and, what is more, with irremediable ignorance, for which we are not responsible; we act, moreover, on the best knowledge that can be had, and with the sincerest intention to do our duty. But those who ordain ministers after their own fancies, and without even a reference to the apostolic ordinance, do not even *attempt* to conform themselves to Christ's appointment; they leave it wholly out of the question, and challenge to THEMSELVES the exercise of a prerogative which none but He could bestow.

We have now done with Mr. Noel, whose opinions on any subject would be matter of very little consequence except in the present state of the public mind. But when the sea is tempestuous, the rolling of an empty barrel will derange the balance, and determine the fate, of a gallant vessel. Before, however, we conclude our present observations, we will offer a few random extracts from the pamphlet before us,

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\* In the Christian Sentinel (an admirable Canadian periodical, to which we cheerfully embrace this opportunity of affording our testimony) for August 26, 1831, there is a letter extracted from the Protestant Episcopalian (a work otherwise unknown to us, but apparently worthy to mount guard with the "Sentinel") in which it is shewn that the British episcopacy most probably descended from the Greek church.



which may serve to shew the arguments and feelings prevalent with modern dissenters.

It is obvious from the whole tenor of the publication that its author is an *independent*. Let us hear what he says of Independency :

The greatest happiness of the greatest number, is a wise exposition of the final cause of political institutions. The greatest virtue of the greatest number (meaning their conversion, holiness, and salvation), is perhaps equally so of what are ecclesiastical. That form of the Church is best, and comes nearest to the *spirit* of the primitive model, that secures this. That the Church of England, or such an establishment as the English, is that form, is a proposition which I feel that I can reject with perfect conviction. *That Independency is so—I dare not assert.* The first seems adapted merely to prevent the absolute infidelity of the many; the second, to preserve and perfect the piety of a few. *I have, at times, thought—I may be mistaken—but I have thought, that I could imagine something partaking of both, but better than either.*—P. 60.

This is the genuine spirit of Sectarianism, and a warning to those who are inclined to indulge it. Ever restless—never contented. Not seeking, by all lawful efforts, to remedy those grievances which must occur in every Church not absolutely infallible—but always thinking it can strike out "something better"—and though not so certain of this as not to feel that it "may be mistaken," yet ready, on the strength of it, to organize a new sect, to be broken up when "something better" still shall have been imagined. In such a principle there is neither stability nor unity. "If a house be divided against itself, that house cannot stand." Let us only suppose every thinker of these thoughtful days to carry this system to its extent;—let us suppose each, in the course of his life, to average a construction of *two* sects only; and let us further suppose that "the people," who, our author tells us, "have outstripped the Church in the stature of their minds," should (for who shall treasonably dare to prescribe limits to the intellectual triumphs of "*the people*?") outgrow dissent also, and every individual become a thinker! *Meeting-houses* would, of course, be abolished where there were none to meet; every lodging-floor would be an oratory, where the happy cogitator would preach sermons to himself. Surely "the people" must have "outstripped" common sense "in the stature of their minds" if they will be talked to by an authority who can talk like this!

Nothing can be more notorious than the opinion of dissenters, maintained so long as there was nothing to be gained by rejecting it, that religion should receive no manner of countenance from the state, and, in short, should have nothing to do with it. The Quaker went so far as to hold all interference in politics sinful: but under "a liberal ministry" (liberal of what is not their own) it is wonderful how enlightenment has advanced. A Quaker has consented to become a member of Parliament; and "Fiat Justitia" thinks it perfectly "just" that the legislature should tax the nation for the dissemination of dissenting

principles! But consistency is not to be expected from our author. "The world," says he, "is a gainer by the happy inconsistencies of all sects," p. 104. And, to "do" him "justice," he seems most anxious that the world should be as large "a gainer" as possible in this way, as far as he is concerned.

I ask, would it be *wrong* for a government, professedly christian, to vote occasional grants to any denomination or denominations, to be employed under the *combined piety and wisdom* of the body, in the promotion of these ends, which it is *bound* to pursue, but which it may be crippled in accomplishing? Would this be *wrong*? Would the Home Missionary Society refuse such a grant? Would the Surrey Mission refuse it? Would our county associations, struggling as they are with inadequate resources to overtake the ignorance and heathenism of their respective districts? Would it be *sinful* for Government to offer this assistance, or for these associated bodies to accept it?—Pp. 87, 88.

To the latter question it would seem there could only be an affirmative reply, if, as the dissenters say, it is sinful for the government to offer support to the Church, and sinful in the Church to accept it. But the advancement of piety has discovered that the endowments of the Church might now be accepted by the dissenters without sin.

There is another plan of dealing with ecclesiastical endowments, in order to secure by them the greatest possible source of good upon the whole. They are, as has been said, possessed by the nation for the general advantage; their object and intention, therefore, would be fulfilled if appropriated to the support of religion by *whomsoever it was taught*: on this principle, they might be divided among the most active and important of the dissenting denominations in common with that at present possessing them, and in the manner and for the purposes already explained. *I am well aware, that many of your brethren in the dissenting ministry, would be startled by this idea, and would loudly condemn it.*—P. 93.

We conscientiously believe that there are antiquated dissenters who would: but how completely has the march of piety and intelligence left them behind!

The following is an index to the degree of security to be anticipated for property of any kind under the ascendancy of dissent.

Funds, acknowledged to be large, exist among us in the shape of property *professedly devoted to God*; that is, intended to provide for the service of God in order to promote the religious benefit of the people. This property has arisen, or arises, from the bequests of the pious, government grants, and direct taxation. Now, of all benevolent bequests Government is the ultimate trustee; it can modify their use, or change their destination, whenever an obvious necessity requires it: hence, it can authorize the Directors of the Harpur Charity, at Bedford, to apply a portion of their funds to objects not contemplated by him who bestowed them; hence, too, it can divert what was left to support popery in general, or to provide masses for the souls of particular individuals, to the use of protestant literary or religious institutions. Again: Whatever Government gives for the public advantage,—for the public advantage it can resume; it ought to do so, if enlightened public opinion demand it; public opinion may demand, in such a case, the one of two things—either, that the grant be discontinued entirely, being found by experience to be injurious rather than beneficial; or, that it be discontinued as to its form, but still made in *fact*, though under a new modification.—Pp. 90, 91.

This is indeed, Fiat Justitia! Because the legislature can *authorize* the directors of a charity to alienate a portion of their funds, *therefore*, it can *forcibly seize* the property of a Church! Doubtless, the legislature may authorize the dean and chapter of Durham to alienate a part

of their revenues for the purpose of erecting a college: but we cannot see that this is any more precedent for the seizure of those revenues than it is for the confiscation of other property—that of Homerton and Hoxton colleges, for instance. If this be the "justice" that is "done" to us, the dissenters will not be long before they will have reason to exclaim

EVENHANDED JUSTICE  
Returns the ingredients of our poison'd chalice  
Back to our lips."

The nonsense about supporting popery and providing masses is fully answered in the opening address in our January Number. The Church is not a new Church, but the ancient Church of Christ reformed.

Again:

Some persons have advocated the application of Church property to the payment of the national debt. To me this appears to be a premature and violent proposition. I admit, that I think circumstances MIGHT authorize THIS; (!) that is, when it should be completely proved to the intelligence and piety of the people, that this would be more for the glory of God, and the promotion of his cause, than putting it to any religious use. If, because property has been left to be employed in a certain way, it is to continue to be so employed in spite of all the lessons of experience to prove it an evil; this would not only be to consent to the continuance of the evil, but it would be to make the dead the legislators of the living,—to give the power of government to the grave,—to make the mistakes of the child imperative maxims for the man. I admit, therefore, the power of Government, or of the people speaking through their legitimate organs, to make the proposed secular use of the funds of the Church; but I dispute its policy and propriety. Grant that the present religious appropriation of ecclesiastical property has been proved to be an evil, it has not been proved that *all* such appropriation must be so. As yet, this property is "*corban*;"—and so let it remain. It was once employed in a form different from the present, and failed; admit that it has failed again,—still, this does not forbid that *some other mode should be tried before the possibility of using it to any good purpose be given up as utterly hopeless.*—Pp. 91, 92.

We believe, with "Fiat," that his proposition *is* premature; the "*piety and intelligence* of the nation" are not *yet* ripe for it; and the Church is much obliged to those who have thus *prematurely* disclosed the real meaning of REFORM. But the prematurity in "Fiat"'s view consists in this, "that some other mode should be tried" before the receipts of the Church are paid into His Majesty's exchequer. What that other mode is, we have already seen. The dissenters are to have a taste. As to "making the dead the legislators of the living," this sounds very fine and very liberal: yet, if the *fiat* doctrine be true, what must we say of TESTAMENTARY REQUESTS? Surely Fiat will never be so illiberal as to make a will!

The following, with which we shall conclude these desultory observations, is curious. It is an extract from a sermon on the death of the great Anabaptist, Robert Hall, by a Mr. Hughes. It is a choice specimen of the notions entertained by dissenters (for it is quoted with approbation and assent) of spiritual unity.

"He (Mr. Hall) was a *Baptist*—but he respected the right of private judgment; he conceded the liberty which he asked: and having, as he thought, no inspired precept or precedent for the deed, could not persuade himself to erect *the ritual peculiarity of a small denomination* into a barrier which should exclude from *SACRAMENTAL COMMUNION* every denomination besides; though a Beveridge, and a Howe, and a Baxter, and a Wesley, and a Whitfield, and a Doddridge, and a Watts, stood without, soliciting the privilege of feasting with their brethren at the table of their common Lord."—P. 108.

Our remarks on this shall be short.

1. "Mr. Hall was a Baptist"—that is, he believed no person to be baptized who had not been *IMMERSED in ripper years*: in other words, that no such person was in the visible Church. He surely therefore believed that he had inspired precept and precedent both for not admitting such persons to the Lord's Supper. And doubtless no person professing the Anabaptist opinion is admitted to that sacrament until he has received the other. Yet Mr. Hall would admit Beveridge, &c. no one of whom, according to his creed, could have been baptized. This may be liberality; but it is at no rate consistency. We suppose it is one of those "happy inconsistencies" of the dissenters by which "the world" "gains" so much—in finding that, at least, truth is not with *them*.

2. "He respected the right of private judgment;" that was sensible and properly liberal. "He conceded the liberty which he asked;" that was just. But what has respect for another's private judgment to do with admitting him to the most solemn of ordinances?—If the difference between churches or sects be of any *essential* character, it is plain that respect for *their own* private judgment will prevent them from communicating with each other in that most emphatic of all institutions. If the difference is so unessential that they can unite in *this*, they cannot separate in lesser matters without schism. If Mr. Hall could take the Holy Communion with Churchmen, why could he not worship with them in other things?

3. Mr. Hall regarded the distinguishing tenet of his sect as "*the ritual peculiarity of a small denomination*." Did he never suspect that an observance thus to be characterized might set him in opposition to THE CATHOLIC CHURCH? How was it that, if he could not "erect" this "ritual peculiarity," "into a barrier which should exclude from *SACRAMENTAL COMMUNION every denomination besides*," he could nevertheless erect it into a barrier which should exclude from *mere external communion* THE CHURCH OF THIS COUNTRY?

4. "Ritual peculiarity!" Is it thus that the Anabaptist speaks of the Holy Sacrament of Baptism?—If his creed be worth any thing, no man is a Christian who has not submitted to his "ritual peculiarity!" If the matter be a trifle, why separate for the sake of it? If it be essential and indispensable, why be half ashamed of it, and depreciate it?

We should be sorry to charge Hall's memory with this chaos of liberal nonsense, did we not fear that his writings bore out the assumptions of his funeral panegyrist. But these "happy inconsistencies" of the greatest and most gifted among the dissenters are in the highest degree valuable, as affording to reflective minds indirect but most positive testimony to the excellence and authority of our Church.

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ART. II.—*An Exposition of the Epistle of St. Paul to the Colossians, by the Right Rev. JOHN DAVENANT, D.D., Lord Bishop of Salisbury, President of Queen's College, and Lady Margaret's Professor of Divinity, in Cambridge; originally delivered, in a Series of Lectures, before the University. Translated from the original Latin; with a Life of the Author, and Notes illustrative of the Writers and Authorities referred to in the Work. By JOSIAH ALLPORT, Minister of St. James's, Birmingham. To the Whole is added, a Translation of Dissertatio de Morte Christi, by the same Prelate.* London: Hamilton, Adams, and Co. Birmingham: Beilby, Nott, and Beilby. 1831. 2 vols. 8vo. Pp. lxxiv, 548, 600.

JOHN DAVENANT, born May 20, 1572, was the son of an eminent merchant in Watling-street, and descended from an ancient family of respectability, resident at Sible-Hedingham, in Essex. At the age of fifteen he was admitted of Queen's College, Cambridge, where he took the degree of A. M. in 1594, after giving such promise of future excellence, that the learned Dr. Whitaker, Master of St. John's, and Regius Professor of Divinity, pronounced that "he would in time prove an honour to the University." A fellowship was immediately offered him, but refused on account of his plentiful fortune; though it was subsequently forced upon him by the President, who observed, that "preferment was not always a relief for want, but sometimes an encouragement for worth." In 1601 he took his degree of B. D., and proceeding D. D. in 1609, he was elected Lady Margaret's professor of Divinity. In 1614 he was appointed President of his College; and in 1618 he was selected as one of the English deputies at the Synod of Dort. Having now attained to a considerable theological eminence, he was nominated, in 1621, to the see of Salisbury, vacant by the death of his brother-in-law, Dr. Townson, whereupon he resigned his professorship, in connexion with which he had delivered a series of Lectures, which were in substance the "*Expositio Epistolæ D. Pauli ad Colossenses*," whereof Mr. Allport's translation is before us. His discharge of his episcopal duties was most exemplary; and, though he never lost sight of the consistent dignity and gravity of his character, he was

at once benevolent, affable, and cheerful; "more sensible of his own infirmities than others, being humble, and therefore charitable." In his leisure moments he was usually occupied with the revision of his writings, of which several were published. Of these the most important, perhaps, with the exception of the "*Expositio*," was his "Reply" to a Tract, by Samuel Hoard, entitled, "*God's Love to Mankind; manifested by disproving his absolute Decree for their Damnation.*" In this work he upholds the Calvinistic doctrine of Election; and his opinions on this point had formerly brought him into collision with Archbishop Laud; a prelate of whom we shall here only remark, that Mr. Allport speaks in terms of severe and most unmerited censure. Davenant's last work, "*Ad Pacem Ecclesiæ Exhortatio*," was one well suited to his life and character. He died on the 20th of April, 1641, in the seventy-first year of his age, and the twentieth of his consecration. An asthma was the immediate cause of his death, which is nevertheless said to have been accelerated by the melancholy forebodings of his mind, as to the sad prospects of the nation. There is a tablet to his memory in the south aisle of his cathedral, above the spot where he lies interred. He bequeathed 200*l.* for the benefit of the cathedral; and to Queen's College the perpetual advowsons of the rectories of Cheverill Magna, and Newton Toney, Wilts; together with a rent-charge of 31*l.* 10*s.* per annum, to found two Bible-clerkships, and to buy books for the College library.

Such is a brief outline of the life of "good Bishop Davenant." In the more copious Memoir, which Mr. Allport has prefixed to his Translation of the valuable Commentary on the Colossians, the reader will find an account of the proceedings at Dort, in which the conflicting opinions respecting that extraordinary synod are faithfully and candidly examined, and their nature and tendency correctly stated. Many interesting particulars relating to Bishops Hall and Usher, and other of Davenant's contemporaries, are introduced into the biography; together with notices of his family and connexions. Of the work itself the character has been thus expressed by Hervey, in his "*Theron and Aspasia*:"—"For perspicuity of style and accuracy of method; for judgment in discerning, and fidelity in representing, the Apostle's meaning; for strength of argument in refuting errors, and felicity of invention in deducing practical doctrines, tending both to the establishment of faith and the cultivation of holiness, it is inferior to no writing of the kind; and richly deserves to be read, to be studied, to be imitated by our young divines." Other testimonies to its value might be adduced; but we shall be content with affixing our own *imprimatur* to a work, than which the cautious student in divinity will not readily find a more valuable guide in his perusal of the Epistle to the Colossians.

It seems that Mr. Allport was mainly induced to undertake the

translation of the "*Expositio*" (which hitherto only existed in the original Latin as published and republished at Cambridge in 1627, 1630, and 1639, and at Amsterdam in 1646,) by "the frequent bearing of the author's remarks, not more on the tenets and practices of the Romanists, than upon many specious errors which have crept into the Protestant communities." To analyze a work of this nature would be impracticable; but a selection of a few of the Bishop's arguments, in reference to these Romish tenets and Protestant errors, will evince the depth of his reasoning, the extent of his erudition, and the value of his remarks. Upon the Papal claim to Apostolicity he writes thus:—

Now let us sift a few arguments of our opponents.

1. Bellarmin, lib. 2, De Rom. Pont. cap. 12, says, Peter had the government of the whole Church committed to him; but some one ought to succeed therein as supreme head by Divine right; and this successor can be no other than the Pope.

I answer, there is nothing solid in this argument. First, as it regards Peter, to whom they say the government of the whole Church was committed when it was said to him alone, John xxi. 15—17, "Feed my sheep." I confess, in his character of Apostle, the power of feeding the flock of Christ every where was given to Peter; but this was common to him with the rest of the Apostles, to whom also it was said, "Go, teach all nations," Matt. xxviii. 19. Secondly, we deny that successors were appointed in this apostolic power either to Peter or any one of the Apostles; for not fresh Apostles, but Bishops, succeeded to Apostles. Thirdly, if we allow a successor to Peter in apostolic power, he will not be, by Divine authority, the Roman Pontiff; because no Divine authority appropriated the Roman See to Peter. Whence even Cusa does not hesitate to confess, that, *if a Bishop of Treves should be chosen for the head of the Church, he would be more properly the successor of Peter than the Roman Bishop.*

2. They argue, the Church is one body, and hath one head on earth besides Christ: but any other head besides the Pope is assigned by no one; therefore he is the head and sovereign of the whole Church. And that it has a head on earth, he (Bellarmin) proves from those words, 1 Cor. xii. 21, "The head cannot say to the feet, I have no need of you;" but Christ can say this; therefore there is a head in the Church besides Christ.

I answer; Although the Church be one body, and militant here in earth, yet no necessity obliges us to confess any earthly head of the whole Church; because Christ, who is ascended into heaven, is also in the world by his Spirit, and quickens and rules the whole Church; but he forms particular churches, and governs them by particular prelates and ministers. The plea, however, which he brings from the Scripture is futile and childish: for the Apostle means not by *the head and the feet*, the Pope and the Church; but by *the head*, any man in the Church endowed with eminent gifts; by *the feet*, any humble or inferior person. This will readily appear if we weigh the scope of the passage. For he is not cautioning Peter against lording it over the Church; but he is warning those who were distinguished by spiritual gifts among the Corinthians, against despising their inferiors; as Chrysostom, Ambrose, and Aquinas explain it.

3. The Church would not be governed in the best way unless it were governed by one supreme spiritual head; but Christ left the Church instituted and governed in the best manner; therefore by one.

I answer; Christ alone is the spiritual Sovereign of the whole Church; but to institute an earthly sovereign, on whose will the whole Church should depend, would be the worst mode of governing the Church; because no mortal can discharge that office even moderately well. For how shall the Pope sitting in the Vatican, take care of the Churches of the Indians or the Ethiopians? But that Pontiff does not aim at the care of Churches, but at empire.

4. The Church is always increasing, and it must increase until the Gospel be preached in all the world: but this cannot be done unless there be one chief president, on whom the apostolic charge and trouble of preserving the whole Church and of extending it, may devolve; for no one ought to preach unless he be sent; and no particular Bishop can send beyond his own province.

I answer; To send preachers to infidel nations is not, now the work of apostolic power, but of Christian charity. Every Bishop therefore in the vicinity of any heathen nation, may, from the duty of charity, either by himself, or by others, preach the Gospel to them; and, if they should embrace the Christian faith; what is to hinder Bishops and ministers being set over them (if they require it) legitimately ordained by any other Bishop? To extend the Church therefore there is no need of a new Apostle.

We conclude, then, since the Pope of Rome is not immediately called by Christ—nor imbued with Evangelical knowledge by direct and extraordinary inspiration of the Holy Spirit—nor endowed with universal power over the whole Church, he can by no mode of reasoning be styled an *Apostle* or *Apostolic Bishop*.—Pp. 16—19.

On withholding the Scriptures from the people, we have the following remarks at chap. i. 26. :—

Inasmuch as the Apostle says, it is now *made manifest*, he at once stops the objections of all who exclaim that the doctrine of salvation is a difficult and dark doctrine. Time was when the mystery of the Gospel was hidden, but now it is plain to be seen, and even courts observation: "If our Gospel be hid, it is hid to them that are lost," 2 Cor. iv. 3. We admit, indeed, that certain passages of Scripture are difficult of comprehension; but whatever is laid down as necessary to salvation, is plainly and clearly revealed by the Apostles to the whole world. So thought all the Fathers, whatever Sophists may prate to the contrary. We shall select a few testimonies out of many. Clemens Alexandrinus, in *Protrept*, calls the Scripture, "the sun of the soul." "The light," says he, "is common to all, and the word is hidden from none. There is no Cimærius in the word." Augustine, lib. 2, *De doctr. Christ.* cap. 9, says, "Every thing which pertains to faith and moral practice, is found in those parts of Scripture which are plainly expressed." Chrysostom, *Hom.* 3. *De Lazaro*, says, "The philosophers wrote with obscurity; but the Apostles and Prophets, on the contrary, set forth all things openly and clearly, and as general teachers of the world, brought them down to the level of all capacities, that every man might be able to learn for himself what was spoken by merely reading them." To these testimonies of the Fathers we may also add that of Gerson, par. 1: "The literal sense of Scripture expresses plainly enough every thing necessary for salvation." From these extracts, then, we may collect, what enormous guilt the Popish Prelates bring upon themselves, who, under the lying pretext of obscurity (as if really the mystery of salvation were not laid open) snatch the evangelical books out of the hands of the people, and thrust their own wild fantasies and traditions into their places. But we assert that the mystery of salvation is now laid open in the doctrine of the Apostles, and that no man has a right either to conceal the Gospel, or to force new mysteries of salvation in its place.—Pp. 306, 307.

In his exposition of chap. ii. 18. the Bishop combats the Romish practice of the invocation of angels and saints. He shews that "Prayer or religious invocation; to make a vow to another; to erect a temple; to raise altars, and to offer incense in honour of any one, is to pay divine honours to him;" and that Romanists in so doing are guilty of idolatry, because religious worship, as he ably proves, is to be given to God only.

It is shewn, first, from the interpretation of the word itself, and that by the concurrence of the Heathen, the Fathers, and Schoolmen. "Religion," says the orator, "is that which produces regard and service to some superior nature," which he calls

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Augustine, *De civit. Dei*, lib. 10. cap. 1; "If we merely call it worship, it does not appear due to God alone; but if we more distinctly call it religion, it signifies not any worship, but that of God." Aquinas, *Q. 2. qu. 81. art. 1*, "Religion hath reference to God;" and art. 8, "Religion is a virtue exhibiting service to God in those things which especially pertain to God." Hilary, 8 *De Trinit.* says, "Religion



paid to the creature is accursed." From all these testimonies it is plain that religious worship is to be paid to God alone.

Secondly, the same is evident from clear testimonies of Scripture. From Deut. vi. 13: "Thou shalt fear the Lord thy God, and him only shalt thou serve." From Gal. iv. 8: "Ye did service unto them which by nature are no gods;" *εδουλευσατε*. Religious service, *δουλεια dulia*, therefore, is due only to him who by nature is God. In Rev. xix. 10, the angel would not be adored by John: "See thou do it not; I am thy fellow-servant. Worship God."

Thirdly, the same is proved by reason. For the foundation of religious worship, whether you call it *latría* or *dulia*, is infinite excellence apprehended under the consideration of our first cause and chief good: it is not a sufficient reason, therefore, for offering to them, that angels and saints are endowed with supernatural gifts, or procure for us many good things, unless they are the first and chief cause to us, and of our chief good: So says Augustine, tract. 23, in Evang. John, "This is the Christian religion, to worship but one God; because only the one God renders the soul happy:" and lib. 22, contr. Faust. "We worship the martyrs with the worship of fellowship and love, whereby they also in this life worshipped holy men." Where it is to be observed, that dead saints are worshipped with the same worship with which they were whilst alive, and, therefore, not religious worship.—Pp. 503, 504.

The Commentary affords many powerful refutations of all the Romish claims and doctrines. From the first volume only the preceding passages are selected; and we shall confine our extracts from the second to the Bishop's testimony in respect to Protestant opinions. That he held in some sense the tenets of Election and Predestination we have seen already; but the following remarks will shew that he had not subscribed to the dogmas of the author of the *horribile decretum* in their full signification and extent, though he does not seem to be consistent on these points. Of Election he says:—

Those who prate about their eternal election, and boast of their Christian profession, while in their deeds and in their manner of life they shew themselves neither elect nor Christians, are here reprov'd: but as the lazy Greeks made a profession of philosophy, so do these men of their Christianity: *it was all talk and no doing*. In the administration of baptism, Christians are consecrated to God; they are renewed after the Divine image by the internal operation of the Spirit: in each respect they are called *holy*; by each they are bound to a holy life. For whatever is consecrated to God, should in some way participate in the Divine holiness. Hence that passage of Levit. xi. 44, "Ye shall be holy, for I am holy;" and chap. xx. 26, "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people that ye should be mine." Being then by baptism separated and consecrated to God, we ought to put on all virtues, and exercise perpetual holiness of life.—Pp. 99, 100.

Again; on Faith, as the condition of salvation:—

Since this conditional promise, "If thou shalt believe, thou shalt be saved," flows from the gracious kindness of God towards men, it cannot have its foundation elsewhere than in the death and merit of Christ the Mediator, "in whom all the gratuitous promises of God are Yea and Amen." (2 Cor. i. 20). Nor, indeed, is the act of faith itself of such value, that it can, by its own dignity, or merit obtain from God remission of sins and salvation. But of such great value is the death and bloodshedding of the Son of God, that by its own merit and virtue it can justify and save any one that believeth, according to the tenor of the evangelical covenant. Therefore this covenant was confirmed by the death of Christ.

But, whether this evangelical covenant, "If thou shalt believe, thou shalt be saved," which we have shewn to be confirmed by the death of Christ, pertains, according to the Divine ordination, to the whole human race, or only to individuals, and to certain persons in particular. We contend that it was confirmed with the whole human race.

Which may appear, *First*, from the command and promise of Christ himself, who, after he had endured and conquered death, sent his Apostles into all the world, (Mark xvi. 15, 16) "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." *Secondly*, The same appears from the practice of the Apostles, and of all the ministers of the Gospel, conformable to the command and promise of Christ. For these, without any respect of nation or predestination, boldly promise forgiveness of sins on condition of faith to each and every person who assembles to hear them. By this act they acknowledge, that the covenant concerning the forgiveness of sins through faith, confirmed by the blood of Christ, is universal. *Thirdly*, We prove that this evangelical covenant, confirmed by the death of Christ, concerning the giving of salvation on the condition of faith, is universal, by urging further this same argument, and that from the concessions of those who seem to be opposed to us. Those who endeavour to restrict the death of Christ as much as possible, nevertheless grant, that by the merit of his death, "There is a way and method appointed, by which any unbeliever may escape deserved condemnation, namely, if he should believe." (Collat. Hag. p. 154.) They grant, "that the death of Christ would abundantly suffice to save all men, how many soever they may be in the whole world who believe in him." They allow also, "That the word of the Gospel concerning Christ crucified, should be announced indiscriminately to the elect and non-elect, and all should be commanded to believe in him, this promise being added, that all who believe in him shall obtain remission of sins." (Acta. Synod. Dord. p. 29, and 2d part, p. 89.) These things being granted, I argue thus: If mankind, howsoever many they be in the whole world, would obtain remission of sins and salvation, if they should believe; then an universal covenant was established by the death of Christ concerning the salvation of any man whatsoever under the aforesaid condition of faith. But the first is true: therefore also the second. The reason of the consequence is this, because that conditional declaration, which they admit both as to the non-elect and the elect, namely, "If thou shalt believe, whosoever thou art, thou shalt be saved," is not as necessarily true from the nature of the thing, as this is, "If there is fire, there is heat," or, "If he is a man, he is an animal;" it remains, then, that its truth be founded in some voluntary ordination of God, by which he hath decreed, as to any human being whatsoever, that the antecedent being true of him, the consequence is so likewise. Since no third foundation can be assigned, on which the truth of the aforesaid conditional declaration can rest. Therefore, it must be acknowledged, that this evangelical covenant is universal from the ordination of God himself, and that it equally regards all men individually.—Pp. 418—422.

As an Appendix to the Exposition, Mr. Allport has given a translation of the Bishop's Dissertation on the "Death of Christ." It is unquestionably an able performance; but here, also, the Calvinistic bias of the writer, which dictated the composition, is yet more apparent. The concluding paragraph will afford the best view of Davenant's sentiments respecting Election.

Therefore, let this be the sum and conclusion of this whole controversy on the death of Christ; that Jesus Christ, the Mediator between God and man, in confirming the evangelical covenant, according to the tenor of which eternal life is due to every one that believeth, made no division or separation of men, so that we can say that any one is excluded from the benefit of his death, if he should believe. And in this sense we contend, in agreement with the Scriptures, the fathers, and solid arguments, that Christ suffered on the cross and died for all men, or for the whole human race. We add, moreover, that this Mediator, when he had determined to lay down his life for sin, had also this special intention, that, by virtue of his merits, he would effectually and infallibly quicken and bring to eternal life, some persons who were specially given to him by the Father. And in this sense we contend that Christ laid down his life for the elect alone, or in order to purchase his Church; that is, that he died for them alone, with the special and certain purpose of effectually regenerating and saving them by the merit of his death. Therefore, although the merit of Christ equally regards all men as to its sufficiency, yet it does not as to its efficacy: which is to be understood, not only on account of the effect

produced in one and not in another, but also on account of the will, with which Christ himself merited, and offered his merits, in a different way for different persons. Now, the first cause and source of this diversity was the election and will of God, to which the human will of Christ conformed itself. Therefore, He, who by his death merited eternal life sufficiently for all men, so as that it is to be given to all, according to the evangelical covenant, if they believe, also merited most effectually for some, by the peculiar application of his merits, that they should believe, and that they should receive eternal life from the gratuitous gift of God, through and on account of our Lord Jesus Christ. And this is the peculiar lot of the elect: of which may the Father of Mercies make us all partakers! To whom, with the Son, and the Holy Spirit, be honour, praise, and glory now and for ever. Amen.—Pp. 556—568.

From what we have already hinted, it will be gathered that we recommend the use of this valuable Exposition with extreme caution. The Translator seems to have avoided any remark upon the class of Divines to whom Davenant belonged; and Mr. Bridges, who strongly eulogises the Exposition in his “Christian Ministry,” as well as Mr. Bickersteth, who urged Mr. Allport to undertake the Translation, would be led, by the peculiar turn of their own sentiments, to hold him in high estimation. Nor are we disposed, as we have sufficiently shewn, to allow our own preference of what we consider more wholesome doctrine, to depreciate the real and intrinsic merit of a valuable work. Of the Translation we cannot speak too highly, both in regard to its fidelity, perspicuity, and elegance; and the biographical sketches of the Fathers and Schoolmen; referred to by the author, are at once ample and concise. The work is rendered as available as the student can possibly require, by the addition of complete Indexes, containing every variety of reference. Would that all authors and editors whomsoever were equally kind and considerate!



ART. III.—*Churchism and Dissent; or “The System and Practice of Congregational Dissent unfavourable to Religion,” carefully reviewed.* 12mo. Pp. 24. Falmouth: Philp. 1833.

It is benevolently and wisely ordained, that error shall destroy itself by its own excesses; and that, however disguised at first, it shall lose a portion of its covering at every step it takes in advance, until it stands exposed in naked deformity.

In this pamphlet, which is anonymous, but published under the avowed auspices of the leaders in the most considerable Dissenting meeting-house in Cornwall, we have Dissent without a mask or a cloak. The following extracts are a fair specimen of the whole. They are far from being the worst: indeed, some passages are too profane and disgusting to be quoted:—

If every thing within the Church as to doctrine and discipline were really good, that would not sanctify an institution founded in injustice, inimical alike to civil and religious liberty, and in direct hostility to the verbal teaching of the Bible, and to every principle of Christianity.—P. 9.

Will he undertake to prove that kingly government originated with the Deity? and that a republican government is not as agreeable with the rights of men both civil and religious as a monarchy?—P. 11.

The conduct of the Principal (of a college who sanctioned Socinianism in the students he was training for the dissenting ministry,) was that of a man inquiring after truth, and not entirely devoted to a system whether right or wrong.—P. 20.

The greatest wonder of the present age is that of a dissenter going back into the guilty bosom of a harlot who has for ages been committing fornication with the British state.—P. 3.

I do think the Lord must now be sadly tired of those Church prayers!!!—P. 11.

The meeting which has identified itself with this pamphlet and its sentiments, the Baptist meeting-house at Falmouth, has been quite a nursery for preachers, having furnished five from among its members, three of them within the last five years, who are now the stated ministers of congregations. It may therefore be fairly considered as the type of no inconsiderable party.

There are congregations among dissenters who are all but churchmen; others whose influential members feel it their duty, as gentlemen and christians, to support their minister in his proper station; and others, again, in which the democratic system is virtually suspended, by the superior talents or the independent circumstances of the minister. But there is a fearful majority in which aggravated democracy prevails, and pitiable indeed is the condition of their unfortunate ministers. Dependent upon the wanton caprice of a select body, the majority of whom are scarcely, in any respect, above the level of menial servants, like the toys of a child, or the gods of a savage, they are coveted and worshipped to-day, and dashed to pieces on the morrow. They are worried by the many, pitied by the few, and honoured by the condescension of those who deign to patronize them: they have lord-deacons for viceroys over them: they are liable at all times to be removed by a vote, and are faithful at the peril of their bread. That religion should flourish under such circumstances is impossible; it is wonderful that it should exist at all.

The results of their system are best told by themselves. The Associated Baptist Congregations in Cornwall and South Devon report annually the number of their members, or communicants, and of the children educated in their Sunday Schools. Their annual report for 1832,\* gave 114† communicants for Falmouth, and 81 for Truro; but the ministers in both places had acquired by marriage a sufficient property to make them independent of their congregations. Redruth reported 16, Calstock 14, and Saltash 10. No numbers were returned

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\* Printed by Blackwells, Union-street, Stonehouse; but only for private distribution.

† All these are presumed to be decidedly religious characters. *One of them earns a livelihood as a common smuggler!* Not long ago she offered to the writer of this some contraband articles, and, on his remonstrating with her on the iniquity of her trade, she stoutly defended its morality, and asked him if he could think that she had been in the way for so many years without knowing what is right! It may fairly be asked, what is their standard of religion.

from Helston, where the whole congregation falls short of 50; or from Penzance, where two rival meetings had been biting and devouring one another, until one was shut up, and the other had quarrelled with its minister. In all, 235 communicants, and 676\* Sunday-school children were reported for a county whose population exceeds 300,000. South Devon was little better. In the dense population of Plymouth and Devonport, three of the first ministers in the denomination, Messrs. Wilcocks and Horton (editors of a hymn-book in use among the Baptists), and Nicholson, (who had been named as the most competent and most proper person to succeed Robert Hall at Bristol,) had in their three meetings but 453 communicants, and 680 Sunday-school children. Dartmouth had 35 communicants; Modbury, 23; Kingsbridge and Bovey Tracey gave no numbers: Ashburton returned 40 Sunday-school children, and Brixham had been shut up. Could we thus overrun the statistics of Dissent for the whole kingdom, how should we be astonished at having ever felt uneasy at its power!

The sum raised in Cornwall that year for the Baptist Mission was £168, or 1-70th of the whole amount: consequently, the Baptists of Cornwall may be taken at 1-70th part of their denomination. The Independents are from two to three times more numerous;† but these include the Calvinistic-Methodists, the Scotch Kirk in England, and the large and opulent congregations which conform to the Church as closely as a lay ministry will allow.

An opinion is not to be formed of the actual state of dissent from its apparent condition in large towns. Here the evils of the system are less felt, because its adherents are more opulent and respectable, and the ministers consequently better supported. The extremities, the weak parts, perish first; and it proves much against Dissent, that the evils have extended to its high places. After the death of Dr. Bogue, the historian of Dissent, his meeting at Gosport was torn by rival factions; and the pulpit of Robert Hall is still occupied by a *locum tenens*, because there are parties who cannot agree in the appointment of a successor.

It is the policy of dissenters to conceal their feebleness under loose and exaggerated general estimates. Their millions, who figure in the columns of the *Patriot*, have no existence elsewhere; and there are not wanting indications which mark their true condition. With the aid of Jews, Papists, and Infidels, they have not been able to keep a single college from insolvency. The *Eclectic Review* proves that in their whole body

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\* The Report gives this number, but it is probably exaggerated. One of the most respectable teachers in the school at Falmouth informed the writer lately, that the number of children is about 120. It stands in the Report 194. Either, therefore, the numbers are given in a loose calculation, or names are kept on the list after the children have left the school.

† The Baptists have 61 congregations in London; the Independents of all descriptions, 133; but the large congregations are found among the latter.

there is not the talent to conduct, or the taste to support, a single literary periodical. And it is a decisive proof of their own consciousness of decline, that the desperate experiment of introducing into their congregations the extravagancies of American Revivalism is seriously entertained. Among the advocates of this measure is a person of no less ability and weight among them than James, of Birmingham, (author of *The Church-Member's Guide*, reviewed by Cawood,) who, with another minister, has written introductory chapters for a reprint of an American work on Revivals; the author of which admits that the extreme excitement produces in some cases insanity, and even death! This experiment however cannot succeed here. Enthusiasm is the torrid zone of religion; and English Dissent approaches too near the frozen regions of Socinianism ever to come within its influence.

While the attention of the whole country is directed to the dangers of the Church, Dissent, though blind to her impending fate, is in a condition infinitely more perilous. The Church is only assailed from without by the envious dislike of rivals and innovators, and by the enmity of those who are not less the enemies of God. Dissent is poisoned in her vitals by the serpent brood of her own cherished democracy, over whose activity she so blindly exults. The trials of the Church are eminently calculated to quicken her zeal, and to strengthen her faith and patience. Those of Dissent are found in the full operation of her own principles, which even in their weakness have been a check to her prosperity, and a hurt to her religion; and which, as they are subversive of social order, may be expected, in their present fearful activity, to lead to her destruction. The trials which purify are always the mark of God's favour, and the forerunner of signal blessings. The trial which gives full scope to the devices of man's heart, marks a cause utterly forsaken. Thus the Church may submit meekly to the chastisements of God, assured that He, her strength and her salvation, is only preparing her for higher duties, and purifying her from all that would sully her future brightness; while Dissent, left to her own inventions, is being consumed in the fire which herself has kindled.

ART. IV.—*Letters on the Divine Origin and Authority of the Holy Scriptures.* By the REV. JAMES CARLILE, Junior Minister of the Scots Church in Mary's Abbey, Capel-street, Dublin. London: Fellowes. 1833. 2 vols. 12mo. Pp. xi. 348. 423.

So many and so able are the treatises on the evidences of Scripture Truth which are already before the public, that any addition to their number would strike us at first sight as a work of supererogation. All that can be done in this particular branch of theology is to clothe the

arguments, again and again repeated by Grotius, Addison, Paley, Chalmers, and others, in a new dress ; and in stating the different light in which the subject is viewed by the writer and his predecessors, and candidly weighing the comparative clearness in their modes of treating it, the reviewer will abundantly perform his duty to his readers. A brief notice therefore would, in general, have answered our purpose with a work of this description ; but there is something in the volumes before us which induces us to give a little more space to their consideration than our Literary Report would supply. The mode in which the author has conducted the argument is novel in principle, however trite and old-fashioned the reasoning upon which it is founded ; and the popular form of letter-writing is successfully employed for the sake of that easy freedom of language and expression which the meanest capacity may comprehend.

Those who have hitherto written upon the subject usually adduce the internal and external evidences for the divine origin of the Bible, and reply to the hackneyed objections which infidels and deists allege against its truth. That their argument is abundantly conclusive, any candid inquirer will readily allow ; but Mr. Carlyle inverts the order of investigation, and throws the onus of disproof upon the sceptic. If Christianity be the invention of man, the proof of the fact may fairly be demanded from those who maintain it. It is their business to point out some probable way in which the religion could have arisen and prevailed by human means ; and that they have not done this through a period of eighteen centuries, indicates the impossibility of framing an hypothesis, which shall answer all the phenomena, without incurring greater objections than those which have been urged against the Gospel. This line of argument seems to have first suggested itself to the Archbishop of Dublin, who applies it in his *Principles of Logic* to Christianity in general ; and Mr. Carlyle thus estimates the force with which it bears upon the origin and authority of Holy Writ :—

We present the Bible, with all its internal and external evidences of truth and of divine workmanship ; we show that the very existence of such a book, so circumstanced, indicates the interposition of divine wisdom and power to bring it into existence ; and we call upon those who are not satisfied with our account of the phenomena which we adduce, to furnish some other account of them.

If any man deny that the earth, or the sun, was created by an omnipotent, omniscient God, the question is instantly put to him, "How, then, did they come into existence?" And the answer which he feels himself constrained to give to this question, at once exposes the absurdity of his imaginations. Now, why should not the argument for the divine inspiration of the Bible be placed on the same footing? We would say to the infidel, "Here is the Bible; a book thus and thus constructed, and accompanied by such and such confirmations; we hold that such a book could not have existed without the special, miraculous interposition of the Deity; and we challenge you to show how it could have come into existence without that interposition. Take the range of the whole world, and the history of all ages, and say, if you can, when, or by whom, such a book could have been contrived or executed." I am persuaded that a few attempts to answer this plain question would do more to expose the fallacies upon which the infidel rests his rejection of the Scriptures, than

the most elaborate arguments in defence of them. And surely no man ought to be listened to who is not prepared to give an answer to such a question. What can be more reasonable than such a demand? There are certain extraordinary phenomena in the moral history and state of mankind which appear to us to be as unaccountable, without ascribing them to the interposition of an all-wise, all-powerful being, as the existence of the planetary system; if any man conceive that these phenomena may be otherwise accounted for, it is but just that he should be called upon to explain himself; and that, till he explain himself, his objections should be disregarded. —Vol. I. pp. 10—12.

This principle is kept distinctly in view throughout the work; and, without following the author through the usual points of evidence, which are as trite as “household words” to the mere tyro in Divinity, we shall advert to a recent hypothesis, to which he has directed more especial attention. According to this hypothesis, the introduction of Christianity, and the reformation produced by it, had nothing in it more wonderful than the effect produced by the preaching of Luther, Wesley, Whitfield, and other Christian ministers. Among other sensible remarks and refutations of this doctrine, Mr. C. observes:—

The only examples which the author gives of a reformation similar to the introduction of Christianity, and upon which examples the whole plausibility of his theory depends, are drawn from the history of Christianity itself. They proceed upon what logicians call a *petitio principii*, or begging the question at issue, namely, upon the assumption that the effects produced by Luther, Wesley, Whitfield, and others, might be accounted for from natural causes. That assumption every Christian denies. They were produced by the powerful setting forth of those facts, and doctrines, and laws, which Christians believe to have been revealed for the very purpose of producing such effects. Most Christians believe also, that the effects would not have been produced, unless an influence had been exerted upon the minds of men by the Spirit of God, inducing them to attend to the statements of Christianity, removing their prejudices, and opening their understanding and their hearts for the reception of the doctrines proclaimed. This view of the subject may, or may not be true; but it is obvious that the question of its truth or falsehood cannot be determined by a reference to the effects of the preaching of Christianity. Let the writer go somewhere else for his examples. The world is before him, and the historical records of nearly three thousand years are within his reach. Let him find similar examples out of the range of the Jewish Scriptures and Jewish institutions. Let him, for instance, find any where else a person, in a time of general excitement, proclaiming, “Let us resist all iniquity, and hate it,” and meeting with similar attention and similar success. Europe is now in a state of considerable excitement; let him try the effect of preaching his doctrines respecting expansive enlightened benevolence, and observe whether it will make men weep over their past violations of that great principle, and repent of them, and become truly and practically benevolent. Let him show similar effects produced by any doctrine except that of the New Testament, preached to any people except those who have been under the instruction of the Scriptures, and we shall listen to him; but let him not adduce the triumphs of the Gospel itself as arguments against the Gospel. The examples of Luther, Wesley, and Whitfield, and men of similar character, only prove how fresh and efficacious, in changing the characters of men, are the facts of the New Testament at the distance of one thousand eight hundred years, and appear to us also to prove that God still acknowledges the Gospel as his, by accompanying the preaching of it with power from on high.

Let it be admitted, that there was a similarity between the state of Judea when John the Baptist appeared, and that of England when Wesley and Whitfield preached; or of Europe when Luther commenced the Reformation;—how was that similarity produced? Evidently, by a previous acquaintance in all the cases in question with the elementary doctrines of Scripture. The Jews were acquainted with the holy character of God, and of his law, and with the terrors of his displeasure; and therefore, when they were living in wickedness, they were doing offence



to their own consciences. So it was with the nations of Europe at the time of the Reformation, and so again with England, when Wesley and Whitfield commenced their labours. The moral state of England was, indeed, peculiarly marked. Almost within the memory of man, the strict, puritanical, and, as some regard them, fanatical, days of the Commonwealth,—days in which the requirements of the law of God and the danger of violating it were generally known,—had given place to the profligate reign of Charles; so that multitudes, who, in the time of Whitfield and Wesley were living in wickedness, must have been acting in disregard of their better judgment, and doing violence to their consciences. The means also employed in all these cases were similar; the preaching of the terrors of God's wrath, and his willingness to forgive and receive men on their repentance. But whence came this preparation and these means? We say that both were of God; and this writer attempts to *prove* that these effects, in the case of the Jews, were not of God, by *assuming*, that in the case of Christians they were not of God. But against this palpable sophism we protest. Let him decide the question, if he can, by finding similar examples, in any age or quarter of the world, altogether unconnected with the Old or New Testament.—Vol. I. pp. 150—153.

With respect to the evidence from miracles, the following anecdote is well worth repeating:—

Many years ago, Mr. Leslie challenged the impugners of the Christian miracles to produce such a phenomenon in the history of the world as an alleged event discernible by the senses, being commemorated by any institution from the very time at which it was alleged to have occurred; and yet that event proved to have been a fiction. The celebrated sceptic, Dr. Middleton, is said to have confessed, that he had searched for such a fictitious event so commemorated, for twenty years, but had not been able to discover one. Whatever truth there may be in this anecdote of Dr. Middleton, certain it is that no such phenomenon in the history of man has yet been produced.—Vol. I. pp. 224, 225.

Having discussed at length the ordinary heads of Evidences, both internal and external; examined the system of Prophecy and Type and Doctrine; pointed out the admirable adaptation of the religion of the Bible to the nature and exigencies of mankind; and replied to the more popular objection to the divine origin of the Scriptures; Mr. Carlyle proceeds with a clear and concise exposition of the principles on which the Scripture Canon is determined. He then takes a rapid glance at the difficulties which any person or set of persons would have to encounter in the production of such a book as the Bible, on the supposition of its being a mere human composition; and concludes with some appropriate remarks on the effect which a conviction of the divine origin of the Scriptures ought to produce on our life and conduct. To say that we have been gratified by a perusal of these "Letters" would fall very short of the idea which we should wish to convey of their merit and utility. We would recommend every father of a family to place them, without delay, into the hands of his children, as one of the best means of enabling them to form a just estimate of the authority of Scripture, and to give, without hesitation or reserve, a well-grounded "reason of the hope that is in them."

## LITERARY REPORT.

*The Death of the Righteous; or, the Way of Holy Dying.* By M. DE LA PLACETTE. Translated from the French, by LEWIS P. BAYARD, A.M. Rector of St. Clement's Church, New York. New York. 1833. 12mo. Pp. xx. 410.

LA PLACETTE was the favourite author of Archbishop Tenison, who translated and published many of his writings. He was born at Pontac, in Berne, A.D. 1639; was educated in the principles of the Reformed Church; and, flying for his life at the revocation of the Edict of Nantes, was appointed by the Queen of Denmark to the ministry of the French Church at Copenhagen. On the Queen's death he repaired to Holland, residing first at the Hague, and afterwards at Utrecht; where he died in 1718, at the age of seventy-nine years. His labours were earnest and assiduous in the preaching of the Gospel, and his writings are a store-house of piety and devotion. Mr. Bayard is mistaken in supposing that the treatise on "The Death of the Righteous" now first appears in an English form; but it is well worth re-publishing in a new translation, particularly as the old one is little known, and the present translator has done ample justice to the original. A more useful book, indeed, has rarely issued from the press, and we could welcome an edition of it on this side of the Atlantic. It is divided into five books, of which the author has given the following analysis:—

"In the first, I have attempted to show the dispositions and reflections most necessary for dying well, in order that every person comprehending distinctly what a good death is, may see the object which should engage his exertions. In the following, I have considered what should be done in order to obtain these dispositions, and awaken these sentiments. And as there are three several conditions in which we are to labour, in health, in the incipient stages of sickness, and at the approach of death, I have shown the care we should take in these respective states; which is the subject which occupies the second, third, and fourth books. The fifth contains directions for those who die a violent death."

In the present translation the last

book is omitted, as being of less general application, and therefore unnecessarily increasing the size of the volume. Of the Translator himself we can report most favourably, as highly deserving of our Christian regard, as sincerely attached to the Protestant Episcopal Church, and as a zealous labourer in the Gospel vineyard. He is a near relative of the widow of the late Bishop Hobart, to whom the work is dedicated.

*Considerations on the present State of the Church. A Sermon preached in St. Mary's Church, Nottingham, May 14, 1833, before the Venerable the Archdeacon, and the Reverend the Clergy, by the Rev. CHARLES WILLIAMS, A.M., Rector of Gedling, Nottinghamshire, and Fellow of Winchester College.* Nottingham: Staveley. London: Rivingtons. Pp. 27.

IN these days of rebuke and blasphemy, when our Church is assailed by an unhallowed confederacy of papists, infidels, and dissenters, who have no common bond of union, except that of destroying an establishment, the overthrow of which holds out to one the promise of spoil, and to the others unbounded licence for the indulgence of their wild vagaries, it is indeed gratifying to see from time to time men, who by their talents and their station are fully competent for the task, stepping forth from the privacy of retirement, and, relying on the promises of God, encountering and overthrowing the Goliath of Irreligion. Such is the character of the reverend author before us; and we are assured that his sermon on Psalm cxxii. 6. must afford unmingled satisfaction to the friends of the Church, and we trust that its circulation will be commensurate with its excellence. Our limits preclude any lengthened extract, but we cannot omit the remarks on the wealthy endowments of the Church, as they are in unison with the opinions of most of our readers.

"Kings have been the 'nursing fathers' of the Church; the great and the wealthy have bestowed grants from private possessions, and we may assume, in strict confidence, that respect should ever be inviolably paid to the intention

of the donor, that an inalienable appropriation should continue to the purposes of their munificence. The object of these endowments appears to have been twofold; first, to provide for the sufficient instruction in religion at the hands of a fit and independent ministry, through every remote district of the country. It was truly a benefaction to the poor, that there should never be wanting the present means of salvation in the due administration of the public offices and sacraments of the Church, in the private superintendence and guardianship over moral instruction and improvement; and it was wisely provided, that with the advantage of a higher education, and a fit probation in learning and conduct, the parochial minister should be furnished with a competence in his temporal estate; that being placed above want and temptation, he might bestow an individual leisure on his charge, might be a light by his example, win the affections of his poorer flock by graces of moral worth, and minister consolation and reproof in the endearing presence of charity. The other purpose of the original patrons of our Establishment appears to have arisen from a less useful, but I cannot persuade myself a less worthy motive of munificence. It was thought, when kings and the mighty of the earth dwell in palaces, that a suitable mortal residence should be appropriated to His honour, who is above all, the King of kings; that amidst the pomp and splendour of man, a more public glory, a more costly worship should wait upon Him, 'by whom, and through whom, we live and have our being;' that the creature, bending before the Creator in the majesty of an earthly tabernacle, might be impressed with a deeper awe of his greatness, and might ascend from emblems of present grandeur to a lofty contemplation of that throne which is immortal in the heavens."—Pp. 19, 20.

*Essays on the Church; with some reference to Mr. James's Work, entitled "Dissent and the Church of England." Reprinted with Additions from "The Christian Guardian."* London: Seeley and Burnside. 1833. Small 8vo. Pp. ix. 179.

THE author informs us that "the want of some brief and popular, yet comprehensive manual, on the leading points in dispute between the Church of England and Dissenters," led him to endeavour, in the pages of a contemporary and widely circulated journal, to sketch an

outline of a volume which should supply this chasm in our ecclesiastical literature; and he has conferred an additional favour on the members of our Church by revising his essays and offering them again to the public in the present handsomely printed little work. The subjects which he has undertaken to discuss are—I. The assumed unlawfulness of Ecclesiastical Establishments;—II. The Responsibility of Rulers, with reference to the religious instruction of their people;—III. The expediency and utility of Ecclesiastical Establishments;—IV. Dr. Dwight on a National Establishment of Religion. (Dr. Dwight, author of a valuable system of divinity, was a distinguished minister among the INDEPENDENTS in North America; and his testimony to the necessity of a national establishment of religion is very powerful and valuable.)—V. The expediency and utility of a National Church;—VI. The superior utility of National Churches;—VII. The testimony of Scripture and Antiquity concerning "Voluntary Churches;"—VIII. The various offices or degrees in the Church of England;—IX. The endowments of the Establishment;—X. The Standards of the Church;—Her Ritual, and the objections advanced against it;—XI. Church Reform;—XII. Retrospect of the Argument.

From the preceding enumeration of topics, our readers will perceive that the anonymous author (a layman, as we have been informed) has treated on all those subjects, which at the present time are most keenly controverted. He has written with a thorough knowledge of the points he has undertaken to discuss, and has furnished the members of our Church with a concise but powerfully written manual, which we cordially commend to their attentive perusal. We had noted two or three errors in Essay XI.; but, as they are sufficiently obvious, we deem it unnecessary to specify them.

*The Duty of a Christian People upon the Removal of a Divine Visitation; being a Christian Pastor's Address to his Flock. By the Rev. N. SMART, M.A. Master of Farley Hospital, Wilts. Salisbury: Brodie. London: Rivingtons.*

THIS sermon is written in a simple, affectionate, and Christian style, and calculated to benefit all who may give the faithful appeals that are made therein a candid consideration.

*A Thank-Offering for a Thanksgiving-Day; being the substance of a Sermon preached April 14th, 1833, in Brailes Church, Warwickshire. By the Author of "The Brailes Organist," &c. London: Seeley and Sons. 1833. 12mo. Pp. iv. 31.*

A PIOUS and appropriate Sermon on Numb. xvi. 48; to which are appended some affecting notices of the late pestilence in the central parts of the kingdom. As the profits of this discourse are appropriated to charitable purposes in a poor and populous parish, we wish it an extensive circulation. Should a second edition be required, we would recommend the author to give his name at length. A clergyman of the Church of England, who laboriously and canonically discharges all the duties of his arduous and honourable function (as we have been informed the anonymous author of this discourse does), never need be ashamed to avow his name. "The Brailes Organist," above alluded to, is the title of a sermon preached and published last year, on occasion of the death (by cholera) of the organist of the parish of Brailes, to whose memory his fellow-parishoners have since voluntarily erected a grave-stone "in token of their esteem for his piety, and to evince their approbation of his integrity and general good conduct."

*The Apostles' Creed Illustrated, principally from the Books published by the S.P.C.K. Londonderry: 1833.*

THIS little tract has been compiled for the instruction of children. The number of questions on the Creed is eighty-one, all of which we approve, excepting the definition of a miracle, which we would have to be "something out of the ordinary course of nature." According to the author's definition, an elephant or a horse might perform a miracle. The publisher's name would render the tract more accessible.

*The Cottager's Prayer Book: or Forms of Stated and Occasional Devotion, adapted to the Condition of the Labouring Classes. By the late Rev. J. BEAN, M.A. London: Rivingtons. 1833. Pp. 36.*

A USEFUL little book, written by one well fitted for the task. It will form a suitable present for the poor.

*"It is Written:" or, The Accordance of the Old Testament Prophecy relating to our Lord Jesus Christ, with its Fulfilment in the New Testament; arranged in a Catechetical Form; with an Appendix, containing a Summary of the principal Dates and Circumstances of the Old Testament; adapted for the use of Schools. By the Author of "The Apostolical Catechism," &c. &c. Second Edition. London: Rivingtons. 1833. Pp. 36.*

THE object of this work is fully explained in its title, and it only remains for us to add, that it is compiled with the usual judgment evinced by the author of "The Apostolical Catechism." It is adopted in King's College School for the use of the pupils.

*Meno'ogium seu Calendarium Poeticum, ex Hickesiano Thesaurο; or, The Poetical Calendar of the Anglo-Saxons. With an English Translation and Notes. By the Rev. SAMUEL FOX, M.A., of Pembroke College, Oxford. London: Pickering. 1830. 8vo. Pp. 64.*

WHATEVER the poetic merit of this piece may be, we regard it rather in the light of a valuable relic of the Anglo-Saxon Church, exhibiting in detail the several festivals observed therein, subsequently to the formation of the Heptarchy into one kingdom. In many instances it coincides with our own Reformed Calendar, and plainly shews that the Church originally established in this country was independent of the see of Rome, and that its subsequent dependence on the Pontiff arose from the encroachment of his usurping power. Hickes, however, a learned authority in such matters, calls it "Meno'ogium elegantissimum;" and the present translator speaks of it as a beautiful production, and remarks upon a degree of resemblance which it bears to the luxuriant imagination of Pindar.

*Discourses delivered in the Parish Church of All-Saints, Poplar. By SAMUEL HOOLE, A. M., Rector. London: Rivingtons. 1833. 8vo. Pp. xii. 318.*

"THE hoary head is a crown of glory," says Solomon, "if it be found in the way of righteousness;" and surely the minister of God's word, who has grown old in leading others in that way, shall not fail of that "crown of righteousness," which the Lord shall give him at the last day. We have in the volume before us a

proof of the pastoral labours of a parochial minister, now in his seventy-sixth year; and we can truly say, that for sound and sober views of Christianity, for earnest and energetic exhortation, for pure and unaffected piety, and for true ministerial zeal, untainted by enthusiasm or fanaticism, we have seldom, if ever, perused a series of Sermons of equal merit. An enumeration of the subjects discussed in each Sermon will furnish the readiest means of appreciating the judgment employed in their selection. 1. On public worship, Nehem. viii. 4—8. 2. On public teaching, Rom. x. 14. 3. Hearers, not Doers of the Word, Ezek. xxiii. 31, 32. 4. On Indecision, 1 Kings, xviii. 21. 5. Christ the Wisdom and Power of God, Mark vi. 2. 6. On the Inspiration of Scripture, 2 Tim. iii. 16, 17. 7. The Divine Nature unsearchable, Job xl. 4. 8. God operates in the moral as in the natural world, Mark iv. 26, 27. 9. God displayed by his works of nature, John xiv. 8. 10. God displayed in the Person of his Son, John xiv. 9. 11. Elucidation of the XLIXth Psalm, Ps. xlix. 20. 12. The Pharisee and Publican, Luke xviii. 13. 13. The Penitent Thief, Luke xxiii. 42, 43. 14. The Ten Virgins, Matt. xxv. 8. 15. The Jewish and the Christian Dives, Luke xvi. 25. 16. The Temptation, Matt. iv. 1. 17. On Fasting, 1 Cor. vi. 12. 18. On eating the flesh of the Son of Man, John vi. 53—56. 19. The Resurrection of Christ, Acts ii. 32. 20. On Divine Judgments, Luke xiii. 5. 21. Mystery, Rev. xvii. 6. 22. On the Resurrection, John v. 28, 29.

*A Sermon preached before the Clergy at Totness, on Tuesday, June 25, 1833, at the Visitation of the Venerable the Archdeacon of Totness. By the Rev. EDWARD DIX, M. A., of Exeter College, Oxford, and Curate of the Parishes of Townstall and St. Saviour's, Dartmouth. Exeter: Curson. London: Rivingtons. 1833. 8vo. Pp. 20.*

VISITATION SERMONS are, for the most part necessarily and appropriately devoted to the duties of the Clergy; and the present times afford ample scope for the consideration of that line of conduct which their peculiar aspect more imperatively demands. From 2 Tim. iv. 3—5, the preacher, upon the present occasion, draws an analogy between the signs enumerated by the Apostle, and those which mark the crisis which seems to be approaching; and urges in plain, yet

energetic language, the necessity of complying with the admonition to “*watch in all things, to endure afflictions, to do the work of an Evangelist, and to make full proof of our ministry.*”

*Discourses upon some of the principal Objects and Uses of the Historical Scriptures of the Old Testament, preached before the University of Oxford. By EDWARD HAWKINS, D. D., Provost of Oriel College, and Prebendary of Rochester. Oxford: Parker. London: Fellowes. 1833. 8vo. Pp. xvi. 193.*

FROM certain vague and inadequate conceptions which are frequently entertained of the character and uses of the Historical Scriptures of the Old Testament, much less profit and pleasure is derived from their study than they are otherwise calculated to convey. To remedy this evil, and to set aside the Neologian fancies of foreign divines with respect to their import and authority, these admirable discourses were composed; and we cannot do better than subjoin the author's analysis of their subject-matter and design.

“The first discourse treats of the general design of the Sacred Records as religious histories; the four next, of their particular design and some of their leading uses, with respect either to the nature and conduct of man, or to the will and the attributes of his Maker. Thus the second discourse considers the gradual preparation made for the doctrines of atonement and sanctification by the demonstration which these sacred histories afford of the weakness and the sinfulness of man; and the third examines the strong testimony which, in the very midst of this demonstration, they bear to the extreme loving-kindness of God toward man, even in his lost and unregenerate condition. The fourth and fifth discourses relate to our practical conviction of the Divine faithfulness; and, taking into account the points of agreement and difference between the Christian and the earlier dispensations, they treat of the value and the right application of the old historical Scriptures with reference to either branch of this great subject—the Providence of God—and His Promises. In the concluding discourse are considered those anticipations of the Gospel which may be discovered in the sacred records of the Old Testament, and which throw a Christian colouring, as it were, over the Old Scriptures.” Pp. v—vii.

These anticipations are prominently observable in the Mosaic sacrifices of atonement, which were evidently designed to represent the punishment due to human guilt, and in some cases to be the means, in all to be the types, of actual expiation. Appended to the Discourses is another Sermon, preached before the University upon a former occasion, on the Extent and Efficacy of these Sacrificial Atonements, which throws considerable light upon the subject of primitive sacrifices in general. The work will contribute greatly to the instruction and delight of the theological student, by giving him just views of an important portion of Holy Writ, and strengthening his conviction of the canonical authority and inspiration of the Sacred History.

*The Church and the World. A Sermon preached at St. Thomas's, Sarum, on Sunday, April 21, 1833, by the Rev. PETER HALL, M. A., late Curate of St. Edmund's, in that City. With a Preface, containing some Account of the Author's Dismissal from his Curacy; and copious Testimonials, from the Reformers and other eminent Divines of the Church of England, to the fundamental Doctrines of Christianity.* Salisbury: Brodie. London: Rivingtons. 1833. 8vo. Pp. cxxxii. 63.

REALLY we had hoped better things of our old friend, the *Rev. Peter Hall*. A year ago, or thereabouts, we received a pamphlet from his pen, which we noticed in the Remembrancer at the time, shewing up the fourteen reasons of a certain worthy, yclept *William Tiptaft*, for resigning his living, and withdrawing from the ministry of the Church of England; and here we have him offering his own reasons for a change of sentiments, which may shortly lead him, on the score of consistency, to follow the example of his quondam antagonist. As for the testimonials which he has jumbled together in defence of his late illumination, he is most grievously mistaken if he imagines that a tithe of them are a tithe to his purpose; and these which are, may perhaps be looked upon as questionable authorities. *Sed quæm Deus vult perdere, prius dementat*; and we fear that the moon has had a melancholy influence lately in the neighbourhood of Salisbury. Sincerely should we rejoice to hear that he has re-considered the subject; and that a man, of whom we entertain so high an opinion, is not wholly lost to himself and his friends.

*The Apostolical Commission. A Sermon, delivered at the Cathedral of St. John, by DANIEL, BISHOP OF CALCUTTA, at an Ordination holden on Sunday, Jan. 6, 1833, being the Feast of the Epiphany.* Calcutta: Printed at Bishop's College Press. 1833. 4to. Pp. xi. 51.

IN proportion to the intensity of the interest with which we are wont to contemplate the present state and future prospects of the Indian Church, is the anxiety wherewith we have examined this Sermon,—the first fruits of the labour of the Bishop recently appointed to that See. Opposed as we have universally and conscientiously been to the religious sentiments of the Reverend Prelate, we naturally trembled at the idea of the inculcation of a system of “peculiar doctrines,” enforced by episcopal authority, which must have been attended with serious detriment to the infant Church. Sentiments so diametrically at variance as were those of the revered and venerable founder of that Church and of his present successor, could not fail, if disseminated with effect, to produce a collision among its members, of which it would not be difficult to predict the result. We are therefore happy to find that there is little, if any thing, objectionable in the first Discourse which he has forwarded to England; and we are even led to augur, from the decided views which he has here taken of the subjects of Ecclesiastical Polity and Church Union, in connexion with the due discharge of the ministry of the Gospel, with especial reference to the case of Christian Missions, that he has been induced to adopt a more orthodox tone than he was wont to assume in his pastoral ministrations in England. (See “*Christian Remembrancer*,” Vol. XIII. 717.) His text is from Acts xxvi. 17—20; and in considering the commission contained therein, he notices “the great end which the Apostle had to keep in view in executing it,—the primary instruction which he delivered in order to that end,—and the spirit and manner in which he discharged the whole office.”

#### JUST PUBLISHED.

A CATALOGUE of above Seven Thousand Articles, in various Languages and Classes of Literature, consisting of a popular and choice Collection of Theology, English, Scotch, and Foreign; with History, Classics, Mathematics, Arts, Sciences, and all other classes; by Richard Baynes, Pater-noster-Row, London.

## A SERMON ADAPTED TO THE PRESENT TIMES.

PROV. xxiv. 21.

*My son, meddle not with them that are given to change.*

MUCH as the introduction of political subjects into the pulpit is, generally speaking, to be deprecated, there are occasions when the minister of religion is bound to warn his hearers of those temporal dangers, which may eventually prove destructive both to body and soul. For there is a much closer affinity between temporal things which are seen, and eternal ones which are not seen, than many persons are, perhaps, aware of; who, through this inadvertency, not unfrequently make shipwreck of the latter by totally neglecting the former.

The present, I apprehend, is one of those occasions to which I allude, since there is a spirit of discontent abroad at this time, which would lead those who are under its influence to subvert every thing which has contributed to raise our country to the exalted situation she holds in the scale of nations, and to overwhelm with their ruins the altar and the throne. It is to guard the unwary against this mischievous spirit that this address has been penned, and in endeavouring to accomplish this object, I shall,

First,—Make some remarks on the conduct of those who are endeavouring to set the poor in hostile array against the rich.

Secondly,—I shall speak of the attempts of an infidel press to diminish the utility of the authorized ministers of religion; and,

Thirdly,—I shall point out the advantages which arise to us all, from the present monarchical constitution, which our forefathers procured and transmitted to us.

I. Those men who are endeavouring to prejudice the poor against the rich, are well aware of the fallacious nature of their arguments; but as they have a base end to gain, they are not scrupulous as to the means they employ in order to accomplish it. Nothing, we well know, is so powerful as self-interest; and on this account, they endeavour to excite their dupes, by touching them in that point where they are most sensitive. If, for instance, a poor man is told that any particular class or rank is opposed to him, and endeavours to oppress him, will he not naturally entertain unfriendly feelings towards such? If he is told that his situation in life will be considerably improved, if the government of the country would pursue a particular course;—that, in fact, it would then be no longer necessary for him to work, will he not feel deeply interested in its success? It is natural that he should; and no one who has the slightest acquaintance with human nature can wonder at it. But when false hopes are excited;—when prospects are held out which can never be realized, it surely behoves every one who has the welfare of mankind at heart, to endeavour, by every means within his power, to prevent them from being deceived by expectations which must ultimately end in vexatious disappointment. Such being the case at the present moment, I am anxious to expose the falsehoods which are circulating with a restless activity, and to exhort those who are giving ear

to them, to beware of the poison they are imbibing, and to "meddle not with them that are given to change."

There always have been, and there always must be, different ranks and gradations in society; and each, in their several stations, are called upon to perform the duties belonging to them. If the mad scheme of equalization were carried into execution, and the property of the whole nation were to be exactly divided among the people, would the equality last a single day? Would not the industrious and the careful be sure to become possessed of the property of the idle and the dissolute? It does not admit of a doubt. And when the property has thus changed hands, and an inequality again appears, would it not be just as rational for those who sold their possessions for the sake of squandering away the proceeds of them in dissipation and folly, to cry out for a fresh adjustment, as it is for men not having a shadow of claim in law, equity; or reason, to be continually railing at the riches of those who, either through their own industry, or through their ancestors, have become possessed of wealth,—and to consider themselves aggrieved, because others enjoy that which they have no right to? Those who are thus encouraging the dissatisfaction of the poor, would not, in all probability, give one farthing of their property to benefit the unfortunate men whom they are cruelly misleading. Those who are loudest in their outcries against the parsimony of others, are seldom proverbial for liberality. Whatever designing demagogues may assert to the contrary, the poor in their distress rarely appeal in vain to the charity of the rich. How often do we see the family of a wealthy squire devoting their time and their money in alleviating the wants, and promoting the welfare of their poorer neighbours! How often do we see the elegant female, like an angel of light, gliding from cottage to cottage, visiting the sick couch, and administering the balm of comfort in the habitations of distress! And yet there are minds base enough to strive to pervert all this, and to hold up those who are thus engaged in discharging the duties of charity, as actuated by selfish and interested motives. To advert to the unostentatious benevolence of the Clergy, might appear like sounding the tocsin of our own praise, and I would, therefore, merely remark, that to them an appeal is seldom made in vain, in behalf of any child of want. If, instead of raising a spirit of dissatisfaction, the press would only employ half as vigorous efforts to excite a spirit of quiet industry, and instead of throwing an apple of discord into society, would follow the example of the apostles, and exhort each to study to be quiet and to mind his own business,\*—to fear God, and to honour the king,†—what a different scene would present itself, to that which we now unhappily witness! We should then, in some degree, realize the blessedness which is so beautifully described by the Prophet,—“The people would go out with joy, and be led forth with peace: the mountains and the hills would break forth before them into singing, and all the trees of the field would clap their hands. Instead of the thorn would come up the fir-tree, and instead of the brier would come up the myrtle-tree.”‡

\* 1 Thess. iv. 11.

† 1 Pet. ii. 17.

‡ Is. lv. 12, 13.



II. I shall now proceed to make a few remarks on the attempts of an infidel press to diminish the utility of the authorized ministers of religion. One of the chief means they employ in order to accomplish this, is by continually expatiating on the subject of tithes. They thus raise a considerable dissatisfaction on account of them. They make the poor believe that tithes are a tax upon bread; and it is no wonder that, under this impression, the poor should be impatient to be relieved from them. The object being apparently so desirable, the means by which it is to be effected are of little consequence in their eyes; and in the eagerness which is thus excited are ready to destroy an Established Church, which is the bulwark of true religion, and is in reality the greatest blessing they possess.

Unless the landlords' rent is considered to be a species of tax, tithes cannot be viewed in that light, because they are in fact a kind of rent, which, instead of being payable to the squire, is payable to the Clergyman. Every body knows that tithe-free land lets for considerably more than land which is titheable; and for this reason,—because in one case the owner of the land gets all the rent, in the other only nine-tenths, the tenth or tithe\* having been given by the ancient proprietors to the Church, and which, therefore, if even alienated from the Church, ought in justice to revert to the present proprietors of the soil. It is a gross fallacy to allude to the confiscation of Church property in the reign of Henry the Eighth, as a precedent for the alienation now so clamorously demanded. In the reign of that monarch the property belonging to parochial cures was not touched, the confiscation being entirely confined to monastic institutions, the existence of which would have greatly impeded, if they had not entirely suppressed, Protestantism. Supposing, however, that tithes were taken from the Church and purchased of the nation by the landlords, they would of course still receive them in reality in the form of additional rent. And as tithe-free land generally lets for from seven to ten shillings an acre more than titheable land does, the landlord would raise his rent in proportion, and then the farmer, instead of paying four or perhaps five shillings an acre to the Clergyman, would pay from seven to ten shillings an acre to the landlord; and yet we are told this will benefit the poor! Suppose government were to take tithes into their own hands, the payment would then be made to a collector who feels no interest in the welfare of a parish, no sympathy for the sufferings which bad times produce. He can make no allowance for deficient crops,—no return of ten, twenty, or thirty per cent. And yet this, forsooth, is to benefit the poor!

The property of the Church of England has been grossly exaggerated; for if all the revenues were added together, viz., tithes, glebe-lands, estates belonging to Bishops, Deans and Chapters of Cathedrals, and the parochial Clergy, it would not, if equally divided, produce 209l. per annum† to each Clergyman. This, therefore, is not a property which would benefit the nation to any extent, if it were all alienated from the Church, and the ministers of religion were left either to subsist

\* Although the Church is entitled to a tenth of the produce, this is, generally speaking, reckoned in composition as about a tenth of the rent.

† See page 573.

on their own private means or to starve. Whence then arises the clamour against the Clergy and against tithes? It arises from the insidious stratagems of the enemies of religion;—from the deep designs of those who are endeavouring to bring religion into contempt, by exciting a feeling of hatred towards the authorized ministers of it. The purity of character and general demeanour which distinguish the great body of the Established Clergy, renders them proof against personal attacks, and the hellish delight with which a case of clerical delinquency is trumpeted abroad is an irrefragable evidence that such cases are of rare occurrence, and may therefore be considered as a high testimonial in favour of the Clergy generally. The enemies of religion, therefore, make their attack upon the Clergy in that point where they are most vulnerable. They attack them by appealing to the interest of the vulgar, as they well know how easily men are influenced in that respect. By making them believe that their interest would be promoted by the overthrow of the Church and the destruction of the Clergy, they are led to attempt, with a deceitful prospect of success, the demolition of that edifice, which is founded upon a rock, and against which its Divine Author has declared the gates of hell shall not prevail.

It is lamentable to see how easily the mind is led away by the violent assertions of men, who, by their obscurity, are sheltered from the most distant risk of direct contradiction. Week after week teems with productions of this class, which, although from beginning to end are a tissue of fraud and falsehood, succeed in imposing upon the mind of the unfortunate being who listens to them. Such principles never yet produced happiness to any nation; and if we are not too much infatuated with the spirit of innovation, let us turn our eyes to neighbouring countries, and there we shall see the fatal effects of those pernicious doctrines which are now disseminated with a fearful activity in this once happy and contented land. In France, the spirit which is now at work among us undermined every institution, overthrowing “at one fell swoop” both altar and throne,—substituting for one the cheerless idolatry of Reason, and for the other the iron-rod of a military tyrant. This, however, leads to the remarks which I proposed to make:—

III. On the advantages which arise to us all from the present monarchical constitution, which our forefathers procured and transmitted to us.

There is such a degree of restlessness inherent in our nature, that, unless it be curbed, it will be productive of injury, not only to its possessor, but also to those who are in any way connected with him. When this feeling is allowed to predominate in the mind, institutions respectable from their antiquity, and valuable from the practical benefits they have conferred, are at once doomed to undergo a reckless change, for the sake of gratifying the wild theory of some speculative visionary. Such has hitherto been the case, and such will unquestionably ever be the characteristic of multitudes. In nothing is this feeling more conspicuous than in the impatient desire for a change in the constitution of government, which in all ages, and in all countries, has been manifested. What was it but this disposition, which rendered the Israelites of old dissatisfied with their Theocracy, and desirous that an earthly king

should reign over them? Under the government of God their armies were victorious in battle, no enemy being able to stand against them. Every thing was provided for them which they could reasonably desire, and even the elements were subservient to their necessities. But all this would not satisfy them; they spurned the sovereignty of the Most High, and demanded a king. Their request was complied with;—and after a long series of vicissitudes, they were led into captivity,—and although they were in part restored to their native country, yet it was only a temporary restoration; and they are now scattered through all lands, a by-word and a proverb to those among whom they dwell. In their case positive good was exchanged for an uncertainty, and the consequence was bitter disappointment. And similar results will always follow such wayward and perverse conduct. We are blessed with a form of government which has been framed by the united wisdom and experience of ages:—a form of government in which the interests and happiness of all ranks have been consulted. Under the administration of the existing laws, the person and property of the peasant are equally inviolable with those of the highest and most powerful noble in the land. No oppression can be practised, no injury committed, without the offender, however high his rank may be, being rendered amenable to justice. By talents, industry, and good conduct, the most obscure may raise himself to a high and honourable station in society. The opinions of all who have any stake in the country are freely represented in the great council of the nation; and in consulting their own interest, they must of necessity consult that of those beneath them. In the framing of laws, three distinct orders or estates are required to concur, and each is a check to restrain the impolicy of the others. The peers of the realm act as a counterpoise according to circumstances:—at one time repressing the madness of the people, and keeping them from encroaching on the constitutional authority of the monarch; at another, protecting the people from the oppression of tyranny. And yet there are minds dissatisfied with all this! What then, it may be asked, is desired instead of the blessings we thus enjoy? It is a question to which no rational reply can be obtained. Each one who is discontented with the existing order of things in these kingdoms has his own panacea for rectifying all that is amiss. But surely their wild dogmas will not be attended to! The good we actually enjoy will not be sacrificed to purchase a contingent amendment! Let us take the Bible as our guide,—let us practise the precepts it contains; and thus we shall be enabled to turn a deaf ear to the syren of innovation. Thus we shall be enabled to keep ourselves uninjured by the machinations of those “who are given to change.” F.

“Let me then press upon your attention the excellent advice of Samuel; and let the argument by which it is enforced have its due weight upon your minds:—“Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.” Walk worthy of the light of the Gospel which has shone upon you; and let your conversation and behaviour bear testimony to the glorious truths you profess, and be suitable to the peculiar privileges bestowed upon you. “Meddle not with those that are given to change; but leave off contention before it is meddled with.” As good Christians

and good subjects, study to be quiet, and mind your own business. Endeavour to shew yourselves peaceable and peacemakers in the Church and in the community; steady friends to social order, and to the Government under which a kind Providence has placed you; dutiful and loyal to the king; harmless, blameless, and kind among your neighbours; contented in your station; staying your minds upon God in cheerful and humble confidence, amidst alarms and dangers; and following meekness, temperance, truth, and righteousness. And should a time of public calamity again arrive in our day, let the experience of past deliverances prevent despondency, and encourage us to "trust not in ourselves, but in Him who hath delivered us, and doth deliver us, and in whom we trust that he will yet deliver us;" and who will crown all the blessings of the present life with the complete and perfect happiness of his heavenly kingdom."

## MISCELLANEOUS.

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ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXV.

FATHERS OF THE THIRD CENTURY.

SYMMACHUS.

Σύμμαχος τις Σαμαρείτης τῶν παρ' αὐτοῖς σοφῶν.—*Epiphan. de Pond. et Mens. c. 16.*

AT the end of the second, or in the beginning of the third century, according to Cave and Lardner, flourished SYMMACHUS; and the latter writer gives an account of him, though not completely orthodox, in his collection of Testimonies from the Primitive Fathers, to the "Credibility of the Gospel History." He has certainly but little claim to this distinction; but a brief notice of the scanty particulars which are known respecting him, may appropriately introduce a few remarks on the early Greek versions of the Old Testament, to which allusion will be made in the life of *Origen*. Epiphanius says, that he was a Samaritan by birth, and places him under the reign of the Emperor Severus. He was held in high repute by his countrymen, and ranked among the learned of Samaria; but, taking offence at the refusal of some dignity to which he had aspired, he left them and went over to the Jews, even submitting to a second circumcision, which was always required of a Samaritan proselyte. From Judaism he was subsequently converted to Christianity, if indeed the *Ebionites*, to whom he attached himself, could be called *Christians*. His connexion with these heretics is mentioned by Eusebius (*Hist. Eccl. VI. 17. Præp. Evang. VII. 1.*), who adds, that they regarded Christ as the Messiah, but not as God; that they believed him to be a mere man, the son of Joseph and Mary; and held that the law was still to be observed after the manner of the Jews, being in fact a Jewish rather than a Christian sect. Hence Jerome, who in his Catalogue

describes Symmachus as an *Ebionite*, designates him, in his *Preface to Job*, a *Judaizing heretic*. According to Ambrose (*Præf. ad Galat.*) and Augustin (*Adv. Crescon.* I. 31.), the *Ebionites* were afterwards called *Symmachians*.

Besides his version of the Old Testament, of which we shall presently speak, Eusebius proceeds to mention certain *Commentaries* in defence of the Ebionite doctrines. The passage which has given rise to much disputation, runs thus:—Καὶ ὑπομήματα δὲ τοῦ Συμμάχου εἰσέτι νῦν φέρεται· ἐν οἷς δοκεῖ, πρὸς τὸ κατὰ Μάτθαιον ἀποτεινόμενος εὐαγγέλιον, τὴν δεδηλωμένην αἵρεσιν κρατύνειν. Ταῦτα δὲ ὁ Ὁριγένης μετὰ καὶ ἄλλων εἰς τὰς γράφας ἐρμηνείων τοῦ Συμμάχου, κ.τ.λ. Without laying any great stress upon the verb *δοκεῖ*, which some render simply *videtur*, and others, with Montfaucon, more properly *conatur*; it is questioned, *first*, whether Symmachus is here represented as *grounding his arguments upon* St. Matthew's Gospel, or *disputing its authority*; and, *secondly*, whether the words *ἄλλων ἐρμηνείων* refer to the Greek version of the Scriptures, or to a Commentary upon them. With respect to the former question, Jerome clearly understood the passage as it was rendered by Rufinus, whose interpretation is accordingly adopted, against Valerius, by the majority of critics:—*Sed et Commentarios quosdam Symmachus conscripsit, in quibus conatur de Evangelio secundum Matthæum auctoritatem suæ hæreseos confirmare*. If the other translation be admitted, it must have been the authentic copy of St. Matthew's Gospel, which Symmachus opposed; but it seems more probable that his arguments in defence of the heresy were derived from the *mutilated* copy, which the Ebionites are known to have received. As to the other *ἐρμηνεῖαι*, which, adds Eusebius, "were presented to Origen by one *Juliana*, who had received them from Symmachus himself," there seems to be little doubt that the Greek version of the Old Testament is intended. So Rufinus understood the word, who is followed by Cave, Dodwell, Lardner, and others; and so the context in Eusebius clearly indicates. Hody, who adopts the contrary hypothesis, further confirms it by a passage in Agobardus, bishop of Lyons in the ninth century, referring, as he imagines, to an Exposition of the Epistles of St. Paul.* The Bishop, however, may be as fairly understood to refer to Symmachus, as the author of the version in question. Still there is a passage in Jerome, which, according to the natural sense of the words, must allude to some work which he had written in Latin; though here also it is contended by Fabricius, that there is no farther allusion to Symmachus, than his version of Psalm cxxxv. is concerned.†

* Agobard. Epist. ad Fredegisum, §. 11. *Hæc omnia idcirco dilemus, ut appareat, quàm injustè & vobis criminamur, cum dicitis nos reprehensiores Apostolorum et divinarum Scripturarum esse tam injustè; vel potius, multo injustius, quæcumque interpretes atque expositores cœquatis Apostolis et Evangelistis; cum Symmachum, et Paulum, et Didymum, et Johannem, undè defensione indifferente laude dignos ducitis.* Compare §. 11. and See Hody's *Treatise de Biblior. Text.* Origen. IV. p. 587.

† Comment. in Tit. II. *Symmachus pro eo quod est in Græcâ περιούσιον, in Hebræo Segula, expressit εὐαγγέλιον, id est, egregium vel præcipuum. Pro quo verbo, in alio volumine, Latino sermone utitur peculiarem interpretatus est.* Fabricius supposes that the volume here cited was that of some ancient Latin interpreter, distinct from Symmachus. See Bidl. Gr. III. 12. T. II. p. 339.

Prior to the undertaking of Symmachus, the Scriptures of the Old Testament had been thrice translated into Greek; viz. by the LXX. interpreters, by Aquila and by Theodotion. The *Alexandrian*, or, as it is more usually called, the *Septuagint* version, derives its name either from the number of persons who are said to have been employed in making it, or from the sanction which it received, when completed, from the Sanhedrim, or great Council of the Jews, which consisted of seventy-two members. It will here suffice to refer the student for the account of its formation, evidently involved in a labyrinth of fabulous obscurity, to the narratives of Josephus, Philo, Justin Martyr, and Epiphanius; and from the discrepancy which each of them exhibits, it will at once appear that no reliance can be placed upon the extraordinary details contained in them. From a due consideration, however, of the subject in all its bearings, it may fairly be presumed that the version was undertaken during the joint reign of Ptolemy Lagus and his son Philadelphus, *i. e.* about B. C. 285, for the use of the Jews then resident in Alexandria. The Pentateuch was first translated; then the book of Proverbs; and the rest of the books followed at different and somewhat distant intervals; and it is clear from the difference of style, and the varying merit of the translation, that several hands contributed to the work. That the translators were natives of Egypt, is proved by the frequent introduction of Coptic words, and the Egyptian turn which is constantly given to Hebrew ideas and expressions. It is well known that this version gradually acquired the highest authority, not only among the Alexandrian Jews, but among the Hellenistic Jews of Palestine, and subsequently among the Christians; nor is it unlikely that the legend of the direct inspiration of its framers was invented for the purpose of securing a degree of veneration, which it might not otherwise command. Its intrinsic value, however, more especially in the critical study of the New Testament, will be more duly appreciated from a consideration of the solemn sanction given to it by our Saviour and his Apostles, who generally quoted from it; and in conformity with their examples it was employed by the primitive Fathers of the Church. It was the text to which Chrysostom and Theodoret applied their Commentaries; and upon which were founded the Expositions of Athanasius, Gregory Nazianzen, and Basil. Hence also was framed the Italic or Vulgate version of the Scriptures; so that it was the Septuagint, either in Greek or Latin, that was "read, explained, and quoted as authority for a period of fifteen hundred years."* Of the errors which the multiplication of copies naturally introduced into the text, and of its successive revisions, by Origen, Eusebius, and others, notice will be taken in subsequent articles.†

* Reeve's Collation of the Hebrew and Greek Texts of the Psalms, p. 23.

† For a more complete account of the LXX. version, the student is referred to the work of Hody cited above, to Walton's *Prolegomena*, Vossius *de LXX. Interpretibus*, Brett's Dissertation on the Septuagint, Prideaux's *Connexion*, Carpzovius *de Versione Græcæ LXXvrali*, Montfaucon's Preliminary Dissertation to Origen's *Hexapla*, and Horne's Introduction, Vol. II. p. 39. The more accessible editions are those of Græbe, Bar, Valpy, and the Oxford 8vo. in 6 vols., printed in 1817, at the Clarendon Press; but the best and most valuable edition is the splendid folio, of which the publication commenced under the care of the original projector, Dr. Holmes, Dean of Winchester, in 1798, and has been continued since his death by the Rev. James Parsons, B.D.

The reverence with which the *Septuagint* was regarded by the Christians, and the irrefragable arguments from prophecy thence deduced in defence of the Gospel, tended greatly to diminish its authority among the Jews, who accordingly attempted to dispute its fidelity, and even instituted a solemn fast in execration of it. To supply its place, *Aquila*, a native of Sinope, in Pontus, who had relapsed from Christianity into Judaism, undertook to produce a translation more in accordance with the original. His conversion is represented in the Rabbinical writings as miraculous; and on the other hand there is a tradition, worthy of little credit perhaps, that the dowry of a Jewish heiress, the daughter of a wealthy Rabbi, had no inconsiderable effect in working the change. Epiphanius observes (*De Pond. et Mens*, §. 14.), that his translation was undertaken with a strong bias against the LXXII. interpreters; that he perverted several passages of Scripture to the support of his own views, and corrupted the various testimonies which they afforded to the Messiah. Jerome also (*Comment. in Isai. viii.*) affirms, on the authority of the Talmud, that he prosecuted his labours under the direction of R. Akiba, a most inveterate adversary of Christianity; nor do Justin, Irenæus, and other Fathers, hesitate to accuse him of a wilful perversion of the sacred text. Thus his translation of the word $\pi\rho\lambda\upsilon$, in Isai. vii. 14, by $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$, instead of $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$, is exposed in Dial. Tryph. pp. 200, 217; and by Irenæus, III. 24. The version itself was so extremely literal, and so utterly regardless of the idiom of the language into which it was transfused, that Origen affirms it $\delta\omicron\upsilon\lambda\epsilon\upsilon\epsilon\iota\nu\ \tau\eta\ \text{Ἑβραϊκῇ}\ \lambda\acute{\epsilon}\xi\epsilon\iota$; and hence Jerome: "*Aquila, proselytus et contentiosus interpres, qui non solum verba, sed et etymologias verborum transferre conatus est, jure proicitur a nobis. Quis enim pro frumento, et vino, et oleo possit vel legere vel intelligere χεῦμα, ὀπωρισμὸν, στιλβόητρα, quod nos possumus dicere fusionem, pomationemque, et splendentiam.*" Aquila lived in the time of Adrian; and his translation, of which only a few fragments remain, was made before Justin wrote his Dialogue with Trypho, wherein it is quoted. Cave assigned it to A.D. 128 or 129. There were two editions of it, according to Jerome, of which the latest was most literal. Justinian's 146th Institute is sometimes supposed to permit the indiscriminate use of Aquila's version or the LXX. in the Jewish synagogues; but Hody is more correct in his notion that the Mischna is intended.

Theodotion was a native of Pontus, according to Epiphanius; of Ephesus, according to Irenæus. The former also makes him out a Marcionite, and then a Jew; and Jerome, an Ebionite Christian. He wrote before Irenæus, who refers to his translation, which may therefore be dated in or about the year 176. It seems to have been formed upon the basis of the LXX, avoiding the servile closeness of Aquila, but expressing the strict sense of the original as far as the idioms of the two languages would permit. Frequently, however, it betrays great ignorance of the Hebrew; and the translator has not hesitated to make free with the LXX. and with Aquila's version, borrowing largely from both, and adapting them to his own style and manner. His version of the Book of Daniel was substituted for that of the LXX, in the primitive churches, as being probably far more accurate and elegant. Thus Jerome, in his Preface:—*Dantelem Prophetam juxta LXX. interpretes Domini Salva-*

tioris Ecclesiæ non legunt, utentes Theodotionis editione; et hoc cur acciderit, nescio. Hoc unum affirmare possum, quod multum a veritate discrepet, et recto judicio liber repudiatus sit.

The version of *Symmachus* was exceedingly loose and *paraphrastic*; and made, it should seem, for the purpose of affixing a private interpretation to the Scriptures. Epiphanius supposes that it was directed against the Samaritans; but it was more probably intended to prop up his favourite heresy, though Cave has no apparent authority for asserting that he suppressed the *genealogies*, and other passages relating to Christ. He seems to have followed the LXX. and other versions, in subservience to a close examination of the Hebrew; from which, however, he occasionally departed. With respect to the date of this version, which it is difficult to ascertain, Petavius is unquestionably wrong in placing it before Theodotion's. Irenæus, as already stated, quotes both Aquila and Theodotion, but makes no mention of Symmachus, who, in all probability, did not publish his version before the early part of the third century. There were two editions of it, of which the first may be reasonably placed, with Lardner and Cave, about the year 200 or 201.

In addition to the versions above described, there were three others in the time of Origen, which are usually designated the *fifth*, *sixth*, and *seventh*, from the position which they hold in the columns of the *Octupla*. It is uncertain whether they contained the entire Scriptures, or only certain portions, of the Old Testament; but it appears from the very few fragments that remain, that they all contained the Psalms and minor Prophets; that the *fifth* and *sixth* comprised the Pentateuch and Song of Solomon; and the *fifth* and *seventh*, the two Books of Kings.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. III.—THE ORGAN AT THE CHAPEL-ROYAL, ST. JAMES'S.

THE late Mr. Elliott built this organ in 1819, which is generally esteemed the worst instrument of this maker: the tone being extremely harsh and unmusical. It is quantity without quality; and possesses what organ-builders term a *cast-iron tone*. The erection of such an instrument in such a place, is a circumstance greatly to be deplored; and it is distressing to think, that the first *choral* establishment* in the country should yield in this respect to any Cathedral or Collegiate Church whatsoever. Since the whole burden of the Cathedral service depends upon the resources of the organist, an instrument of sufficient compass, as well as variety of stops, for accompanying the voices, is manifestly of the first importance. A good organ is a *sine qua non* in our English Cathedrals. Abroad, where the masses are chiefly accompanied with an instrumental band, defects are less observable.

* The Chapel-Royal Establishment consists of 10 boys and 16 gentlemen of the choir. Eight of the latter are in attendance in each alternate month. There is also a *Lutanist* and a *Violist* attached to the establishment, but their offices are now sinecures:—the art of playing on the *Lute* being lost, and the *Violoncello* not having been heard in the Chapel since the time of *Crossdill*.

It may perhaps be pleaded that the organ of the Chapel-Royal was finished in great haste; but the sum paid for it justifies the assertion, that the *best* instrument in the country (in point of quality) ought to have been placed there.—(See *The Monthly Magazine for August, 1821, p. 4.*) It appears, from the *Treasury* accounts, to have cost 700*l.*, independently of the case, the new interior having been placed in the old one. The old organ, which was built by *Schrider*, after undergoing the necessary repairs, was bought for the Episcopal Chapel in Long Acre for 200*l.*, and is still in existence.

The following is a list of the stops in the present instrument :—

GREAT ORGAN.			
1 Stop Diapason.		4 Dulciana.	
2 Open ditto.		5 Cremona.	
3 Principal.			263 pipes.
4 Twelfth.			
5 Fifteenth.			
6 Sexquialtra.	2 ranks.		
7 Mixture.	ditto.		
8 Trumpet.			
9 Pedal Coupler.			
	564 pipes.		
CHOIR ORGAN.		SWELL.	
1 Stop Diapason.		1 Stop Diapason.	
2 Flute.		2 Open ditto.	
3 Principal.		3 Principal.	
		4 Trumpet.	
		5 Hautboy.	
		Swell,	185 pipes.
		Choir,	263 ditto.
		Great organ,	564 ditto.
		Total of pipes,	1012

The compass of the *great* and *choir* organs is from G G to F in alt ;— 58 notes : and that of the swell is from F in the tenor to F in alt ;— 37 notes. The largest metal pipe in the organ is E E in the open diapason : the lower notes are of wood, and may be reckoned the best part of the instrument, as without them there would be no gravity in the bass. There is an octave of German pedals, minus one note. The wind, as in all Elliott's organs, is very unsteady.

Having given a faithful account of the organs of the three Metropolitan Choirs, we shall proceed with several Church organs according to their respective degrees of excellence : commencing in our next number with a description of those at the Temple, and St. Sepulchre's Church, Snow-hill.

ON THE BURIAL OF A SUICIDE.

WITHIN the last three months, considerable excitement has prevailed in the county of Surrey, in consequence of a refusal, on the part of a Clergyman, to attend to the coroner's warrant for the burial of a suicide. From the correspondence which has passed on the subject, we are inclined to infer, that the coroner has every reason to feel himself aggrieved and affronted ; that the Clergyman, actuated, doubtless, by conscientious motives, has betrayed throughout a deficiency in judgment, and not always very good feeling : and that the Squire has manifested a degree of violence and malignity against the Clergy generally, which is altogether unwarranted by any offence, real or imagined, committed against

him by one of their body. He has made, it is true, a single exception in favour of his adversary's predecessor; but his sneer at the "big parsons" and "little ones," and sundry other ebullitions of spite of a similar description, are as little creditable to his heart as to his head.

Having premised thus much with respect to the particular case in question, we shall leave the paper war to take its course; but it may be useful to say a few words upon the objections which are occasionally urged against using the burial service over suicides and notorious sinners. First, there is the Rubric at the head of the office:—*Here is to be noted*, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or *have laid violent hands upon themselves*. Now, if this were to be taken literally, it is clear that no suicide who^{soever}, though his insanity were established on the most irrefragable evidence, could receive Christian burial; and therefore, by common consent, as well as by common sense, the interdiction has ever been limited to those who are in the possession of a sound mind, at the time of perpetrating the crime of self-destruction. The appointed judges of this fact are the coroner's jury; and the question is, whether any Clergyman, who chooses to dispute their verdict, is justified in refusing to abide by the coroner's warrant, on the strength of the Rubric. It is well known that Wheatley argues in the affirmative; and maintains, that "there is no reason, because a coroner prostitutes his oath, that the Clergy should be so complaisant as to prostitute their office." In point of law, however, it has been recently decided in the Consistory Court, at Lichfield, on the strength of the 68th Canon, that the Rubric interpreted in accordance with that Canon, is no protection to the Clergy, when the verdict is "Insanity;" and the most eminent legal authorities coincide in this opinion. Nor do we, admitting the principle of Wheatley's remark, agree with him, that an acquiescence in that verdict is a prostitution of the clerical office. On the score of Christian charity, the minister is bound to *hope all things* in favour of the deceased, and to doubt his own judgment where twelve honest men have decided upon oath against him. He may be right, and the jury may be wrong; but still, as an erring mortal, he should give the deceased the *benefit of the doubt*. But farther: in opposing his own judgment against such verdict, he is guilty of a direct violation of a plain Apostolic precept:—"*Whosoever resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation*," (Rom. xiii. 2):—that is, whosoever violates the laws of his country, enacted by the proper authorities, is justly amenable to the penalties attached to such violation.

Again: There are certain expressions in the office itself against which objections are urged, as wholly inapplicable to the case of a suicide;—the commencement, namely, of the form of committing the body to the ground: *Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother, &c.*—the offering of thanks to God "for that it hath pleased him to deliver this our brother out of the miseries of this sinful world;" and the intimation of a *hope*, that this our brother may "rest in him." With respect to the proof of these passages, we ask, Who shall dare to affix a limit to the extent of God's mercy? Not that *His taking a soul to himself* implies that that

soul is admitted to the happiness of heaven. It is simply a general intimation, similar to that of Solomon, that "the spirit returns to God who gave it." (*Eccles. xii. 7.*), who, therefore, necessarily takes it to himself, whether for the purpose of reward or punishment. Nor does the removal of a criminal to final punishment argue any defect in the divine mercy, which "desireth not the death of a sinner, but rather that he should repent and live."—As to any alleged inconsistency in giving thanks for the deliverance of a suicide from the miseries of this world, when it is more than probable that he will be doomed to greater miseries in the next, we reply, that the greatest probability does not amount to certainty; and, even if it did, deliverance from earthly misery is still an act of divine goodness, for which we are bound to give thanks. The present state of the departed we cannot appreciate; the miseries which he has left behind, we can; and for his removal from these we give thanks, in the hope, however faint, that a penitent sigh, even in the last agonies of death, may have mitigated the severity of divine justice. And this remark supplies the answer to the last objection. We *hope* that the departed will *rest* in God; and surely Christian charity suggests the *hope*, even though it be *against hope*. We express no assurance, but merely a hope; and, though but the slightest remove from despair, the Christian, who remembers his Saviour's prayer on the cross, will not hesitate to express it. Besides, we are here taking it for granted that the suicide was of sound mind at the time of committing the act; for, on any other supposition, the minister can no more refuse to read the office over him, than if he had died a natural death.

In conclusion, be it remembered that the office can be of no avail for the dead, either for good or evil. It is appointed by the Church for the comfort and edification of the survivors; and surely common decency, as well as Christian charity, forbids any additional pang to feelings which have already been deeply wounded. Would not the heart revolt from a service, which should express a conviction that the soul of the deceased had been consigned to the torments of hell, and had left the miseries of this world to inherit perdition in another? Of the dead the doom is fixed, and prayer will not alter or avert it; but it may benefit the survivors, and surely it ought not needlessly to be withheld from them. As to opposing the *conscience* of an individual against the deliberate decree of twelve honest men upon oath, it amounts to the same as if a sheriff should refuse to attend to a verdict of acquittal, and insist upon hanging a man, because he was himself convinced that he was guilty of murder.

T. W.

••LAST WORDS OF THE DYING••

THOMAS CROMWELL, EARL OF ESSEX, *beheaded July 28, 1540.*—"I am come hither to dye, and not to purge myself, so maie happen some thynke that I will, for if I should so do, I yer a very wretche and miser. I am by the law condemned to die, and thank my Lord God that hath appoynted me this deathe, for myne offence. For sitheme the tyme that I had yeres of discretion, I have lived a sinner, and offended

my Lorde God; for the whiche I aske hym hartely forgovenes. And it is not unknowne to many of you, that I have been a greate traveler in this worlde, and beyng but of a base degree, was called to a high estate, and sithens the tyme I came thercunto, I have offended my prince, for the which I aske hym hartely forgovenes, and beseeche you all to praie to God with me, that he will forgove me. O Father, forgove me. O Sonne, forgove me. O Holy Ghost, forgove me. O three persons in one God, forgove me. And now I praie you that be here, to beare me record, I die in the Catholike faith, not doubting in any article of my faith; no, nor doubtyng in any sacrament of the church. Many hath sclaundered me, and reported, that I have been a bearer of such as have mainteigned evil opinions, whiche is untrue, but I confesse, that like as God by his Holy Spirit doth instruct us in the truthe, so the devill is redy to seduce us, and I have been seduced: but beare me witnes that I dye in the Catholike faith of the Holy Church. And I hartely desire you to praie for the kynges grace, that he maie long live with you, in healtie and prosperitie. And after him that his son Prince Edward, that goodly ympe, maie long reigne over you. And once again I desire you to praie for me, that so long as life remaineth in this fleshe, I waver nothyng in my faith."—*Speech on the scaffold.*—*From Fox's Martyrs, and Hall's Chronicle.*

COLLECTANEA.

CHRISTIANITY IN INDIA. — An interesting sketch has been given before the Commons' Committee, of the state of Christianity in India in the early ages, and also of the Syrian Christians, who have received the greatest assistance and advantage from a college for the instruction of their priesthood, founded by Colonel Munro, long resident at Travancore, the students of which are stated, by a Clergyman who examined them, to have made great progress in the Latin and Syriac languages, and in other branches of literature. The Roman Syrians have a college at Verapoly, for the education of about fifty students. The Roman Syrians and the pure Syrian churches of Travancore are about equal in numbers, and amount each to between 60,000 and 70,000 souls. The failure of Roman Catholic missionaries is acknowledged by themselves, while the progress of the Protestants appears to be daily becoming more successful. Their judicious plan is to establish schools, which they have effected both in the north and south of India. The number of scholars in Bengal alone amounts to about 50,000. This general diffusion of instruction is producing the best and most salutary effect, not only on the children educated, but on the minds of their parents and neighbours. Female schools have also been successfully established; at the different missionary stations there were, in 1823, nearly 1,200 female children, and that number has gradually increased to 3,000. The proficiency of the native catechists is also attested. The proportion of the Hindoo population in British India to the Mahomedan is stated at eight to one. From the establishment of the Board of Control in 1784, to 1814, the number of letters received from the Court by the Board of Commissioners, was 1,791; the number sent from them to the Court was 1,195. From

1814 to 1831, 1,167 letters have been written to, and 2,642 received from, the Board. The number of draughts sent up to the Board from 1793 to 1813, was 3,958; from 1814 to 1830, 7,962, being an increase of 4,004. There have, moreover, been various references connected with servants, civil and military, and others, in this country, amounting, between the years 1814 and 1830, to 56,146. The reports made to the Court by its committees, apart from details and researches made in framing such reports, amount to 32,902. From 1813 to the present time, 723 Parliamentary orders have been served on the Court, requiring returns of vast extent. The correspondence with India comes home in despatches, and the explanatory matter in books or volumes. The total number of folio volumes received in twenty-one years, from 1793 to 1813, was 9,094; and from 1814 to 1829, a period of sixteen years, the number was 12,414.

THE HOLY LAND. *Ceremonials during the Holy Week.* — On Good Friday, our attention was exclusively attracted towards the religious ceremonies of the occasion; and it was an auspicious occurrence for us to find, that the Easter of the Greek, fell this year on the same day as that of the Latin, Church. The opening and most solemn celebration took place in the evening of Good Friday, when the whole of the priests and Christians, who profess the Roman Catholic faith, moved in procession round the Holy Sepulchre; this night is called by them, the *Nox Tenebrosa*, or dismal night. There is not a light in the sacred edifice but what is extinguished; and its long naves and chapels are illuminated in no other way than by the tapers borne by those who assist at the ceremony. The area of the fane, appears, from this circumstance, to be much greater, the vaulted roof loftier, and the spot itself more imposing. At every station, where the procession makes a halt, a species of harangue is delivered in various languages; the last of these being in Arabic, is listened to with marked attention by the crowd, which throngs to the scene from every corner in the environs; and, of a truth, the stranger may well feel astonished at seeing them, in their eastern attire, thus bending the knee at the foot of the cross. The ceremony continues until the night has grown old; and, as soon as it is over, the Greeks and Armenians, in their turn, take possession of the church, and commence their preparations for the ritual of the *sacred fire*; a singular, if not a disgraceful, species of rite, which has been described by some of the older writers, and is observed, at this day, in precise conformity with its celebration nine centuries back.—At day-break, a troop of *felhas*, or country people, with scarcely a covering over their limbs, begin running round the Holy Sepulchre, crying their "*Eleysons*," and dancing, singing, and jumping upon one another's backs; they are headed by a priest, who beats time with his hands; many of them fall down as if dead, and are borne about on their companions' shoulders; whilst others lay hands upon the spectator, and either make him dance round with them, or carry him in their arms until he has paid down a ransom. During the ceremony, the Turks apply their whips indiscriminately over the shoulders of the celebrants, or heap down insults upon them from the upper galleries. This scene of uproar lasts for three hours, at the close of which the Greek archbishop

enters the Holy Sepulchre in company with the Armenian bishop; this is a signal for redoubling the noise and shouts, and for the stoutest of the felhas rushing forward to take possession of the openings, wrought on either side of the Sepulchre, for the sake of selling their places to the rich Greek or Armenian; for the latter, believing that the flame descends from heaven, conceive that it possesses the greatest efficacy in the case of those who first receive it. After a while a brilliant, transparent, and smokeless flame, of which it is impossible to be mistaken as to the origin, issues from the several openings before alluded to. In an instant, you see men, women, and children, rushing forward with eager impetuosity to secure their portion of it; lighted torches diffuse it throughout the temple; and, at the same moment, the door of the Holy Sepulchre bursts open, and the Greek archbishop is brought out on the shoulders of four men, apparently in a fit of ecstasy, with his hair and beard in studied disorder, his hands filled with the sacred fire, and bearing about him more of the maniac than the minister of a Christian church. . . . With the exception of this ridiculous ceremony, the service of the Greek, Armenian, and Coptic churches is not devoid of splendour and dignity. The rich dresses of the patriarchs and priests, who celebrate it, in conjunction with their venerable appearance and singular chaunts and hymns, impart a varied character to the scene, which is not to be met with but on this spot, and at this season.—At the very entrance to the Sepulchre sit the Turkish governor and his suite, levying tribute on the pilgrims; nor is other sound to be heard in the streets but the voice of the muzzim, calling the moslems to prayers; nor can you, at any corner, escape the sight of Omar's mosque."—*From a Fragment of Count de la Borde's Diary of a recent Visit to the East.*

ANECDOTE OF A MINOR CANON OF ST. PAUL'S.—The necessities of Henry V. were so great in the year 1417, that to enable him to carry on the war with France, he pawned several valuable articles; among which were two gold chased basons. These he pledged to a Minor Canon of St. Paul's for 600 marks.—*See Butler's Arithmetical Questions*, 3d Edition, p. 118.—*Hume's History of England*, Vol. III. p. 120, and *Rymer's Acta Regia*.

THE JEWS.—The following are the terms of the edict under which Napoleon Buonaparte elevated the Jews to the rank of citizens in France. They were forbidden to lend money to minors without the consent of their guardians, to wives without the consent of their husbands, and to soldiers without the consent of their officers. It annulled all bills for which "value received" could not be proved. All Jews engaged in commerce were obliged to take out a patent; all strangers to invest some property in land and agriculture. It may also be well to give the twelve questions proposed by the emperor to the Sanhedrim, in 1806, together with the answers returned; because they will tend to show what are the opinions of the better classes of Jews on the continent, although we entirely agree with Milman in the belief that they do not express the authoritative sentence of the nation, nor, indeed, we would add, of the multitude here. The questions were,—1. Is polygamy allowed among the Jews?—2. Is divorce recognized by the Jewish

law?—3. Can Jews intermarry with Christians?—4. Will the French people be esteemed by the Jews as strangers or as brethren?—5. In what relation, according to the Jewish law, would the Jews stand towards the French?—6. Do Jews, born in France, consider it their native country? Are they bound to obey the laws and customs of the land?—7. Who elect the Rabbins?—8. What are the legal powers of the Rabbins?—9. Is the election and authority of the Rabbins grounded on law or custom?—10. Is there any kind of business in which Jews may not be engaged?—11. Is usury to their brethren forbidden by the law?—12. Is it permitted or forbidden to practise usury with strangers?

The answers were :—1. Polygamy is forbidden according to a decree of the Synod of Worms, in 1030.—2. Divorce is allowed, but in this respect Jews recognise the authority of the civil law of the land in which they live.—3. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage.—4. The Jews of France recognize in the fullest sense the French people as their brethren.—5. The relation of the Jew to the Frenchman is the same as Jew to Jew. The only distinction is in their religion.—6. The Jews acknowledged France as their country when oppressed—how much more must they, when admitted to its civil rights?—7. The election of the Rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community.—8. The Rabbins have no judicial power; the Sanhedrim is the only legal tribunal. The Jews of France and Italy, being subjects to the equal laws of the land, whatever power they might otherwise exercise is annulled.—9. The election and power of the Rabbins rest solely on usage.—10. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade.—11 & 12. The Mosaic institution forbids unlawful interest, but this was the law of an agricultural people. The Talmud allows interest to be taken from brethren and strangers—it forbids usury.

ROME.—The “Eternal City” seems gradually to be sinking into insignificance. From an official statement just published, it appears the population of Rome amounted last year to 148,459 souls, and that it had diminished by 2,000 individuals since the preceding year. Of the entire number 36 are bishops, 1,419 priests, 2,038 monks, 1,384 nuns, and 611 seminarists. The number of marriages in 1832 was 1,165, of births 5,045, of deaths 4,649.

THE SCRIPTURES VALUED.—In the library of the late Dr. Williams, at Redcross-street, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, except the Revelations, in fifteen volumes, folio. The whole is written in characters an inch long, with a white composition on a black paper, manufactured on purpose. This perfectly *unique* copy was written in 1745, at the cost of a Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are “more to be desired than gold—yea, than much fine gold.”

LAW REPORT.

No. XVII.—ON THE ERECTION OF AN ORGAN.

ARCHES COURT, 1795.

PEARCE AND HUGHES, CHURCHWARDENS OF CLAPHAM, v. THE RECTOR, PARISHIONERS, AND INHABITANTS THEREOF.*

THIS was an appeal from the Commissary Court of Surrey, upon the rejection of a motion, made on the 15th of December 1794, for a decree with intimation to lead a faculty for erecting an organ in the west gallery of the parish church of Clapham.

The application had been made by counsel, stating first, the act of Parliament, (14 Geo. 3. c. 12.) under which certain trustees were empowered to make a rate for building a church at Clapham, for providing proper ornaments, and, by letting the pews, to pay off whatever debt might be incurred. The act further directed, that the surplus fund should be at the discretion of the parish, in vestry assembled, for any parochial purposes. The parish bought an organ and applied for this decree, considering that the further expenses of erecting and maintaining the organ, might properly be defrayed out of this fund; and the trustees consented to such an appropriation; but the Judge of the Commissary Court thought that the act did not empower the trustees to dispose of the fund raised under its provisions, in such a manner; and, therefore, that a decree, with such intimation, could not go. The application was afterwards renewed, and put on a different ground; it was prayed, that the parish might be permitted to erect an organ; the salary of the organist, and the contingent expenses, to be provided for by voluntary contributions; but the Judge of the Commissary Court rejected this application, "by reason that no provision had been made, or proposed to be made, by voluntary subscription, for the future repairs of the organ, and a permanent salary for the organist, so as to prevent the organ or the organist from becoming a burden to the parish."

Judgment.—SIR WILLIAM WYNNE.—This was originally an application to the Commissary of Surrey, on behalf of the churchwardens of Clapham, for a decree with intimation against the vicar and inhabitants, to show cause, why a faculty

should not be granted for erecting an organ in the west gallery of Clapham church. The ordinary practice is said to be, for a decree of this nature to issue, as other citations and decrees, without motion of counsel; and, on the return of the decree, the Court has formed its opinion, considering the issuing of the decree, as not binding on the Court, even if no one appeared to oppose, but that the Court might look at all the circumstances, and if it thought the application improper, would refuse it. In the present case a different method has been pursued, and I think one that is more regular; because, in these decrees, an intimation is inserted, that, if no one appear to shew cause, the faculty shall go, which looks like an engagement to grant it, unless an objection be taken. I therefore think it is more proper for the Court to take the objection in the first instance.

Most certainly an organ is not necessary in a parish church for the decent performance of divine worship; therefore the parishioners are not bound to provide an organ: but though it is not necessary, it is extremely decent, proper, and even customary in a parish, such as this, of extent and opulence. Music has always been used in divine worship; therefore the Ordinary never would think of discouraging, and never did discourage an organ, where a parish offered to provide all expenses, unless there appeared to the contrary, some reason of more consideration, than the benefit thence to be derived to their devotion. As, however, such a reason may exist, an organ cannot by the law of this country be erected, in a parish church, without a faculty; and a faculty is not granted by the Ordinary, without a decree and intimation to the parishioners, in order that any one may object. But the consent or desire of the parishioners does not bind the Ordinary; for the consent may be imprudently given, and contrary to the interests of religion. Where a church is too small, as in the case of St. Luke's Chelsea, which I shall presently

* It is no sufficient objection to the issuing of a decree with intimation, to lead a faculty for erecting an organ in a parish church, that there is no provision for the future repairs, nor for the permanent salary of an organist.

notice, there the Ordinary never would grant, for the inconvenience is greater than the advantage. These circumstances the Ordinary is to take into his consideration when a case is before the Court, either on objection on the part of parishioners, or on application for a decree.

The question is, whether there is any ground for refusing a decree in this case. It was at first alleged that a subscription had been made in the parish, with which an organ had been bought, and a vestry had been held, where it was resolved that the trustees, under the act of Parliament for building the church at Clapham, should be applied to for their concurrence to an arrangement, by which the further expenses, if any, and the salary of an organist, should be defrayed out of the surplus funds raised under that act. An addition to the decree was made, stating the matter differently; that at a subsequent vestry it was resolved, that the salary of the organist should be paid by voluntary subscription, and that the offer of Mr. Hague, to play the organ for what could be raised, should be accepted.

Supposing the question had been raised, whether, under the circumstances of this parish, the expenses could be defrayed out of the parochial rates, I think there would be ground for objection. The church rates in Clapham are, under the act of Parliament, made by trustees in aid of the rent of pews, and other minor funds. They are, therefore, different from a church-rate made by the parishioners, which is for general parish purposes; while this fund is not thus generally applicable. The parishioners seem to have been aware of this; for on the second vestry meeting they agreed to defray the expenses of the organ by voluntary contributions, and a person offered to undertake the playing, and the keeping of the organ in repair.

Then it appears that such a provision was made, that no expense could arise to the parish at present. But the Judge of the Commissary Court refused the decree, by reason that no provision was made, or proposed to be made, for the future repairs of the organ, or the permanent salary of an organist, so that no expenses might ever come upon the parish. And it is said, that he rested on the case of *Randall and Hodson v. Collins and Ludlow*, before Sir George Lee, in the Arches; known as the *St. Luke's Chelsea* case. I have ordered the process to be looked up. The case was much litigated. The parties oppos-

sing the faculty, appeared on behalf of themselves and others, parishioners of Chelsea. There was a great opposition in the parish: there were three allegations; a petition, signed by thirty or forty parishioners, alleged that the church was too small for an organ; and that the expense would fall on the parishioners. It appeared that the houses had increased four-fold; that there was not room in the church for one-tenth of the parishioners; and that the church-room would be diminished, not very considerably, but at least nine sittings: they then proceeded to the other ground—that there was no permanent provision; and that, of the subscribers, some were dead, and others had left the parish. The Chancellor of London, Dr. Simpson, granted the faculty; but the Dean of the Arches, Sir George Lee, reversed his decree. I have a note in Dr. Simpson's own handwriting—

"The Court thought an organ unnecessary in all churches; and in this it would be inconvenient; for it clearly appeared, that the church was too small for the number of inhabitants, and would be made less, by taking away several seats to make way for an organ. As to the annual subscriptions, the Court thought them merely nominal; that several of the subscribers were already dead, or removed; and perhaps their successors would not subscribe; but after the organ was set up, by virtue of a faculty, it must be supported, and consequently would become a burthen to the parish. and it appeared to the Court that Dr. Andrew, in 1747, thought an organ prejudicial; for otherwise, though it was set up illegally, he might have granted a faculty to confirm it. *Randall and Hodson* are parishioners, they have a right to oppose; and the Judge thought a faculty ought not to be granted, and therefore reversed the Chancellor of London's decree; but without costs."

There is one part of this decree to which I cannot accede; viz. that after an organ has been set up by faculty, that organ must be supported, and consequently would be a burthen. For I do not think that if a faculty has been obtained for an organ, and if, there being no permanent provision for its support, succeeding parishioners should not choose to take upon themselves the expense, there is any authority to oblige them to have it played upon, especially if a clause be added to the faculty, as is often done, that the expenses shall be defrayed by voluntary contributions. What conse-

quence would ensue? that the organ would not be played upon. It might remain in its place unperformed on, and, not being essential to divine service, I think there is no duty or authority in the Ordinary to compel the parishioners to contribute. A ring of bells cannot be provided for without expense—as for ropes, tuning, &c. Suppose at one time the parishioners are willing to take upon themselves such expenses, and at another time, refuse, the Ordinary could not compel the parishioners to keep the bells in order, because they are in the steeple. There must be a bell to ring to church, and to toll at funerals: but that is all.

Then the ground—that a provision for a permanent salary for an organist is necessary—is not founded. Inconvenience would not follow necessarily. But what probability is there, when I consider the circumstances of this case, that

the subscriptions should fail? The parishioners have subscribed for the purchase of an organ; they have unanimously petitioned for the faculty, meaning at first to put the burthen on themselves by rate, then by voluntary subscription; and a person has offered to take upon himself the playing and the repairs. The probability of a deficiency is extremely slight: but there is a strong probability, or certainty that there will be a sum actually provided, by which the expenses may be paid. By act of Parliament, a certain sum has been borrowed; and the surplus may be applied for the benefit of the parish, as in vestry resolved.

Under these circumstances, with the greatest deference and respect for the Judge of the Commissary Court, and with due attention to the usual practice, I think there is not sufficient ground to refuse the decree.

NO. XVIII. ON RIGHT OF PRESENTATION.

THE BISHOP OF LINCOLN v. RENNELL.

THIS case came before the House of Lords, August 19, on a writ of error from the Court of King's Bench, which had reversed a previous judgment of the Court of Common Pleas. The facts were shortly these:—The Rev. Dr. Rennell, the husband of the defendant, was a prebendary of Salisbury, and to his prebend was annexed a Rectory, or rather the advowson of a Rectory, the incumbent of which died during the life of Dr. Rennell; and, before he had appointed a successor, he also died. The question was,—whether the

right of presenting to the vacant benefice was in his administratrix or in his successor in the prebendal stall. The *Court of Common Pleas* decided that it was in the successor, the *Court of King's Bench* that it was in the administratrix.

Lord Lyndhurst went at great length into the case, and concluded by moving that the judgment of the *Court of King's Bench* be affirmed.

Lord Wynford now concurred in the judgment.—*Judgment affirmed.*

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K., S. P. G., AND NORFOLK AND NORWICH NATIONAL SCHOOL SOCIETY.

THE Annual Meeting of the above Societies was held in the central school-room, Norwich, on the 6th of August. The Report of the Diocesan Committee of the Society for Promoting Christian Knowledge, congratulated the friends of the institution on the steadily accelerated course it has pursued, and the consequent increase of the religious light and knowledge it diffuses. As an example of the

gradual enlargement of its distribution, the subjoined statement of the sale of the last three years was submitted to the meeting:—

	1830	1831	1832
Bibles & Testaments	1,430	1,816	2,042
Prayer Books and Psalters	2,083	2,449	2,840
Other Books and Tracts	18,258	19,514	27,289

A very satisfactory account having been also laid before the meeting of the state of the local fund of the Committee, the Report concluded by submitting the

propriety of increasing upon that occasion the usual benefaction of 50*l.* from that fund to the Parent Society.

The sum of 60*l.* was in consequence voted to, relieve in some measure the heavy pressure upon the funds of the Society.

The Diocesan Secretary of the Society for the Propagation of the Gospel in Foreign Parts reported, that he had transmitted since the last meeting benefactions, and annual subscriptions to nearly the same amount as in the preceding year.

The Report of the Norfolk and Norwich National School Society (the twenty-first the Committee has presented), commenced with expressing their satisfaction, that the good cause of the education of the poor appears to gain ground beyond the expectations which might be formed on a view of the declining funds of the Society. Since the last meeting six Daily and five Sunday Schools have been established in the county, and admitted into union, affording Christian instruction to about 800 children. 25*l.* have been voted to these schools, in addition to liberal supplies of books, and 32*l.* 13*s.* to old established schools, in

sums varying from 20*l.* to 2*l.* 10*s.* The sum of 30*l.* has been also granted in aid of the efforts made by the minister of Gildestone to procure the erection of a school-room in his parish. The supplies of books furnished to old and the newly established schools amounted to 108 Testaments, 243 Prayer-Books, and 2,356 elementary books. The reports transmitted by the visitors in the several Deaneries have spoken in general very favourably of their conduct and efficiency. Five Masters and two Mistresses have been trained in the Central Schools during the past year, to all of whom an allowance has been offered from the funds of the Society.

WE are happy in seeing that a District Committee of the Society for Propagating the Gospel has been formed at Greenspond, Newfoundland. The same paper which brings this intelligence also informs us that the New Church of St. Stephen was preserved from the ravages of a destructive fire, which happened in May last, and entirely consumed the property of the Newfoundland and British North American School Society.

THE UNIVERSITY OF DURHAM.

DURHAM COLLEGE.

THE government to be vested in the Dean and Chapter, the Bishop being visitor.

A Chief Officer of the College or University to be appointed, with the title of Warden; to whom will be committed the ordinary discipline.

Professors.—1. Divinity and Ecclesiastical History.

2. Greek and Classical Literature.

3. Mathematics and Natural Philosophy.

Readers.—1. Law.

2. Medicine.

3. History, Ancient and Modern.

To these may be added Readers in other branches of Literature or Science, as opportunities offer, or circumstances require.

Teachers of Modern Languages, especially French and German.

Tutors.—1. Senior Tutor and Censor.

2. Junior Tutor and Censor.

Each to superintend the studies of their respective pupils, and to have the care of their general conduct.

STUDENTS.

1. *Foundation Students*, having lodgings and a table provided for them, free of expense.

2. *Ordinary Students*, maintained at their own cost, but subject in all respects to the College rules of discipline, and to have every academical privilege in common with the other students.

3. *Occasional Students*, to be admitted, under certain restrictions, to attend one or more courses of public lectures, but without other academical privilege.

4. *Divinity Students*, specially so called, who, though not actual members of the College, may be admitted, after due examination and inquiry, and subject to such conditions and regulations as the Chapter may hereafter prescribe, to attend, for a specified time, the Lectures of the Divinity Professor, and

to pursue their theological studies under his direction, for the express purpose of qualifying themselves for Holy Orders.

The course of study required to complete the education of a Member of the College will extend to Four Years.

The Academical Year to commence in October and end in June, being divided into three terms.

Terminal and annual examinations to be made in the presence of the Chapter, and the students classed according to their respective proficiency.

Prizes to be instituted for the reward of special merit, at the close of each annual examination, and for such particular exercises as may be deemed worthy of public distinction.

The foregoing outline, subject to revision as to its specific statements, may suffice to explain the nature and design of the proposed Institution. The Dean and Chapter, with the aid and co-operation of the Bishop, are providing the requisite means of carrying it into effect.

It is intended that the College, or University, be opened in October, 1833.

Farther information may be obtained from the Venerable Archdeacon Thorpe, College, Durham, who is appointed, provisionally, to the office of Warden.

Durham, Dec. 9, 1831.

July 20, 1833.

PRELIMINARY ARRANGEMENTS.

Students will be admitted Michaelmas Term, 1833.

The Academical course will comprise twelve terms—three terms in each year (Michaelmas, Epiphany, and Easter) of about two months each.

The age of admission of students for the Academical course is from fifteen to twenty-one years.

Occasional students of any age may be admitted to attend particular courses.

Students in Divinity, beyond the age of twenty-one, will be admitted to read under the Divinity Professor, if found to be qualified by previous attainment.

OFFICERS OF THE UNIVERSITY.

THE WARDEN.

The Venerable Archdeacon Thorpe, B.D., late Fellow and Tutor of University College, Oxford.

PROFESSORS.

Divinity and Ecclesiastical History. — Greek and Classical Literature. —

Mathematics. — The Rev. John Carr, M.A. late Fellow of Trinity College, Cambridge.

Senior Tutor. — Rev. T. William Peile, M.A. Trinity College, Cambridge.

Junior Tutor. —

READERS (already appointed).

Law. — William Gray, Esq., M.A., Christ church, Oxford.

Medicine. — William Cooke, Esq., M.D.

History. — Thomas Greenwood, Esq., M.A., of St. John's College, Cambridge.

Moral Philosophy. — Rev. James Miller, D.D., of St. Andrews.

Natural Philosophy. — Charles Whitley, Esq., M.A., Fellow of St. John's College, Cambridge.

Bursarius. — Rev. Luke Ripley, M.A., late Student of St. John's College, Cambridge.

Lecturer in Chemistry and Mineralogy. — J. F. W. Johnstone, Esq., A.M. F.R.S.E.

Lecturer in Modern Languages. — James Hamilton, Esq.

The Students of the Academical course and in Divinity are required to attend for examination in the Chapter Room, Durham, on the 28th October next, at 10 o'clock in the morning.

All letters relating to the University to be addressed to the Warden, College, Durham.

THE CHARGES.

	£	s.	d.
Admission of Students . . .	2	0	0
Caution of Ordinary and Divinity Students (to be returned)	0	0	0
Caution of Occasional Students (to be returned) . .	5	0	0
Tuition each Term, to be paid terminally in advance . .	3	0	0
University Chest, Students (annually)	1	0	0
Members on the Boards, not Students (annually)	1	0	0

The following gentlemen have been nominated to Foundation Studentships:

Messrs. Cundill, Treacy, Pratt, Stoker, St. Claire Raymond, Hicks, Dunn, Erskine, Wright, Marshall, Fairles, Thompson, Errington, Skinner, Wyatt, Watson, and Yarker.

CHARLES THORPE, Warden.

Payments on account of the University may be made to W. C. Chaytor, Esq. College, Durham, the Treasurer, or to his account at Messrs. Coutts & Co., Strand, London; Sir M. W. Ridley & Co., Bankers, Newcastle; or at any of the Durham Banks.

ST. DAVID'S COLLEGE.*

We have just been favoured with the St. David's College Calendar, for the year 1833, which contains so much to claim the attention of the religious public, that we cannot do better than present it to our readers, almost verbatim, in hope that a feeling of Christian liberality will speedily supply that assistance of which the College stands in need.

To those who are acquainted with the University Calendars, it need not be observed, that the following pages are intended as an imitation of those interesting publications. As St. David's College has now been in operation nearly seven years, it seemed desirable that there should exist some permanent record of its proceedings, both as a memorial to its members of days that are gone by, and also for the information of others, who may wish to know any thing of its history. Such particulars have therefore been here detailed as appeared best calculated to answer those two objects; and should the attempt be approved, it is intended to continue the St. David's College Calendar, from time to time, with such alterations and additions as circumstances may require. It must be confessed indeed that at present the materials for a work of this description are but few. St. David's College is as yet only in its infancy. It is hoped, however, that even the few particulars which are collected in these pages will not be without interest, and that the publication of them may possibly be a means both of strengthening the bond of union which already exists among its members, and of awakening in the minds of others, into whose hands they may fall, a desire to promote the good of the Institution, whose short history they record.

On the first appearance of the St. David's College Calendar, it may, perhaps, not be out of place to state in a few words the circumstances which led to the foundation of the College, the ends which it was intended to answer, the degree of success it has hitherto met with, and the chief difficulties with which it has still to contend. It is pretty generally known that, the value of Church preferment in the Diocese of St. David's being much less than in England, a great proportion of its Clergy, till of late years, were educated at Grammar Schools, licensed for

that purpose by the Bishops of the Diocese, the expense of which was very trifling compared with that of a residence at the English Universities. This system, though attended with some advantages, was found to be productive of very serious evils, to remedy which was long the anxious desire of the friends of the Establishment. The idea first suggested itself to the Venerable Bishop Burgess, then Bishop of St. David's, of founding a College, which should unite the advantages of a sound education and strict academical discipline, with such a limited scale of expense as would meet the exigencies of the country. At a meeting of the Rural Deans of the Diocese, on the 2d of July, 1806, it had been proposed to build a few lodging rooms at Ystradmeurig, for the accommodation of the Exhibitioners, supported by the "Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's." Upon inquiry it appeared that there were some local difficulties which made the situation less desirable than had been originally conceived. These difficulties induced the Society to think *Ilanddewi Brefi* a preferable situation, and in the place of the projected lodging rooms, it was determined to found a permanent establishment for the purpose of Clerical education, which should embrace a regular course of professional study. The choice of a situation was however still left open, till a sufficient sum of money should be obtained, to allow of the actual commencement of the work. With this end in view, his Lordship collected subscriptions for nearly twenty years, and in the year 1822, before he quitted the Diocese, had the satisfaction of laying the foundation of St. David's College, at Lampeter, in Cardiganshire, on a site granted by the Lord of the Manor, J. S. Harford, Esq., D.C.L., for the accomplishment of the objects he had so long had at heart. The building was finally completed, and opened for the reception of Students, on the first of March, 1827; the cost of the structure having been about 20,000*l.* Of this sum 5,000*l.* was contributed by Government, during the administration of Lord Liverpool; and one of the last acts of Mr. Canning's life was the grant of an additional 1,000*l.*

* A north-front view of the above College, with the Principal's and Vice-Principal's houses, the Chapel, Library, and Hall, may be seen in "Jones's Views in Wales," published at the "Temple of the Muses," Finsbury-square. There is another engraving also, from a drawing by Mackenzie, by C. J. Smith.

for the same purpose. The munificent donation of 1,000*l.* was graciously presented by his late Majesty King George the Fourth, who accompanied the present with a letter addressed to Bishop Burgess, in which his Majesty was pleased to express his wish that the benefits of the College might not be confined to the Diocese of St. David's, but extended to the whole of the Principality. In addition to this mark of the Royal bounty, a Charter of Incorporation was also granted to the College, the Corporate body to consist of a Principal and four Professors; and his Majesty was enabled, by Act of Parliament, to transfer to the College the patronage of six Benefices, to be annexed in future to the Professorships, and held in trust by the Professors during their continuance in their official situations. Notwithstanding however these marks of Royal favour, and the handsome subscription which has been above alluded to, it is to be regretted that the funds at the disposal of the College have never yet been so ample as to place it on the liberal footing which was originally contemplated. Two only of the Professorships have yet been filled up, the income of the College not being adequate to the maintenance of the other two, in consequence of which the course of Education pursued at the College is necessarily confined within narrower limits than it would be, were the Corporate Body complete. The Professorships of Mathematics and Natural Philosophy are at present only nominally filled. The latter of these studies has in consequence been entirely neglected, and the former only just entered upon, the time and attention of the existing Professors being necessarily taken up by their own immediate duties.

That the effectiveness of the Institution should be thus limited cannot but be a matter of regret to its friends and well-wishers, and they feel confident that every one who is capable of appreciating the advantages of a liberal education, and the benefits that would result from it to the Clergy of a very extensive Diocese, as well as to the Established Church in general, will sympathize in their regret. But there are other evils of still greater magnitude, arising from the same circumstance, which they have also to lament. As the College is not entitled to confer degrees, the main consideration by which it must be recommended is the smallness of the expense incurred by its

members, compared with that which is entailed by a residence at the Universities. To those who know the value attached to a degree, especially in the Principality, it will be almost unnecessary to say how great a diminution of expense from the cost of an University education must be made on the part of the College, in order to counterbalance the disadvantage under which it labours from the want of this privilege. Unfortunately, however, though every thing has been done by the College, which its circumstances admitted, for the accomplishment of this object, the limited means at its disposal have proved a material obstruction to its progress in this respect also. While the English Universities are richly endowed, it is the misfortune of St. David's College, that it has at present no certain funds under its control to encourage generous competition, nor to enable its tutors to diminish so much as they could wish, the expenses of deserving young men, whom they would gladly serve were it in their power. Even the Licensed Grammar Schools, which it was intended to supersede, and in which the expense of education was so much less than it can possibly be in a College, where residence is required, were in this respect possessed of greater advantages than it has ever enjoyed.* *Two hundred pounds* of the interest arising from money which was vested in the public funds, were appropriated by the Church Union Society, during the accumulation of the College Building Fund, for the purpose of giving *twenty exhibitions of ten pounds per annum*, to poor scholars of these Institutions. The money from which that interest arose having long since been expended in the prosecution of the object for which it was subscribed, while the necessity for pecuniary assistance for the purpose of exhibitions has become more urgent, the sources from which it was formerly supplied have been entirely dried up, nor, as yet, have any fresh ones been opened in their stead. The practical effect of this state of things is already sufficient to prove, that unless some remedy is speedily discovered, the advantages that were expected to result from the institution of the College will be materially diminished. The number of its members during the present term has not been more than thirty-six, while its accommodations are sufficient for sixty-five. And it is obvious that as a

* Vide Appendix to Bishop Burgess's Sermon, preached at the Anniversary of the Society, 1813.

certain domestic establishment must of necessity be maintained, the smaller the number of individuals between whom the expense of that establishment has to be divided, the greater must be the proportion borne by each one, so that the original intention of furnishing a cheap education to the Welsh Clergy has an additional hindrance thrown in its way from this circumstance.

The remote situation of St. David's College has hitherto prevented its circumstances and its wants from being known. But there can be no doubt that when the facts of the case are fully understood, it will meet with many friends, who will gladly assist in giving effect to the pious intentions in which it originated. The liberality with which the sums necessary for the support of the King's College have been advanced by the well-wishers of the Established Church, affords a ground of hope that the case of St. David's College also will meet with a favourable consideration. Neither do those who are immediately connected with it, and personally interested in its success, feel that it can be any reproach to them to have brought it before the public, by this candid statement of their wants, when in so doing they are only following the example of other Institutions of much greater magnitude and importance than their own.

The exceeding smallness of the sum which would be requisite to give complete efficiency to their College, encourages them to hope that their object will soon be accomplished. Had they but the command of two or three thousand pounds, for the foundation of a few Scholarships and Exhibitions, to be awarded to the most worthy of their members, or an annual sum of the same amount, as the *Licensed Grammar Schools* formerly enjoyed, a stimulus would be imparted to their system, the effects of which would be almost immediately felt: the expenses of the College would be lessened, the number of its members increased, and its own resources materially improved. Should a sufficient sum be raised to allow of the execution of this plan, it would not be desirable that any one Exhibition or Scholarship should be of large amount. The whole charge of College bills being about 5*g*l. per annum to each Student, a deduction of 10*l*. or 20*l*. from those of any of its members would be a most important help.

By those who are unacquainted with the circumstances of the country, for the benefit of which the College was mainly

designed, it may perhaps be deemed matter of surprise, that with so small an annual expense as is above stated, any additional assistance should be required. But this sum, small as it is, is great in proportion to what was spent under the old system of education in the Grammar Schools, and great in proportion to the means of the class from which the great body of the Clergy has hitherto been and still must be supplied. The inevitable consequence of the present state of things, if pursued, will be, that this class, however well affected to the Church, will look upon its ministry as an object placed at a distance far beyond their reach, and give it up in despair; while those of a higher class, lured by the prospect of an academical degree, will prefer the Universities, at which alone that advantage is to be obtained. The number however of those who have it in their power, even with the greatest exertion and self-denial, to compass this object is so small, that there is no reasonable prospect of the wants of the Church being permanently supplied from their body. It becomes therefore a momentous question to what quarter are we to look for a regular succession of Welsh Clergy, in those parts at least which formerly had recourse to the *Licensed Schools*. Those Schools are now at an end. The College, if supported and enabled to adapt itself to the circumstances of the country, will answer every purpose that can be required, and needs only a very small measure of assistance in order to make it an effective instrument of advancing the interests of the Establishment, and of true religion through her means, both in Wales and in other parts of the kingdom. But if not, in the opinion of many who are best able to judge, the want of Candidates for Orders will ere long be sensibly felt. The fact of the College having now overcome so many difficulties, and having been in actual operation for nearly seven years, is surely an additional reason for lending it a helping hand. The experiment has now been tried, and the College been found to answer the purposes of its institution, with, it is believed, the only exception resulting from the difficulty above alluded to.

It may, perhaps, not be amiss in this place to give a short outline of the plan of study which has hitherto been pursued in the College. The period of residence required before a testimonial can be applied for, is four years. During the first two years and a half, the course of study is chiefly Classical, embracing

also Logic, as read at Oxford, and the six books of Euclid. At the close of this term the students are subjected to an examination, when if they are found to have attained a competent proficiency in the previous studies, they are advanced to the Divinity Class, where they employ the remaining year and a half in Theological reading and the study of Hebrew, preparatory to their immediate profession, at the same time keeping up their Classical knowledge, by attending occasionally the Lectures of the first division.

The Subjects of Lectures during the last year were:—

Divinity Class.—The Greek Testament.—The Hebrew Pentateuch.—Professor Lee's Hebrew Grammar, with the Analysis of the History of Joseph.—Bishop Pearson on the Creed.—Archbishop Leighton's Prælections.—Analyses of Burnet on the Articles.—Welsh Themes for the Welsh Students.

First Division in Classics.—Greek Testament.—Aristotle's Ethics.—Herodotus, Vol. I. Thucydides.—Sophocles. Pindar.—Livy.—Euclid and Logic.—Latin Themes and Welsh Exercises.

Second Division in Classics.—Greek Testament.—Herodotus, Vol. II.—Xenophon's Anabasis.—Horace's Satires.—Cicero's Offices.—Euclid and Logic.—Latin Themes and Welsh Exercises.

The Members of the Divinity Class are also required, in rotation, to deliver an English Essay in the College Hall, on Saturdays, before the whole Society, on a subject previously approved of by the Principal.

The residence in each year is considerably longer than at the Universities, consisting of about eight months. There are two vacations in the course of the year. The experience of the years that have elapsed since the foundation of the College, has satisfactorily proved

that the *College bills* of its members, which include tuition, rent, kitchen, buttry, coals, and servants, *need not in any case exceed about 55l. per annum*, as above stated. The rules of the College are all framed with reference to economy, and every thing like extravagance in the private expenses of individuals is discountenanced so far as is possible.

It only remains, to be added, that although the statutes direct that *cæteris paribus*, preference should be given to natives of the Principality, the College is open to all who apply for admission, the only test being a slight preparatory examination in Greek and Latin.

Visitor.

The Lord Bishop of the Diocese.

Sub-Visitors.

The Archdeacon of Carmarthen.

The Archdeacon of Cardigan.

J. S. Harford, Esq. Blaise Castle.

J. Jones, Esq. Dery Ormond.

THE PRESENT SOCIETY.

Principal.

*† Rev. Llewelyn Lewellin, D. C. L. of Jesus College, Oxford, and late Examining Master of the Schools at Oxford,—Professor of Greek, and Senior Professor of Theology.

Vice-Principal.

* Rev. Alfred Ollivant, M.A., F.C.P.S. late Fellow of Trinity College, Cambridge,—Professor of Hebrew, and Junior Professor of Theology.

Professor of Welsh.

† Rev. Rice Rees, M. A. Fellow of Jesus College, Oxford.

Professor of Mathematics.

Rev. Daniel Bowen, M. A. of Jesus College, Oxford.

Professor of Natural Philosophy.

Ven. Thomas Bevan, M. A. of Jesus College, Oxford, Archdeacon of St. David's.

PATRONAGE.†

Counties.	Benefices.	Lab. Reg.	Incumbents.
		£. s. d.	
Cardigan . .	Llangoedmore. R. . . .	12 18 6½	Llewelyn Lewellin, D.C.L.
Carmarthen	Carmarthen. V.	Discharged.	T. Bevan, M. A.
Ditto	Llangeler. Sin. Rec. . . .	12 18 9	A Ollivant, M. A.
Ditto	Llanedi. R.	8 0 0	Not yet fallen in.
Pembroke .	Llanddewi Velfrey. Sin. Rec.	8 0 0	Rice Rees, M. A.
Ditto	Nangle. Sin. Rec.	10 10 0	Not yet fallen in.

These Benefices are attached to the Professorships, and only tenable by the Professors during their continuance in office.

* Examining Chaplains to the Lord Bishop of the Diocese.

† Welsh Examiners in the Diocese of St. David's.

‡ See CHRISTIAN-REMEMBRANCER, Vol. IX. p. 118. and Vol. X. pp. 92, 125.

REPORT OF THE PHILOLOGICAL SCHOOL, OR SCHOOL OF GENERAL INSTRUCTION,

Gloucester Place, near Lisson Grove, New Road.

SINCE our notice, at p. 398, of the excellent sermon preached by the Rev. G. A. E. Marsh, in behalf of this Institution, we have been favoured with a Report of its plan and object, which we have much pleasure in presenting to our readers.

This School was founded in the year 1792; and its nature and design may be said to present some new and interesting claims to encouragement and support, even at a period which is so honourably distinguished by liberal and benevolent exertions. Its object is to afford relief to a very distressed and deserving portion of the community—to the heads of families who, by unexpected misfortune, have been reduced from a station of comfort and respectability, and who consequently have it no longer in their power to provide that education for their children, which would qualify them for those respectable situations to which their connexions in life may still entitle them to look up.

The boys placed under the protection of this Institution are instructed in the English and French languages, in writing and arithmetic, in geography, geometry, the principles of drawing, and the rudiments of the Latin tongue; their education being regulated by the talents they develop, and their future prospects in life. They are at the same time carefully instructed in the knowledge of the Sacred Scriptures, and the religious education of the children is conducted in strict accordance with the principles of the Established Church.

The nature, variety, and extent of the education in this school are calculated to qualify the pupils for the naval and military services, for the merchant's counting-house, for the legal and medical professions, for public offices, and for every respectable line of business.

The board and maintenance of the pupils are not contemplated by this Institution. It is founded on the principle of conferring a sound and useful education only. But it may possibly be objected, that if the boys are not boarded, the advantages of the Institution must be very limited, on account of the impediments which the distance of many families, with regard to residence, will necessarily present. Experience, however, proves that this objection does not hold good.

It is to widows, in a large proportion of cases, that this Society administers relief; for the loss of a husband and father is the most common cause of the reduction of a family. It is hoped that this circumstance will recommend the school to the peculiar attention of benevolent females, and secure a large portion of their sympathy and patronage.

The education of a child in this Institution is not, in many instances, the only benefit conferred upon an unfortunate family: the circumstances of the parents are brought to the knowledge of charitably disposed individuals, who in various ways contribute to their relief.

It may not be amiss here to point out the value of the benefits conferred upon a boy by his admission into this school. The nature of the education is explained in the ninth article of the third section: it is free of expense to the child; and, in addition to this, he is entitled to certain articles of clothing. These advantages together may be estimated, on the lowest computation, at 12*l.* or 15*l.* a-year. The shortest term for which a boy is entitled to remain in the school is four years; hence it will appear that a subscriber, even of a guinea a year, may confer a benefit upon a child, which, considered in a pecuniary point of view merely, amounts to 50*l.*, and in many cases to much more.

REPORT.

The following is a copy of the abstract of the number and description of the boys in the school at Christmas 1832, laid before the annual meeting in 1833:—

Of the sons of naval and military officers	18
of professional men	11
of clerks in public offices	14
of merchants, manufacturers, and the higher order of tradesmen	28
	<hr/> 71
Contributory scholars	60
	<hr/>

131

In the Report for the year 1829, it was mentioned that a School Library had then been established about two years; supported by voluntary contributions from such of the boys as chose to profit by it, and assisted by occasional small donations from visitors and friends of the school. At that time it consisted of 113 volumes; it has now increased

to 235 volumes, comprising works on history, biography, natural history, voyages, &c., and has been found an excellent means of affording general information to the elder boys, and of exciting and encouraging a taste for research and useful knowledge, beyond the usual subjects of education.

RIGHTS OF PRESENTATION.

I. Every subscriber of five guineas annually, or fifty guineas at one time, shall be entitled to have one boy always in the school, without limitation with respect to age either as to entering or quitting the school; *with right of immediate admission.* Subscribers of twice the amount shall be entitled, in like manner, to have two boys in the school; and so in proportion for larger sums.

II. Every subscriber of three guineas annually, or thirty guineas at one time, shall be entitled to present a boy of nine years of age, to continue till the age of fourteen, *with right of immediate admission*: and when such boy shall have quitted the school, the subscriber shall be entitled to present again.

III. Every subscriber of two guineas annually, or twenty guineas at one time, shall be entitled to present a boy of ten years of age, *to be admitted in rotation as vacancies occur*, and to continue till the age of fourteen; and when such boy shall have quitted the school, the subscriber shall in like manner be entitled to present again.

IV. Every subscriber of one guinea annually, or ten guineas at one time,

shall, after the expiration of three years, or on the additional payment of three guineas, be entitled to present a boy of ten years of age, *for admission in rotation, as vacancies occur*, and to continue till the age of fourteen; and when such boy shall have quitted the school, the subscriber shall be entitled to present again after a period of three years, or on the additional payment of three guineas. But if a boy shall quit the school before the expiration of two years, the right of presentation shall revive at the end of two years, or on the additional payment of two guineas.

V. Every subscriber giving two or more donations at different times, and every subscriber paying an annual subscription, and also giving one or more donations, shall be entitled to the respective privileges in each case, according to the above rules.

VI. In case any subscriber, who shall have presented a boy, shall withdraw or cease to pay his subscription, such boy shall be *ipso facto* excluded, after due notice to his parents or guardians, unless another subscriber shall be previously found to take upon himself the presentation. But no boy shall be excluded by the death of a subscriber, provided his subscription be paid up to the time of his death.

MR. EDWIN ABBOTT, *Head Master.*

MR. CHARLES S. WILLIAMS, *Writing and Drawing Master.*

MR. DEVOLMERANGE DESCROIX, *B. A. French Master.*

MR. T. H. RAMSAY, *Assistant Master.*

POLITICAL RETROSPECT.

DOMESTIC.—A story is related of Queen Elizabeth so apposite in every respect to the proceedings of our legislators in these days, that it is well worth repeating. Her Majesty remarking that her "faithful commons" had been for a considerable period assembled in divan, and not finding any outward and visible signs of the benefits derived therefrom, asked one of the courtiers, (possibly a Grey,) "What had passed during the session?" To which he sarcastically replied, "Seven weeks, and please your Majesty." Now substituting *months* for *weeks*, his present most gracious Majesty might receive a precisely similar reply from any gentleman of sufficient reading among the present supporters of the Whigs and their exemplary cabinet.

For the public good the Whigs have absolutely done worse than nothing; they have inflicted injuries on the nation which the wisdom of ages will scarcely repair;—the Church has been sacrificed to the Irish Moloch—Expediency;—the West Indies have been sacrificed to the Baal of Pseudo-philanthropy;—and the sword is only removed for a season from the heads of the Bank and East-India Directors. It is painful, it is humiliating to us, as Englishmen, to have to record these misdeeds; but when the "Incapables" have shewn that they are totally unable either to originate themselves, or carry into effect upon the suggestion of others, any measure of more importance than a turnpike act, we cannot choose but speak.

Before these pages meet the public eye, it is more than probable the present session of Parliament will have terminated; and should that be the case, we will, in our next number, favour our readers with a *recueil* of all they have done and threatened. We will let the community have a fair opportunity of judging of the merits of the "First Reformed Parliament," that "*os magna saniturum*," which was to realize by its patriotic energies the prediction of Mr. Canning, that every man should have a sovereign in his pocket and a capon in his pot. We will draw a picture of the immense and unprecedented benefits conferred on this favoured land by the protégées of that *distinguished, honest, and conscientious* patriot, that *profound and consistent* statesman, *Sir John Kny*!! by the grace of Grey, Baronet!! and contractor to supply the Stationery Office with an inferior article at a superior price.

PORTUGAL.—In our very brief notice of foreign occurrences, our readers' first curiosity will of course be directed to whatever throws light upon the contest pending between the Royal Brothers of Portugal. When we last noticed this distracted country, the Rebels appeared to have every thing their own way; the King's fleet was taken—Lisbon was in possession of the insurgents—and, by their own accounts, the whole country had spontaneously risen against Don Miguel; we then, however, expressed our doubts of the correctness of the statements, and, acting upon the *audi-alteram-partem* principle, postponed giving a decided opinion upon the merits of the case, and events have shewn that we were correct. So far from the King's cause being hopeless, his name has proved "a tower of strength;" the marauders have been defeated in various parts of Algarves and Beira; Bourmont has completely out-generalled Saldanha at Oporto, has united his forces with those of the Duke de Cadaval and Viscount Molellos; and by this time Lisbon is invested by an army of about thirty thousand men, whilst an equal number of guerillas and partisans are dispersed through the provinces;—from all this we are inclined to predict the speedy extinction of Whiggery and Revolution, and the establishment of the dynasty of Miguel I. on the throne of Portugal.

FRANCE remains *in statu quo*; but as Henry V. will shortly come of age, (*viz.* 13,) a movement is anticipated, which

may lead to important results, when we take into consideration the unpopularity of the son of the regicide, Egalité, who holds the situation of King of the French *pro tempore*.

SWITZERLAND.—The demon of Reform has planted his banner in this once happy and enviable country, and the result has been anarchy and confusion, and we regret to say that an amicable adjustment appears more remote than ever. This may probably be attributed to the presence of a horde of Polish refugees, and other discontented spirits, who wish for a general political conflagration, and must be carefully watched by the friends of order.

SPAIN.—The state of the King's health remains very precarious; within the last few days, indeed, his death has been confidently reported. This event may lead to important results in the Peninsula, as the accession of Don Carlos to the throne would be highly favourable to the royal cause in Portugal; and this will inevitably be the case, as the majority of the Spanish nation are inimical to the repeal of the Salic Law, and the Queen and her party are not only unpopular, but un influential.

EASTERN EUROPE.—The vigour of our foreign minister is admirable; not only does he know what all the world knows, but he anticipates what the world is ignorant of!!! but, *badinage* apart, could it,—will it be believed that Lord Palmerston, the any-thing, Tory, Whig, Liberal, Radical, should have derived his information of the diplomatic tact of Russia from the correspondent of the "Morning Herald?"—that this *overpaid* statesman should be anticipated by the agent of an *unpaid* Journal, in a matter in which the very existence of our Eastern possessions is compromised? But such is the case. Turkey is in the virtual possession of Russia!—Austria and Prussia consenting!! The simple matter of fact is, we are no match for foreign statesmen. Lord Palmerston may be a very good man, and quite capable of distinguishing between a curb-stone and a bridle; but further this deponent sayeth not. For our own parts we are glad to see the commanding position taken by the leading powers; and firmly do we trust that Revolution, Radicalism, and Reform may, under such auspices, speedily be consigned to the tomb of all the Capulets.

THE COLONIES.—The West Indies remain tranquil.

IRELAND.—Popish murders command a fair average.

CALENDARIUM ECCLESIASTICUM.

SEPTEMBER, 1833.

LESSONS, &c	SUBJECT	AUTHORS to be CONSULTED
13 SUNDAY after TRINITY.		
<i>Morning</i> .—2 Kings xix.	Hezekiah and Sennacherib	{ W. Jones, Posth. Ser. I. 274. W. Reading. III. 269. Bp. Porteus. Lect. 2. J. Hall. I. 117. Bp. Dehon I. 327.
Matt. ii.	Magi. See Cal. Eccles. Epiph.	{ Xn. Remem' VI. 253 Bp. Van Mildert I. 205 Bp. Heber. II. 92. Dr. S. Clarke X. 95
Collect	Prayer for Grace that we may be Faithful	{ Archd. Paley. Posth. II. 191. J. Knight. 252. Bp. Heber. II. 151.
Epistle, Gal. iii. 16—22	Use of the Law	
Gospel, Luke x. 23—37	Good Samaritan	
Appropriate singing Psalms {	LXXXVI. 1, 3, 4, P.M. <i>St. Martin's</i> CXLIII. 1, 2, 10, 11, C.M. <i>Burford</i>	
<i>Evening</i> .—2 Kings xxiii.	Josiah	{ W. Reading III. 282 Bp. Hall's Contemp. Book 20 Archd. Paley. Posth. II. 274. 283. Dr. J. Rogers Posth. III. 385. Xn. Remem' X. 500
Rom. ii.	Goodness of God	
Appropriate singing Psalms {	XXVI. 1, 2, 5, 6, C.M. <i>Bedford</i> IX. 1, 2, 9, 10, C.M. <i>Sheldon</i>	
14 SUNDAY after TRINITY		
<i>Morning</i> .—Jer. v.	Repentance Possible	{ Dr. R. Lucas. V. 253. R. Farrington. 79. 92 Bp. Seabury. II. 69 Dr. M. Hole. IV. 410 Bp. Beveridge on 2 Pet. i. 5—7.
Matt. ix.	The Sick of the Palsy	{ Dr. L. Atterbury I. 368. Dr. T. Horton. II. 371. Bp. Mant. III. 293. F. Blagge. I. 298. Dr. Townson. 312.
Collect	Prayer for Faith, Hope, and Charity	
Epistle, Gal. v. 16—24	Walking in the Spirit	
Gospel, Luke xvi. 11—19	Ten Lepers	
Appropriate singing Psalms {	CXIX. 1, 2, 3, 4, C.M. <i>Bath</i> . XVIII. 1, 2, 3, 5, L.M. <i>Angel's Hymn</i> .	
<i>Evening</i> .—Jer. xxii.	Message of God to Judah	{ W. Reading. III. 312. Dr. Waterland. IX. 272 Dr. Lightfoot II. 1293 Dr. W. Dodwell. SS
Rom. ix.	St. Paul's Wish	
Appropriate singing Psalms {	LXXXII. 1, 2, 3, C.M. <i>St. Stephen's</i> LXXXI. 9, 10, 11, 12 C.M. <i>Abridge</i>	
15 SUNDAY after TRINITY.		
<i>Morning</i> .—Jer. xxxv.	Fruits of Obedience	{ W. Reading III. 327. Bp. Heber. I. 275. Dr. M. Frank. 566 Bp. Beveridge I. 193. Dr. J. Scott. V. 1. Bp. Stillingfleet. 160. Dr. S. Clarke. VII. 69
Matt. xvi.	Value and Loss of the Soul.	{ Dr. A. Snape on Job vii. 20. Bp. Beveridge. I. 186. Bp. Atterbury. IV. 159. Dr. R. Bund I. 185 H. Grove. V. 33. 65 Dr. M. Hole. 2 S.
Collect	Prayer for the Preservation of the Church and Ourselves.	
Epistle, Gal. vi. 11—18	Cross of Christ	
Gospel, Matt. vi. 21—34	Against Unreasonable Anxiety	
Appropriate singing Psalms {	CXII. 1, 2, 5, L.M. <i>St. Olave's</i> . CIV. 15, 16, 21, 22, L.M. <i>Wareham</i> .	
<i>Evening</i> .—Jer. xxxvi.	The Despisers of God's Word	{ P. Skelton. III. 175. W. Reading III. 339. Dr. Whitley. I. 226. 241. S. Charnock. I. 207.
Rom. xvi.	Wisdom of God	
Appropriate singing Psalms {	CVII. last 3 verses, L.M. <i>Old Hundredth</i> . CXIX. 129, 130, 131, 133, C.M. <i>Westminster</i> <i>New</i> .	

LESSONS, &c.	SUBJECT	AUTHORS to be CONSULTED.
16 SUNDAY after TRINITY.		
<i>Morning.</i> —Ezekiel ii.	God's Prophets	W. Reading. III. 354. 367.
Matt. xxiii.	God our Father	Dr. S. Clarke. II. 49.
Collect	Prayer for the Purity and Protec- tion of the Church	Dr. H. Burton. II. 279.
Epistle, Eph. iii. 13—21	The Whole Epistle	Dr. M. Hole on Eph. v. 25. Vol. VI. 89.
Gospel, Luke vii. 11—17	Widow of Nain	Dr. M. Hole. IV. 352.
—	—	Dr. G. Stanhope. III. 474.
Appropriate singing Psalms {	XXXII. 7, 8, 10, L.M. <i>Acton</i> .	Dr. A. Clarke's Comment.
—	LXVI. last 4 verses, c.m. <i>Sheldon</i> .	Dr. M. Hole. IV. 361. and see Calend. Eccles. for 1st Sunday in Lent.
<i>Evening.</i> —Ezekiel xiii.	Flattery	Dr. South on Prov. xxix. 5. VII. 135. &c.
I Cor vii.	Right Use and Abuse of the World	Dr. Coney on Ps. xli. 3, 4 III. 283. 299.
Appropriate singing Psalms {	XLIII. 1, 3, 4, L.M. <i>Angel's Hymn</i> .	Dr. Moss. IV. 409.
—	CXXXII. 7, 8, 11, 12, c.m. <i>St. Olave's</i> .	Dr W. Pearson. 1.
17 SUNDAY after TRINITY		
<i>Morning.</i> —Ezek. xiv.	Idolatry	W. Reading. III. 382.
Mark ii.	The Sabbath	Archd. Hodson. 296. 312.
Collect	Prayer for Fruitfulness in Good Works	C. Girdlestone. 1. 245.
Epistle, Eph. iv. 1—6.	Church Unity	See Cal. Eccles. for 3d Sun- day after Easter.
Gospel, Luke xiv. 1—11	Humility	Abp. Tillotson. III. 331. &c. Homily. 23.
Appropriate Singing Psalms {	XCII. 1, 2, 4, c.m. <i>Bath</i> .	Bp. Van Mildert. II. 459.
—	CXXXI. c.m. <i>Abridge</i>	Dr. I. Barrow. 1. 759.
<i>Evening.</i> —Ezek. xviii.	God's Mercy to Sinners	Pastorah. Serm. 49.
I Cor. xiv.	Decency and Order in Public Worship	Dr. S. Clarke. III. 207. &c.
Appropriate Singing Psalms {	XXXVI. 5, 7, 9, L.M. <i>Portugal</i> .	J. Balguy. II. 203. } On CXXXII. 6, 7, 8, 11, c.m. <i>Irish</i> . } Jam S. Hoole. I. } iv 6

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTE OF RESPECT.

The parishioners of the Rev. Wm. Hyde, at Fivehead, in the county of Somerset, upon his resignation of the Curacy, have just presented him with a piece of plate, as a testimonial of their respect. It was presented to the Rev. Gentleman at a public dinner to which he was invited by the inhabitants, many of the poorest of whom were anxious to contribute their mite to the subscription.

PERRY BAR NEW CHURCH, STAFFORDSHIRE.—This church is a beautiful specimen of English architecture, from a design of Mr. Studholme's of Sutton Coldfield. It is

cruciform, and adorned with a fine tower (which will shortly be furnished with a peal of eight bells) and pinnaced buttresses; contains accommodation for 460 persons, independent of 150 free sittings, and gallery for the intended organ. The whole is substantially built of stone; the pulpit, pews, and interior fittings are of oak, grown upon the estate; the ceiling is groined, and the communion plate from a classic design (by Sir Edward Thomason). The east window, by Eginton, contains, under canopies, the figures of St. Peter, St. John, and St. Paul, with the royal and Mr. Gough's arms in the cinquefoils. This costly pile, with a burial-ground of one acre, a fabric fund, and most liberal endowment for the clergyman, has been solely effected by the pious liberality of Mr. and Mrs. Gough, of Perry Hall, at the expense of upwards of 10,000*l*. It was consecrated by the Bishop of Lichfield and Coventry.

TITHES MODUSES.—The Act of Parliament, passed in the 2d and 3rd of William IV. c. 100, entitled "An Act for shortening the time required in claims *de modis decimandi*, or exemption from tithes," came into operation on the 16th of August. From which period, in answer to any claim of the clerical tithe-owner, it will be enough to shew that *modus*, &c. have existed for *sixty years*, and *three years of his incumbency*, unless there be any written agreement.

On Tuesday, July 9, a new Church was consecrated at Newhall, in the parish of Stapenhill, in the county of Derby, by the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry.—The whole of the expense of building and endowing this Church, and also of building two school-rooms and a parsonage house, has been borne by three individuals, and is a noble instance of that Christian liberality which we should rejoice to find imitated by others.—The Church is built under the powers of the act of 1st & 2d of William IV.

The Commissioners of Improvement at Exeter have resolved to appropriate the sum of 2,250*l*. to the purchase of a field for a Public Cemetery, a portion of which will be set apart for the interment of Dissenters. There are now Cemeteries at Leeds, Liverpool, Manchester, and London.

LONDON UNIVERSITY.—On Wednesday, Aug. 7, a meeting of the proprietors took place, the Duke of Somerset in the chair. The meeting was held to sanction the Council in mortgaging part of the estate of the University. The debts and engagements of the University amount to 3,715*l*. With a view to discharge this debt, the Council have entered into a treaty for a loan, by way of mortgage on the estate of the University, for 4,000*l*., for a period of five years, with interest at 4½ per cent., to be increased to 5 per cent. in default of payment within two months after the stipulated time. The proceedings of the Council were unanimously confirmed.

CATHOLIC CLERGY IN FRANCE.—The following is a list of the Catholic clergy in France:—Archbishops, 14; bishops, 66; vicars-general, 174; canons, 660; rectors of the first class, 767; ditto of the second class, 2,534; curates, 26,776; vicars, 6,184; chapters of St. Dennis, 21; choristers of ditto, 16; seminarists, 3,500. Total, 40,712. The clergy cost the country 33,918,000*f*., or 1,413,250*l*., exclusive of fees, gifts, allowances from parishioners, &c.

CHURCH REVENUES.—By calculations made from returns laid before Parliament, it is certain that in 1812, when wheat was 12*l*. per quarter, the whole income of parochial clergy from tithes, and land in lieu of tithes, was 2,046,457*l*. 0*s*. 5½*d*. And in 1803, wheat at 3*l*. 19*s*. 2*d*. per quarter, the whole income was 1,694,991*l*. 6*s*. 7¾*d*., and cannot be so much now. This sum divided among the parishes would give each clergyman about 150*l*. per annum. There are 11,342 livings in England and Wales, not 4 livings worth 4000*l*., not 30 in all England worth 2000*l*. a-year, 4,361 under 150*l*. each. The total amount of cathedral property is under 300,000*l*., which, divided among Deans and Prebendaries, would not produce 500*l*. a-year to each. Many prebendal stalls are not worth anything whatever, conferring merely honorary titles. Sum up all these together, bishoprics, tithes, and cathedral property, it amounts to little more than 2,000,000*l*.; and if this sum was divided, unjustly abolished Deans, and Chapters, and Bishops, among all the parishes, each clergyman would barely receive 200*l*. a-year.

ORDINATIONS.—1833.

Worcester *July 25.* | *Chester* *July.* | *Lich & Cov.* *July.*

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University</i>	<i>By Bishop of</i>
Allen, John Henry Thomas	B.A.	Brasenose	Oxf.	Worcester
Belcher, William	B.A.	Magdalen Hall	Oxf.	Lich. & Cov.
Dunnage, George	M.A.	Downing	Camb.	Chester
Harland, Edward	B.A.	Wadham	Oxf.	Lich. & Cov.
Hawtrey, Montague	M.A.	Trinity	Camb.	Chester
Heale, William James	B.A.	Wadham	Oxf.	Worcester
Jones, Thomas	B.A.	St. John's	Camb.	Worcester
Jones, Thomas	B.A.	Catharine Hall	Camb.	Worcester
Lamb, Richard M.	B.A.	Trinity	Camb.	Chester
Menteath, Stuart Francis H.	B.A.	Magdalen Hall	Oxf.	Lich. & Cov.
Mitchell, Muirhead	B.A.	University	Oxf.	Lich. & Cov.
Morgan, Henry	B.A.	St. John's	Camb.	Chester
Nicholson, William	B.A.	Christ	Camb.	Worcester
Prichard, Richard	B.A.	Jesus	Oxf.	Lich. & Cov.
Rigg, Richard	B.A.	Caius	Camb.	Chester
Simcox, Thomas Green	B.A.	Wadham	Oxf.	Lich. & Cov.
Stoddart, Robert Wilson	B.A.	Jesus	Camb.	Worcester
Talbot, Hon. G. G. Chetwynd	B.A.	Christ Church	Oxf.	Lich. & Cov.
Tate, James	M.A.	Trinity	Camb.	Chester
Thrupp, Edward	B.A.	Wadham	Oxf.	Worcester
Turner, Reginald Pyndar	B.A.	Balliol	Oxf.	Worcester
Vaughan, Thomas Charles	B.A.	Magdalen Hall	Oxf.	Worcester
Wood, Samuel Ravenshaw	B.A.	Christ Church	Oxf.	Lich. & Cov.

PRIESTS.

Alderson, Edward		St. John's	Camb.	Chester
Austin, C. A.		Catharine Hall	Camb.	Chester
Baugh, Folliot	B.A.	Fell. All Souls	Oxf.	Worcester
Birch, Edward		St. John's	Camb.	
Booty, Miles Galloway		Trinity	Camb.	Chester
Bowyer, William H. Wentworth	S.C.L.	Brasenose	Oxf.	Lich. & Cov.
Cameron, Charles	B.A.	Queen's	Oxf.	Lich. & Cov.
Cotton, George Herbert	B.A.	Worcester	Oxf.	Lich. & Cov.
Crane, Edwin	B.A.	Corpus Christi	Camb.	Worcester
Edwards, John		St. Peter's	Camb.	Chester
Grice, Joseph Hill	B.A.	Christ Church	Oxf.	Worcester
Hudson, George	B.A.	Magdalen Hall	Oxf.	Worcester
Lillingston, George	B.A.	Worcester	Oxf.	Lich. & Cov.
Little, John		Magdalen Hall	Oxf.	Lich. & Cov.
Mills, William Lewis	B.A.	Queen's	Camb.	Worcester
Moody, George		Catharine Hall	Camb.	Chester
Oldham, John Roberts	M.A.	Oriel	Oxf.	Worcester
Pigott, John Dryden	B.A.	Christ Church	Oxf.	Lich. & Cov.
Powell, Frederick	B.A.	Christ Church	Oxf.	Worcester
Sedgwick, William		Trinity	Camb.	Chester
Tones, Pelham		St. John's	Camb.	Chester

Deacons, 23.—Priests, 21.—Total, 44.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Povah, John Vidgen	Priest in Ordinary to His Majesty.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Beadon, F. Fleming.	Compton Bishop, V.	Somerset B. & W.	{	Preb. of Compton Bishop, in Wells Cath.
Beadon, Rd. A'Court	Heselhere, V.	Somerset B. & W.		Preb. of Heselhere, in Wells Cath.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Evered, C. W. H.	Exton, R.	Somerset	B. & W.	J. Evered, Esq.
Fenton, W.	Admarsh, C.	Lancas.	Chester	V. of Lancaster
George, Wm. Henry	Spaxton, R.	Somerset	B. & W.	Rev. Wm. George
Harington, Richard	Oulde, R.	Northam.	Peterbor.	Brasen.Coll. Oxf.
Howell, T.	Tremaine, C.	Cardigan	St. David's	Philip J. Miles, Esq.
Jones, David	Kingswood, C.	Wilts	Glouces.	Inhabitants
Latham, Laurence	Baunton, P. C.	Glouces.	Glouces.	Miss Master
Leah, Thomas	St. Kean, R.	Cornwall	Exeter	Thomas Leah, Esq.
Marsh, Herbert C.	Preb. in Cath. Ch. of Peterborough			Bp. of Peterborough
Radcliffe, Geo. D. D.	Preb. in Cath. Ch. of Salisbury			Bp. of Salisbury
Shutte, Richard	Minor Canon of Cath. Ch. of St. Paul			D. & C. on nom. of Minor Canons
Walford, Ellis	Bucklesham, R.	Suffolk	Norwich	Rev. Wm. Walford
White, Rich. Marsh	Aveley, V.	Essex	London	Bp. of London
Whytehead, Robert	Ipswich, St. Peter, C.	Suffolk	Norwich	Rev. C. Simeon
Wilkinson, H. Thos.	Weston Market, R.	Suffolk	Norwich	Rev. H. T. Wilkinson

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bright, John	Preb. in Cath. Ch. of Salisbury			Bp. of Salisbury
	{ Grafton Regis, R. with Alderton, R.		Northam. Peterbor.	Lord Chancellor
Butts, William	Glemsford, R.	Suffolk	Norwich	Bp. of Ely
Cory, Richard	St. Kean, R.	Cornwall	Exeter	Thomas Leah, Esq.
Dodd, H. Hayman	Arlington, V.	Sussex	Chich.	{ Preb. of Woodthorne, in Chich. Cath.
	{ Confess. of H. M.'s Househ. at St. James's Priest in Ord. to His Majesty Subdean of the Cath. Ch. of St. Paul			{ Bp. of London. Dean of St. Paul's
Fly, Henry, D. D.	Minor Can. of the Cath. Ch. of St. Paul			{ D. & C. on nom. of Min. Cans.
	{ Trinity, C. Minorities Willesdon, V. Kingsbury, P. C. with Twyford, C.	{ London Middx.	{ London	{ Lord Chancellor D. & C. of St. Paul's
Harrison, W. D. D.	Southwark, St. Saviour's, Chaplain	Surrey	Winchest.	The Parishioners
Littledale, Osborne	Admarsh, C.	Lancas.	Chester	V. of Lancaster
Rowe, John	{ Alverdiscot, R. Bow, sin. R.	{ Devon	Exeter	{ G. Rooke, Esq. J. Marshall, Esq.
Stovin, James, D. D.	Rossington, R.	York	York	R. Bower, Esq.
Sweet, Charles	Kentisbury, R.	Devon	Exeter	
Taylor, Robert	{ More, R. Shelve, R.	{ Salop	Hereford	R. More, Esq.
Whitlock, R. Hutchens, Chorlton, C.		Lancas.	Chester	Manchester Coll. Ch.

OXFORD.

LECTIONS.

The Rev. James Charles Stafford, B.D.; William Walter Tireman, M.A., and William Palmer, M.A.; have been admitted Actual Fellows of Magdalen College; and the Rev. J. Peterson Chambers, M.A.; the Rev. Wm. Francis Harrison, M.A.; the Rev. Thomas Sale, M.A.; Frederic James Parsons, M.A.; and Thomas Henry Whorwood, B. A.; admitted Probationary Fellows of that Society. The

same day, the following gentlemen were elected Dcmies of Magdalen College:— Henry Dale, Commoner of Worcester College, on the *Warwickshire* Foundation; Edward Daubeny, Commoner of Trinity College, *Norfolk*; William F. Picken, *Nottinghamshire*; Thomas Butler, Commoner of Wadham College, *Diocese of Winton*; Charles Burney, Commoner of Christ Church, *Kent*; Philip Drake, *Norfolk*; and Edward John Chaplin, Commoner of Christ Church, *Lincolnshire*.

MARRIED.

At Dry Drayton, in the county of Cambridge, by the Rev. Thomas Trebeck, the Rev. Richard Harington, M.A. Fellow of Brasenose College, Rector of Oulde, in the county of Northampton, and third son of the late Sir John Edward Harington, Bart., to Cecilia, fourth daughter of the Rev. Dr. Smith, Prebendary of Durham, and Rector of Dry Grayton.

At Sanderstead, Surrey, the Rev. Charles

Otway Mayne, M.A. Student of Christ Church, to Emily, daughter of George Smith, Esq., of Selsdon, Surrey.

At St. George's, Hanover-square, London, by the Rev. George Wingfield, the Rev. James Linton, M.A. Fellow of Magdalen College, Oxford, to Eliza, second daughter of the late Rev. Thomas Wingfield, Rector of Teigh, in the county of Rutland.

CAMBRIDGE.

COMBINATION PAPER, 1833.

PRIOR COMB.

- Aug. 4. Mr. Newberry, Regin.
 11. Mr. Hine, Sid.
 18. Mr. Otter, sen., Jes.
 25. Coll. Regal.
 Sep. 1. Coll. Trin.
 8. Coll. Joh.
 15. Mr. Hall, Magd.
 22. Mr. Sikes, Regin.
 29. Mr. Skinner, Sid.
 Oct. 6. Mr. Steggall, Jes.
 13. Coll. Regal.
 20. Coll. Trin.
 27. COMM. BENEF. ACT.
 Nov. 3. Coll. Joh.
 10. Mr. Ford, Magd.
 17. Mr. Fitzherbert, Regin.
 24. Mr. Barne, Sid.
 Dec. 1. Mr. Otter, jun., Jes.
 8. Coll. Regal.
 15. Coll. Trin.
 22. Coll. Joh.
 29. Mr. Evans, Pet.

POSTER. COMB.

- Aug. 4. Mr. Buckle, Sid.
 11. Mr. Gedde, Cath.
 18. Mr. Teeson, Clar.
 24. FEST. S. BART. Mr. Ford, Magd.
 25. Mr. Evans, Pet.
 Sep. 1. Mr. Wardell, Trin.
 8. Mr. Jones, Pet.
 15. Mr. Carter, Joh.
 21. FEST. S. MATT. Mr. Ruddock, Joh.
 22. Mr. Turner, Corp.
 29. FEST. S. MICH. Mr. Remington, Trin.
 Oct. 6. Mr. Gibson, Trin.
 13. Mr. E. Wilson, Cath.
 18. FEST. S. LUC. Mr. Severne, Chr.
 20. Mr. R. Wilson, Joh.
 27. Mr. Baldwin, Chr.
 28. FEST. SS. SIM. ET JUD. Mr. F. White, Trin.

Nov. 1. FEST. OM. SANCT. Mr. N. Robinson, Trin.

3. Mr. Rodmell, Trin.
 10. Mr. T. Williams, Joh.
 17. Mr. Daniel, Clar.
 24. Mr. Napleton, Sid.
 30. FEST. S. AND. Mr. Colls, Chr.

- Dec. 1. Mr. Wilmot, Joh.
 8. Mr. Sandys, Peinb.
 15. Mr. Symes, Jes.
 21. FEST. S. THOM. Mr. Hannam, Joh.
 22. Mr. Drake, Joh.
 25. FEST. NATIV. Mr. Bagshawe, Magd.
 26. FEST. S. STEPH. Mr. J. B. Robinson, Trin.
 27. FEST. S. JOH. Mr. Whiter, Clar.
 28. FEST. INNOC. Mr. Lawson, Joh.
 29. Mr. Bazeley, Clar.

Resp. in Theolog. Oppon.

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| Mr. G. A. Browne, Trin. | { Coll. Regal.
Coll. Trin.
Coll. Joh. |
| Mr. Blakeney, Joh. | { Mr. Turner, Magd.
Mr. Harris, Cath.
Mr. Sutton, Clar. |
| Mr. Gimingham, Cai. | { Mr. Hutchinson, Jes.
Coll. Regal.
Coll. Trin.
Coll. Joh. |
| Mr. Day, Cai. | { Mr. Chichester, Magd.
Mr. Gleadall, Cath. |

Resp. in Jur. Civ. Oppon.

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| Mr. Ireland, Emman. | { Mr. T. Marshall, Joh.
Mr. Godfrey, Joh. |
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Resp. in Medic. Oppon.

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| Mr. Paget, Cai. | { Mr. Nairne, Trin.
Mr. Shann, Trin. |
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NOTICES TO CORRESPONDENTS.

A "Scotch Episcopalian" will see, by our present number, that he has not been entirely forgotten.

We beg our Correspondents, "S. F.," and "S. S.," to accept our thanks.

THE
CHRISTIAN REMEMBRANCER.

OCTOBER, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I. — *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century.* By THOMAS M'CRIE, D. D. Edinburgh: Blackwood. London: Cadell, 1p. viii. 421.

THE genius of Popery is under all circumstances and in all climates the same. The genial sky of Italy, or the more clouded regions of the north, produce no corresponding effects on the baleful spirit of superstition and idolatry, which breathes in every line of the profession of faith of the Romish Church. Even time itself, the great physician, fails in prescribing a cure to the evils generated by intolerance, and perpetuated by bigotry; and we in vain look for an oasis in the great desert which the blighting influence of Popery has created in the moral world.

It is a melancholy contemplation, in the present advanced state of intellectual and physical research, to find no corresponding progress in the "one thing needful"—to observe little of the active spirit of Christianity amongst even the professed followers of the Gospel—and religion, either degenerating into apathy, or rushing headlong into the opposite extreme of fanaticism. To penetrate the causes which tend to produce such awful effects in human society, would require far more space than our pages will admit; but something, we trust, may yet be done to stem the tide of irreligion, profaneness, and absurdity, which threaten the walls of our Sion; and, on the present occasion, it shall be our endeavour to draw, from the volume before us, such a picture of the genius and spirit of Popery, as shall convince our readers, that, both with respect to God and man, the Romish superstition is indefensible.

Spain, to which our attention is particularly directed, may be considered the stronghold of Antichrist. Even Rome herself, the very seat of the Beast, cannot boast of such a host of misguided devotees

In Italy, the intercourse which has for some time been carried on with various Protestant states, has tended to produce a certain degree of enlightenment, which has induced a habit of thinking, which must ultimately be fatal to the influence of the Vatican. But in Spain it is far otherwise. That isolated and unhappy land, in a moral and religious point of view, is plunged in worse than Cimmerian darkness; the "candlestick" has been "removed" from her Church; "the light" of the Gospel there "shineth in darkness, and the darkness comprehendeth it not;" the good seed hath been trodden under foot, or withered on the rocky soil of a degraded idolatry, and the Gospel is itself a sealed book to the benighted population.

With the exception of Ireland, indeed, Spain is the least civilized country in Europe; and it is that analogy of causes which has produced the same barbarism, that has induced us to bring under the notice of the public Dr. M'Crie's admirable volume. And we have done this with the anxious hope, that the disciples of expediency, and friends to the spoliation of the Irish Church, and desecration of our Protestant altars, may derive wisdom from historical fact, and pause ere they bow the knee to the Baal of Popery, and concede to the clamour of a ferocious rabble, the very bulwarks to which, under Providence, we owe the purity of the established faith.

We have not unfrequently held converse with individuals, well-informed in other respects, who have been totally ignorant of the "progress of the Reformation" in Spain; and unaware that the true light of the Gospel had ever shone in that country. To such, the perusal of the present book is strongly recommended. It commences with a review of the ecclesiastical history of Spain before the Reformation, and illustrates this era by the incidental mention of a fact that ought to be more generally known; namely, the first preaching of the unadulterated word of God in Spain, through the instrumentality of the persecuted Vaudois, who appear to have established themselves beyond the Pyrenees as early as the middle of the twelfth century, where they remained undisturbed for the space of about fifty years; at which time, (1194,) according to Llorente, Pope Celestin III. sent the Cardinal St. Angelo, as legate, to attend a council at Lerida, who prevailed on Alfonso II. king of Arragon, to publish an edict, ordering the Vaudois, Poor Men of Lyons, and all other heretics, to quit his territories under severe pains.

The flame of pure religion was not, however, stifled by this and subsequent edicts; nor even by the death of Pedro II. who fell, in 1213, fighting in defence of the Albigenses, at the battle of Muret; for, according to Dr. M'Crie:—

From the accession of Pope Gregory IX. to that of Alexander IV. (that is, from 1227 to 1254,) they had grown to such numbers and credit, as to have Churches in

various parts of Catalonia and Arragon, which were provided with Bishops, who boldly preached their doctrine. Gregory, in a brief which he addressed to the Archbishop of Tarragona and his Suffragans, in 1232, complains of the increase of heresy in their dioceses, and exhorts them to make strict inquisition after it by means of the Dominican Monks; and his successor, Alexander, repeated the complaint. In 1237, the flames of persecution were kindled in the viscounty of Cerdagne and Castlebon, within the diocese of Urgel; forty-five persons being condemned, of whom, *fifteen were burned alive, and eighteen disinterred bodies cast into the fire.* In 1267, the inquisitors of Barcelona pronounced sentence against Raymond, Count of Forcalquier and Urgel, ordering his bones, as those of a relapsed heretic, to be taken out of the grave; and, two years after, they passed the same sentence on Arnold, Viscount of Castlebon and Cerdagne, and his daughter Ermesinde, wife of Roger-Bernard II. Count of Foix, surnamed *the Great.* Both father and daughter had been dead upwards of twenty years, yet their *bones were ordered to be disinterred*, "provided they could be found;" a preposterous and unnatural demonstration of zeal for the faith, which is applauded by the fanatical writers of the age; but was, in fact, dictated by hatred to the memory of the brave and generous Count de Foix. When summoned in his life-time to appear before the Inquisition at Toulouse, that nobleman not only treated their order with contempt, but in his turn summoned the Inquisitors of the county of Foix to appear before him as his vassals and subjects. During his exile at the court of his father-in-law, he was excommunicated by the Bishop of Urgel as a favourer of heresy; and, although the sentence was removed, and he died in the communion of the Church, yet the Inquisitors never could forgive the disinterred and determined resistance which he had made to their barbarous proceedings. They put one of his servants to the torture, with the view of extorting from him some evidence upon which they might pronounce that his master had died a heretic; and, having failed in that attempt, they now sought to wreak their vengeance on the memory and the ashes of the Countess and her father.—Pp. 34—36.

Here we perceive another beautiful specimen of the Christianity of Popery! not confined to the living, but extended to the dead,—not limited to the persecution of the actual offenders, but in impotent and disgusting fury, wreaking vengeance upon the innocent, and disturbing the ashes of those, whose immortal souls might, at the very hour, be witnessing against their oppressors at the bar of an offended God. During the entire fourteenth century, the persecution of the Albigenses was continued by the besotted Papists,—scarcely a year passed in which numbers were not barbarously led to the stake. The better the man, the more bitter the hostility of these pious representatives of St. Peter; the purity of the Reformed, or rather, Primitive Church, preserved by these simple and lowly followers of Christ, was felt to be a virtual reproach to monkish depravity and superstition; and, therefore, the Inquisition, like a Moloch, was destined to receive the holocaust of beings as pure as the innocents sacrificed to pagan demons during the worst ages, and in countries where the worship of the Deity had degenerated into the very abomination of desolation.

Among those who were condemned for heresy at this period, (writes our author,) was Arnaldo, of Villa Neuva, in Arragon, a celebrated physician and chymist. He taught, that the whole Christian people had, through the craft of the devil, been drawn aside from the truth, and retained nothing but the semblance of ecclesiastical worship, which they kept up from the force of custom;—that those who lived in cloisters threw themselves out of charity,—and that the religious orders in general falsified the doctrine of Christ;—that it is not a work of charity to endow chapels for celebrating masses for the dead;—that those who devoted their money for this purpose, instead of providing for the poor, and especially the poor belonging to

Christ, exposed themselves to damnation;—that offices of mercy and medicine are more acceptable to the Deity than the sacrifice of the altar;—and that God is praised in the Eucharist, not by the hands of the priest, but by the mouth of the communicant.”—P. 41.

We have selected the above passage, to show how far the principles of the Reformation, even at this early period, were recognized in Spain; and as a proof that the soil of that unhappy country was most genial for the reception of the good seed of the Gospel; and that a bountiful harvest must have resulted, had not the labourers been sacrificed, and the seed itself been trodden under foot by the minions of the Inquisition.

The entire portion of the volume devoted to the history of that abominable tribunal, abounds with facts of the most appalling character, which, if our limits permitted, we would willingly transfer to our pages; as it is we must refer to Dr. M'Cric's most valuable and interesting work, which will repay the labour of an attentive perusal. A short passage, however, illustrative of the “Genius of Popery,” during its palmy state, reminds us so forcibly of the character of modern Papists, both in a portion of our own empire and in foreign countries, that in corroboration of our position we insert it. Speaking of the Inquisition, it is observed:—

“That part of the process which relates to the torture is a monstrous compound of injustice and barbarity. If, after the evidence is closed, the tribunal find that there is only a demi-proof of guilt against the prisoner, it is warranted, by its instructions, to have recourse to the torture, in order to enforce him to furnish additional evidence against himself. He is allowed, indeed, to appeal to the council of the Supreme against the sentence of the inquisitors ordering him to be tortured; but then, by a refinement in cruelty, it is provided that the inquisitors shall be judges of the validity of this appeal; and, “if they deem it frivolous, shall proceed to the execution of their sentence without delay.” In this case, the appeal of the poor prisoner is as little heard of as are the shrieks which he utters in the subterraneous den to which he is conducted without delay, where *every bone is moved from its socket*, and the blood is made to start from every vein of his body.—P. 101.

We are far from wishing to shock the feelings of our readers by a minute detail of these infernal horrors. We could, were we so minded, absolutely appal the public by a narrative of the abominations not only perpetrated, but extolled by Papists, ancient and modern; in speaking of which, Llorente, historian and ex-secretary of the Inquisition, expressly states, that in no one instance have they been exaggerated; and further, which we particularly recommend to the pro-popery sophists, that *in spite of the scandal which they have given, there is not, after the eighteenth century is closed, any law or decree abolishing these tortures!!!*

The fact is, the principles of the ancient and modern Inquisition are radically the same; and the Papists only want the power to exhibit their malignant characteristics openly—they do not even profess that their moral principles, or profession of faith, have in any important respect varied from those put forward at the Council of Trent;—their

hatred of Protestantism is in no degree diminished : as a proof of which, we have only to turn our attention to the ferocity of the Irish peasantry, which is encouraged by the priests, with the sole view of intimidating the resident Protestants, and driving them to self-exile, and thus pave a way for the overthrow of the Established Church in Ireland, and the restoration of that bigotry and superstition, which will enable the Jesuitical worshippers of the Pope to prey upon their benighted countrymen.

We dare scarcely, indeed, trust ourselves upon this subject ; but this casual allusion to what is forced upon our notice by the every-day occurrences in the sister kingdom, will, we trust, not only open the eyes of the friends of real Christianity, but induce the appointed guardians of our Established altars, to stand with their loins girded, and armed with the entire spiritual armour recommended by the Apostle, prepared, if required, to go forth conquering, and to conquer. These are no days for temporizing—the gauntlet has been thrown down by a host of implacable enemies—the standard of heresy and schism—the banner of popery and infidelity—the Socinian tocsin, all, all call us to the field—but greater is He that is for us, than he that is against us. Under the great Captain of our salvation, what have we to fear, even though the powers of hell were combined against us ?

But it may, perhaps, prove one of the best antidotes to the poison, if we refer to the history of past ages, and thence deduce conclusions calculated to ward off, if not altogether destroy, the machinations of our enemies. It is obvious to the most casual and least interested observer, that the character of the Papist, however modified by education, and enclained, as it were, by outward circumstances, is intrinsically the same in all ages and in all countries. We shall, therefore, return to the point from which we have somewhat digressed, and draw further upon the resources afforded us by Dr. M'Crie. Even the very confined space we have been enabled to devote to extracts from his invaluable work, must have convinced the reader not only of its own intrinsic merit, but prepared him for the conclusion, that the kingdom of Spain was not only inclined to dispute the infallibility of the *soi-disant* successors of St. Peter, but also anxious to receive the purer doctrines of Christianity taught by the early Reformers.

Independent of this, the intercourse between that country and Germany, in consequence of the advancement of the Spanish monarchs to the imperial throne, must have paved the way for the general reception of the opinions of Luther, who about this period boldly attacked not only the abuses, but also the authority of the see of Rome. Accordingly we find, that as early as the year 1519, John Froben, a celebrated printer of Basle, had sent Luther's *Sämtliche Schriften* into that country. These, being written in the Latin tongue, were of course inaccessible to

the general reader ; but such a hold did they take of the minds of the most enlightened, even among the priesthood, that Luther's fame was spread abroad, and his Commentary upon the Galatians was forthwith translated into Spanish.

The dayspring now appeared to have dawned upon those children of darkness ; but, alas ! Antichrist was not to be thus easily foiled—every method was taken to prevent the spread of Lutheran books and opinions—the Papists determined to “place the light under a bushel,” and the inquisitors were instantly authorized to strike with the sentence of excommunication all not only who read or possessed books which contained the “truth as it is in Jesus,” but who did not denounce those whom they knew to be guilty of that offence. Spain, in consequence, during the whole of the sixteenth century, became one vast slaughter-house of the disciples of Christ, a very valley of Hinnom.

Illustrations of the truth of what we have asserted are so abundant, that we are at a loss which example may most profitably be selected. Crimes against heretics became virtues. Robbery, murder, fratricide, parricide, all were justified by the Jesuits, if the followers of the Reformed opinions were the victims. Take for instance the case of a Spaniard, whose life is recorded in Fuller's *Abel Redivivus*, and whose cruel death by the hand of a brother is thus graphically described by Dr. M'Crie:—

Juan Diaz, a native of Cuença, after he had studied for several years at Paris, was converted to the Protestant religion by the private instructions of Jayne Enzinas. Being liberally educated, he had, previously to that event, conceived a disgust at the scholastic theology, and made himself master of the Hebrew language, that he might study the Bible in the original. With the view of enjoying the freedom of professing the faith which he had embraced, he left Paris in company with Matthew Budé and John Crespin, and went to Geneva, where he resided for some time in the house of his countryman, Pedro Gales. Having removed to Strasburg in the beginning of the year 1546, his talents and suavity of manners recommended him so strongly to the celebrated Bucer, that he prevailed on the senate to join the Spanish stranger with himself in a deputation, which they were about to send to a conference on the disputed points of religion, to be held at Ratisbon. On going thither, Diaz met with his countryman, Pedro Malvenda, whom he had known at Paris, and was now to confront as an antagonist at the conference. To the pride and religious prejudices of his countrymen, Malvenda added the rudeness of a doctor of the Sorbonne, and the insolence of a minion of the court. When informed by Diaz of the change which had taken place in his sentiments, he expressed the utmost surprise and horror ; saying, that the heretics would boast more of making a convert of a single Spaniard, than of ten thousand Germans. Having laboured in vain, at different interviews, to reclaim him to the Catholic faith, he laid the matter before the Emperor's confessor. It is not known what consultations they had ; but a Spaniard, named Marquina, who had transactions with them, repaired soon after to Rome, and communicated the facts to a brother of Diaz, Doctor Alfonso, who had long held the office of advocate in the Sacred Rota. The pride and bigotry of Alfonso were inflamed to the highest degree by the intelligence of his brother's defection ; and taking along with him a suspicious attendant, he set out instantly for Germany, determined, in one way or other, to wipe off the infamy which had fallen on the hitherto spotless honour of his family. In the mean time, alarmed at some expressions of Malvenda, and knowing the inveteracy with which the Spaniards hate such of their countrymen as had become Protestants, Bucer and the other friends of Juan Diaz had prevailed upon him to retire for a season to Neuberg, a small town in Bavaria, situated on the

Danube. On arriving at Ratisbon, Alfonso succeeded in discovering the place of his brother's retreat, and after consulting with Malvenda, repaired to Neuberg. By every art of persuasion he sought, during several days, to bring back his brother to the church of Rome. Disappointed in this he altered his method,—professed that the arguments which he had heard had shaken his confidence, and listened with apparent eagerness and satisfaction to his brother, while he explained to him the Protestant doctrines, and the passages of Scripture on which they rested. Finding Juan delighted with this unexpected change, he proposed that he should accompany him to Italy, where there was a greater field of usefulness in disseminating the doctrines of the Gospel than in Germany, which was already provided with an abundance of labourers. The guileless Juan promised to think seriously on this proposal, which he submitted to the judgment of his Protestant friends. They were unanimously of opinion that he should reject it, and in particular, Ochirio, who had lately fled from Italy, and was then at Augsburg, pointed out the danger and hopeless nature of the project. Alfonso did not yet desist. He insisted that his brother should accompany him at least as far as Augsburg, promising to acquiesce in the decision which Ochirio should pronounce, after they had conversed with him on the subject. His request appeared so reasonable, that Juan agreed to it; but he was prevented from going by the arrival of Bucer and two other friends, who, having finished their business at Ratisbon, and fearing that Juan Diaz might be induced to act contrary to their late advice, had agreed to pay him a visit. Concealing the chagrin which he felt at this unexpected obstacle, Alfonso took an affectionate leave of his brother, after he had, in a private interview, forced a sum of money upon him, expressed warm gratitude for the spiritual benefit he had received from his conversation, and warned him to be on his guard against Malvenda. He proceeded to Augsburg on the road to Italy; but next day, after using various precautions to conceal his route, he returned, along with the man whom he had brought from Rome, and spent the night in a village at a small distance from Neuberg. Early next morning, being the 27th of March, 1516, they came to the house where his brother lodged. Alfonso stood at the gate, while his attendant, knocking at the door, and announcing that he was the bearer of a letter to Juan Diaz from his brother, was shown up stairs to an apartment. On hearing of a letter from his brother, Juan sprang from his bed, hastened to the apartment in an undress, took the letter from the hand of the bearer, and as it was still dark, went to the window to read it, when the ruffian, stepping softly behind him, despatched his unsuspecting victim with one stroke of an axe, which he had concealed under his cloak. He then joined the more guilty murderer, who now stood at the stair foot to prevent interruption, and ready, if necessary, to give assistance to the assassin, whom he had hired to execute his purpose.—Pp. 181—184.

It is, we are satisfied, quite unnecessary to offer any apology for the length of the preceding extract. Every line is replete with matter for serious consideration. Every sentence may be looked upon as a verdict against Popery. And it must be borne in mind, that this case of fratricide is not by any means isolated; the whole volume before us, indeed, is a register of atrocities. We are subsequently told of a young lady of rank, who, refusing to confess, was put into the engine *del burro*, which was applied with such violence, that the *cord's penetrated to the bone of her arms and legs*; and some of the internal vessels being burst, the blood flowed in streams from her mouth and nostrils. She was conveyed to her cell in a state of insensibility, and expired in the course of a few days. We read of parents denouncing their children, and children their parents; members of the same family betraying each other to the familiars of the *unholy* office; and husbands and wives mutually sacrificing each other at the instigation of an abandoned priest. The "History of the Reformation in Spain," is, in fact, a martyrology.

We are not, however, without hope that the blood of the Spanish martyrs has not been shed in vain. They offered to God a sacrifice of a sweet-smelling savour. They left their testimony for truth in a country where it had been eminently opposed and outraged. That testimony, we venture to pronounce, has not altogether perished. Who knows what effects the record of what they dared and suffered may yet, through the divine blessing, produce upon that unhappy nation, which counted them as the filth and offscouring of all things, but was not worthy of them? Though hitherto lost on Spain, it has not been without fruit elsewhere. The knowledge of the exertions made by the Spaniards, and of the barbarous measures adopted to put them down, provoked many in other countries to throw off the Papal yoke, and to secure themselves against similar cruelties. And who can tell whether the publication of such books as that of Dr. Mc'Crie may not be instrumental in the final overthrow of Popery; certain are we that the most enthusiastic and visionary advocates of "Catholic Emancipation," as it is termed, must be shaken in their theories by such a record of appalling facts; and we earnestly recommend the learned doctor to favour the public with a popular abridgment, especially of that portion containing the "suppression of the Reformation."

We are not alarmists,—we have, indeed, no fear of the result of any trial to which our Church Establishment may be subjected. Like Shadrach, Meshach, and Abednego, if submitted to the ordeal of fire, we doubt not that the reformed religion will come out unscathed; for, like them, it rests upon the power and promises of the eternal Son of God, "mighty to save." But we have raised up our voice, lest, by any means, some should be cast-aways; for Popery is calculated to dry up the resources of the mind, to cramp and debase its genius, to lower its native dignity, and poison the very fountains of every social virtue, and, finally, to lead men to deny, to a certain extent, the "Saviour that bought them," by the substitution of other mediators.

ART. II.—*Researches in Greece and the Levant.* By the Rev. JOHN HARTLEY, M. A. late Missionary in the Mediterranean. London: Seeley and Burnside. 1833. 12mo. Pp. 383. Second Edition.

To this work are appended a series of journals, which have already appeared in the *Missionary Register*;* our attention will, therefore, be confined exclusively to the *Researches in Greece*; for though we could, notwithstanding their publication in a periodical which we do not often praise, find much to interest in the Journals, we have no room to spare

* Vide also *Christian Remembrancer*, Vol. X. p. 485. Mr. Hartley was the companion of Mr. Arundell in his visit to the Apocalyptic Churches.

for more than a few observations on the present state of the Greek Church, as depicted by the author, who is evidently a man of talent and a sincere advocate for truth. Had opportunity allowed, we could have extended our notice further; for the book repays perusal, and is written in a good spirit, barring a few sprinklings of opinions with which we have not hitherto shewn much sympathy.

Mr. Hartley commences his statement respecting the doctrines of the modern Greek Church, by informing his readers, that its "views of human danger" are inadequate; that instead of believing that our natural condition is a condition of ruin, the Greeks repose exclusively on a sort of speculative notion, that by attending to certain forms, believing certain doctrines, and abstaining on the whole from certain crimes, salvation is procured.

Justification, they represent as obtained by faith and works conjoined; the merits of Christ are professed, not denied, but human merits are made the chief ground of security. Certainly, "the great doctrine of the primitive times was *Christ crucified*;" but with the Greeks, the *wood of the cross* is made the ground of Christian boasting, and not the thing signified thereby. As to regeneration, it is taken for visible baptism; and though the procession of the Holy Ghost is a peculiar doctrine of the Greek Church, the aid of the Spirit is seldom sought. The mistakes that have been made about regeneration, which is, after all, the distinguishing and characteristic doctrine of the Scriptures, are not confined to the Greeks; but we cannot close our eyes to the fact, that in all countries baptized men do not unfrequently bear the outward garb of unregenerate men. We suspect, however, in Mr. Hartley's remarks on these subjects, there is a leaning to his own interpretation of the terms on which he has commented.

It is not surprising that the Eastern and Western Churches should have many things in common. The worship of the Virgin is a common feature in both.

The most palpable corruption of Christianity, which engages the notice of one conversant with oriental Christians, is the excessive adoration which is paid to the Virgin Mother of our Lord. On visiting Greek churches, I have often opened the books of prayers which have fallen in my way; and I have almost invariably noticed, that ascriptions of praise, and language of prayer, of the most repulsive character, meet the eye. The following are examples: AMIDST ALL THE SORROWS OF LIFE, TO WHOM CAN I FLEE FOR REFUGE, BUT TO THEE, O HOLY VIRGIN? They pray, that THEY MAY LOVE HER WITH ALL THEIR HEART AND SOUL AND MIND AND STRENGTH—that THEY MAY NEVER SWERVE FROM HER COMMANDMENTS. One of the first prayers which a Greek child is taught to utter, is as follows: ON THEE I REPOSE ALL MY HOPE, MOTHER OF GOD: SAVE ME! In the Greek Burial-service there is this expression: TO EARTH ARE WE REDUCED, HAVING TRANSGRESSED THE DIVINE COMMAND OF GOD; BUT BY THEE, O HOLY VIRGIN! ARE WE RAISED FROM EARTH TO HEAVEN, HAVING THROWN OFF THE CORRUPTION OF DEATH.—Pp. 43, 44.

The worship of Saints is also another corruption of the sister Churches.

A well-informed physician in the vicinity of Constantinople complained to me, that when he was called in to visit a patient, he usually found that, for the purpose of obtaining recovery, vows had been paid to St. Nicholas, or some other saint. If a cure was effected, the whole credit of the return to health was awarded to the saint, and his vows were infallibly fulfilled; but to the physician no thanks were given, and often his bill remained unpaid.

The veneration given to the respective saints of Corfu, Cefalonia, and Zante knows no bounds. Each of these islands possesses the supposed body of its patron; and innumerable miracles performed by them are in constant circulation. The Corfiotes imagine, that not unfrequently St. Spiridion rises from his tomb, and proceeds on visits to various parts: and, during the siege of Missolonghi, the report gained currency, that he was gone in person to assist the Greeks in the defence of that important post. It is not only undoubted, that the inhabitants of these islands are apprehensive, in the language of profaneness, to swear by St. Spiridion, St. Gerasimo, and St. Dionysius; but I have heard of an unquestionable occurrence of the following description, and I believe the circumstance by no means rare. Two men, who had deposed before a tribunal to certain facts of which they professed themselves witnesses, by kissing the cross, after being called upon to depose to the same facts in the church and in the name of the saint, actually refused to do so; leaving no doubt, on the minds of all present, that they had perjured themselves in the name of Christ, whilst they could not venture to attest a falsehood in the name of the saint.—Pp. 47, 48.

The Archangel Michael, Taxiarches, is also an object of adoration. Mr. Hartley well illustrates by it a passage in Herodotus, who speaks of the Lycus at Colossæ, pursuing an underground course. The modern Greeks state that, when an inundation threatened the city, the Archangel Michael descended from heaven, and opened the chasm to save the population. Now Theodoret states, that up to his own time, a Church of the Archangel Michael existed in Phrygia; and probably St. Paul alludes to this in Colossians ii. 18. There is, or was, a monastery at the very spot, dedicated to the Taxiarches. A curious story is told at Tzesme, of a Greek who was hanged by the Turks, and afterwards transformed into a saint, having his picture suspended in the churches, and being worshipped as Stratolates; this, by the way, might serve as a parallelism to the Laureate's "Pilgrim of Compostella." In cases of this kind, auguries are formed from the luminous appearance of the body in the night after execution, as betokening the exaltation of the martyr. In all probability many modern superstitions of the kind in Greece are more ancient than the religion in which they are employed; for it would not be a difficult task to bring direct evidence from the old Greek authors, of similar notions prevalent before the dawn of Christianity. All martyrs have been looked on as saints; but when preparation for martyrdom becomes a part of modern Greek education, the march of intellect has progressed since the days of Homer and his heroes. The commonest cases of martyrdom now-a-days are amongst those who at some previous period have embraced Mahomedanism. The Greek Synaxaria contain narratives of the kind, and prayers with which the martyr-saint is worshipped.

The worship of pictures is another feature in the Greek religion:—*statues* are deemed *idolatrous*, but *pictures* not so! Candles are burned

before these miserable abominations of half-instructed art, and little copies attached to them to serve for kissing.

A friend of mine (says our Author) once spent a night at Magnesia, in his way from Smyrna to Constantinople. His host was a picture-seller. In the course of the evening a countryman came to purchase a picture of St. Nicholas. "What kind of a picture do you want?" inquired the painter. "Is it a miracle-working St. Nicholas, or a plain St. Nicholas?" The countryman begged to see both. They were accordingly produced; and, in answer to inquiries, the painter informed his customer, that the miracle-working picture had leaped the night preceding from the station which it occupied, had marched along the floor to a considerable distance, and had then resumed its original position. The price of this picture was in consequence nearly double that of the plain St. Nicholas. The purchaser seemed anxious to obtain what appeared so valuable a treasure; but his poverty only permitted him to buy the plain St. Nicholas.—Pp. 56, 57.

This is as bad as the story told of the famous *wafer* in the Church of St. Gudule at Brussels, than which no much greater absurdity can exist. We quote Mr. Hartley in illustration:—

It is not the highest kind of worship, *λατρεία*, which they give to saints: this they reserve for God alone. To the saints they give *προσκύνησιν*; and to the Virgin Mary, *ὑπερδουλεία*. The Septuagint Version, which is in common use amongst them, completely silences them. The very word, *προσκυνῶ* is employed, as well as *λατρεύω*, in the xvth chapter of Exodus, with the most absolute prohibition connected with it. I have often found the Chapter of Epiphanius against the Collyridians (adv. Hæres. lib. iii. 59 & 79) strike them with astonishment. Here one of their own Greek saints and fathers, no less than six times in a single chapter, declares it illegal to give even *προσκύνησιν* to the Virgin Mary; and stigmatizes the practice as idolatrous and diabolical. But no passage in the Fathers is calculated to produce so strong an impression on the Greeks as the Homily of St. Chrysostom on Matt. xii. 16—19. Here the Divine Chrysostom, as he is uniformly styled, charges the Virgin with ambition and folly. He declares that it is possible for men, as well as women, to have much higher honour conferred upon them than was bestowed on Mary, that it is the performance of the will of God which constitutes the mother, more than the pangs of parturition; and, in consequence, he exhorts his hearers to pursue with all diligence the path which will conduct them to this great object. On shewing this passage to a Greek of Smyrna, I was not surprised to hear him say: "I should have considered this language blasphemy, had not St. Chrysostom employed it." Many adduce the Legend of Abgarus,* to which reference has just been made; and others appeal very confidently to the pictures of the Virgin, which they consider to have been drawn by St. Luke. Conversing once with a native of Ithaca, on the latter subject, he positively asserted, that the fact was mentioned by St. Luke himself in his Gospel. Of course, I challenged him to produce the passage. He returned home, in order to search for it; and appeared much abashed, when I next met him, at having failed in his inquiry.—Pp. 57—59.

No less than four annual Lents, and two weekly Fasts, will satisfy the modern Greeks; more than half the year is dedicated to fasting, and Wednesday, not Saturday, distinguishes them from Rome. One of the Sundays in Lent is called *Cheese Sunday*, because that article is then allowed. We believe the English *Pancake Day* never became an ecclesiastical title, but the Greeks are not more foolish in names than ourselves.

The Greeks hold seven Sacraments: in baptism the water is poured

* "The Legend of Abgarus" states, that our Saviour sent to King Abgarus a handkerchief, containing the representation of his face! †

on the child, and the form runs, "N. N. the servant of God, is baptized." Ancient classical names are commonly given in preference to others.

Transubstantiation is considered a modern innovation, and many Greeks deny it, though multitudes maintain it. The laity participate the bread and wine, which are always mingled, only four times a year. Like the English, the Greeks are *Enzymists*; but unlike us, they always mix warm water with the wine.

Confession is a common practice, and plenary absolution also; but the higher the fee the better. Mr. Hartley speaks of bargains on this head; we ourselves once overheard a bargain made in Flanders, where the contracting parties were a priest and a diligence-driver,—the pay for the *pastor's* ride was the promise of a free confession! Where there is room for roguery, there will always be rogues.

Penances and *Repentances*! (*μετάνοιας*) or a kind of Grecian *Koutou*, a prostration, with the forehead striking the earth, are also common rites.

Marriages are deemed unlawful between first and second cousins, and between sponsors for the same infant. In Ithaca, in consequence of this, wives or husbands cannot be obtained, for the people are nearly all of one family.

The *Εὐχέλαιον*, or holy oil, differs from the Roman Catholic sacrament of Extreme Unction, inasmuch as they apply it to the *recovery* of the sick, whose amendment is often attributed to it. The animosity which obtains between the Greek and Romish communions is carried to a great extent, and a union utterly impossible. It is a sort of family quarrel,—always one of the most fatal. The doctrine of the *Procession* of the Holy Ghost distinguishes the Greek, not only from the Protestant, but from the Romish Church; whilst the Purgatory of the latter is rejected with contempt; yet prayers are offered for the dead, and *ἔτζι τὸ ἡῆρομεν* the only reply to those who condemn them. Marriage may not be contracted *before* holy orders, but many Greek priests are married, and Monasticism, though it be of eastern origin, and occasionally followed, is not universally respected. Mr. Hartley says he saw only two convents whilst in the Levant. The Apocrypha is little known, and the Supremacy of the Pope determinedly opposed. A union, therefore, is impossible, and, perhaps, so much the better. Yet, as we have shewn in our remarks on the prevailing opinions and practices of the Romish Church, under the head of the "*Code Ecclesiastique Français*," (Vide Vol. XII. pp. 577, 702.) the Eastern and Western Churches are equally involved in the same fearful errors and palpable absurdities. We cannot but quote our Author's forcible condemnation of them:—

There is an infernal originality in apostate Christianity: it is the master effort of the Prince of Darkness. The Church of Christ becomes the synagogue of Satan. An attempt is made to combine light and darkness; to bring heaven and hell into

monstrous and impossible coalition; to mingle the hallelujahs of paradise with the shrieks of the lost world; to place God and Satan conjointly on the throne of the universe.

When we take these views of apostasy, we are ready to exclaim, Can there be any thing so iniquitous, so appalling, in the systems of Hindooism or barbarian polytheism? What are even distinctions of caste, or idol-chariots, or suttees, or cannibalism itself, in comparison of this? Is not Satan more ruinous, when he appears as an angel of light, than when he discovers himself in his true character of a fiend of darkness?—P. 79.

We could have wished that the Author had entered more minutely into the history of the customs which he has traced in the Greek communion. No country can of course offer such examples as Greece itself; but Greece is so overrun with the language and habits of the people of the Western Church, so bowed down beneath the barbarian yoke of Mahomedan authority, that doubtless there may be a greater intermixture in the ceremonies and doctrines of the present day than at first sight appears. There is no question that the partiality for *pictures*, just glanced at by Mr. Hartley, arose from imitation of the Latin Church; for the Romans borrowed painting from the Gnostics, much to the annoyance of Tertullian,* and introduced sculpture into churches;† Paulinus of Nola being the first bishop who had recourse to pictures,‡ whilst Epiphanius, on his journey to Jerusalem, finding a picture, instantly destroyed it,§ though it is true, that when the custom once gained ground, the East attached greater veneration to it than the West. So again, of the Marriage of Priests in the Greek Church, the difference in this respect from the habits of the West might have been accounted for, as being an exception to a rule allowed even in the East. A council held at Constantinople,|| at a very early period, recommends the priests of Lybia and Africa to give up marriage as obnoxious to the people.

But this is not the place to digress further. The space which we had allotted for our notice of this work having now been occupied, we are compelled to pass over the remainder of the book with a brief commendation of it; and we have pleasure in stating, that we have been amused and instructed by it in no ordinary degree. The illustrations of Scripture are highly interesting, and the abundance of anecdotes renders the perusal very entertaining; though the zeal with which the writer vindicates his Greek friends from the charges brought against them of treachery and crimes is, perhaps, not exactly in keeping with the

* Adv. Hermog. c. 1.

† Münster *Sirimbilder der Aiten Christen*. 1. p. 8, &c.

‡

Propterea visum nobis opus utile, totis

Felicibus domibus pictura illudere sancta;

Si forte attonitas hæc per spectacula mentes

Agrestum caperet fucata coloribus umbra, &c.

Paulin. Natal IX. Felicis 580.

§ Epist. ad J. M. Hierosolym.

|| Concil. Quini-Sextum. c. 12.

disinterestedness of truth, for despite of all that may be said to palliate, the character of the modern Greeks requires apology and not vindication. But Mr. Hartley is of no ordinary stamp, and the kindly feelings of his nature have drawn abundantly on the aid of Christian charity. He writes as a missionary should write, as if he had not been employed amongst the interesting people of the Levant, without an interest in their welfare and prosperity.

Perhaps, by way of a conclusion, we cannot do better than suffer him to exhibit, in his own words, the strength of his ardour in a cause that every real Christian must encourage and admire.

At length Protestants have become sensible of their duty. Missionaries have gone forth to various parts of the world; and the Mediterranean has not been omitted in the plans of Christian philanthropy. Men have gone abroad, like Howard, "not to survey the sumptuousness of palaces, or the stateliness of temples—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art—not to collect medals or collate manuscripts;" but with objects higher than these, and higher even than those of Howard. Their aim is, to do good, not to a few prisoners, but to the whole human race; not to lighten the fetters, but to liberate; not to give a liberty which has earthly imperfection and duration connected with it, but one which knows neither defect nor limitation. In this sense do all engaged in missionary labour "remember the forgotten, attend to the neglected, visit the forsaken, compare and collate the distresses of all men in all countries." This is the true "voyage of discovery into the wants and sufferings of our fellow-creatures;" this is the true "circumnavigation of charity."—The preceding pages have given a general idea of some of the first endeavours of this kind, on the shores of the Mediterranean: and we trust, that, ere long, other pages will give the detail of more enlarged success.

Finally, if it be a painful reflection, that during the silence of ages the trumpet of the Gospel was unblown, the notes of salvation unheard, in that very land to which the first intelligence of Divine mercy was communicated, is it not a delightful consideration, that, by means of efforts from Great Britain, once more the language is beginning to be applicable to the theatre of apostolic labour:—*Blessed are the people who know the joyful sound?*—if it be painful, that for centuries the banner of the cross was unlifted, undisplayed in those regions where first it was unfurled—that it lay buried in the very tomb from whence the Redeemer rose triumphant: nay, was trampled in the dust, and in the very dust of Mount Calvary—is it not joyful that once more it is exhibited as an ensign to those nations, by the Christians of our country? If we find cause for sorrow in the fact, that in the very countries where redemption was first effected, redemption should be unknown for ages, that where the fountain for sin and for all uncleanness was first opened, its efficacy should be wholly untried—that where the influences of the Holy Ghost first descended, they should now be withheld—we shall find cause for gratitude and joy, that in our day, and in connexion with labours from our country, once more, to the poor, and to the rich, the Gospel is preached. Last of all, if we mourn that generation after generation has sunk into the very dust—of Judæa, of Corinth, of Ephesus, of Macedonia—unwarned, uninvited, unenlightened, unsanctified—let us rejoice that now, at length, we have been permitted to resume the work of Apostles and Evangelists, to carry on the labour which they so auspiciously commenced; because we have been sent to those very lands, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to proclaim the acceptable year of the Lord.—Pp. 201—203.

ART. III.—*Sermons by the late Rev. ALEXANDER NICOLL, D.C.L. F.R.S. M.A.S. Lond. and Paris, Regius Professor of Hebrew in the University of Oxford, and Canon of Christ Church.* Oxford: Parker. London: Rivingtons. Pp. xlvii. 334. 8vo.

PREFIXED to these sermons is an interesting memoir of the author, by his father-in-law, to which, since

“The proper study of mankind is man,”

we are anxious to direct the attention of our readers. Nothing perhaps tends so strongly to excite emulation in the young, and strengthen those of mature years to persevere in an honourable career, as the contemplation of individual merit, recognized and rewarded by the approbation of the world. And in the instance before us this was eminently the case, as the subjoined letter from the late lamented earl of Liverpool to Dr. Nicoll will clearly prove.

“*Fife-House, June 19, 1822.*”

“SIR,—In consequence of the promotion of Dr. Laurence to the archbishopric of Cashel, the Regius Professorship of Hebrew in the University of Oxford, together with the Canonry of Christ Church attached to it, becomes vacant. The high reputation which you have acquired as an oriental scholar, and the value attached to your labours, have induced His Majesty to approve of you as Dr. Laurence’s successor; and I can entertain no doubt that this mark of royal favour, conferred upon you, *without solicitation*, will be a strong inducement to you to persevere in those studies by which you have acquired so much credit, and to use your utmost endeavours to promote the study of oriental literature in the University of Oxford.

“I have the honour to be, Sir,

“Your very obedient humble servant,

“LIVERPOOL.”

But we are anticipating; and there is something in the memoir of Dr. Nicoll, the perusal of which, we think, may prove not only gratifying but profitable to our readers; with this view, therefore, we shall make an abridgment.

H^E was born in Aberdeenshire, in April, 1793, and at an early age sent to the village school. The benefits which the Scotch have, for upwards of two centuries, derived from these excellent parochial institutions, are perhaps not sufficiently understood by their southern neighbours. There the routine of education is not confined to the mere elements of reading, writing, and arithmetic, but the classics are likewise taught, and such branches of knowledge as qualify the pupil for the general business of life.

In 1805, Mr. Nicoll proceeded to the University of Aberdeen, where he distinguished himself; and two years subsequently succeeded to one of Snell's Exhibitions for natives of Scotland, at Balliol College, Oxford. Here, although only in his fifteenth year, from his studious and regular habits, he was much noticed by the Master and Fellows; and became intimate with Sir W. Hamilton and Mr. Lockhart. At this early period, it seems, he had devoted much time to the oriental languages, to the neglect, in some degree, of the university routine; as, in 1811, when he proceeded B.A. he was only in the second class. That this could not be attributed to want of application, will be readily conceded, when it is known, from a letter to his brother, in 1813, that, in addition to the acquirement of the Hebrew, Arabic, and Persian, he had made great proficiency in French, Italian, Spanish, Portuguese, and German.

In Bishop Heber's journal the following casual, but highly honourable, testimony to his deep erudition in the Eastern languages will be read with interest. "Among Mr. Warner's books, (at Cawnpoor,) I found, in a volume of the Edinburgh Annual Register, a Dialogue from an ancient Arabic MS. in the Bodleian, translated six years ago by Dr. NICOLL, containing a dispute between a Christian monk, and certain learned Musselmans, at the court of one of the Seljerkian sultans; which I thought so clever, and so evidently authentic, that it greatly delighted me; and I borrowed it for Abdullah, as more likely than most things which I have seen to do him good, and confirm his faith in Christ. The original Arabic ought by all means to be published, if it is not already, and sent out for circulation in the East, by the societies interested in such good works."—*Bishop Heber's Journal*, Vol. I. p. 215.

The progress which Dr. Nicoll had made in the acquirements of tongues soon pointed him out to the University as qualified for a situation in the Bodleian Library, in consequence of the resort thither of numerous learned foreigners. Being consequently appointed sub-librarian, he in 1815 published a Catalogue of Dr. Clarke's Oriental MSS., and the following year, upon the melancholy death of his wife, eight days after their marriage, he accompanied his brother-in-law to Copenhagen, where he associated with the most distinguished literary characters of that metropolis. On his return to England he took orders, and in compliance with certain proposals made to him by the Curators of the Bodleian Library, and Delegates of the University Press, he engaged in that laborious undertaking in which he was occupied during the remainder of his life; viz. "A Catalogue of all the Oriental MSS. which are not to be found, or are imperfectly described, in the Catalogue of Uri, forming a Supplement, or Second Part, of that Work." This year he also produced a small tract, entitled, "Notitia Codicis Samaritano-Arabici in Bibliotheca Bodleiana adservati, Pentateuchum completentis; in

qua virorum cel. D. Durelli, Coll. Hist. Principalis, et H. E. G. Pauli, Ling. Oriental. Profess. Jenensis, errores demonstrantur."

In 1821 he published, by the desire of the Curators, and the Delegates of the University Press, the first volume of the second part of the Catalogue of the Oriental MSS. in the Bodleian Library. This work added considerably to his reputation, not only in the University, but amongst the best Oriental scholars, both at home and abroad, and was the proximate cause of the notice taken of him by Lord Liverpool, (to which we have before alluded), at the suggestion of his predecessor Archbishop Laurence.

Soon after obtaining this preferment, Mr. Nicoll took the degree of D. C. L., and visited the Universities of Leipsic, Halle, Berlin, &c. where he received the most flattering attentions from literary men of the greatest eminence. On his return to Oxford he sedulously applied himself to the duties of his Professorship, and collected a numerous body of pupils, to whom he devoted three days weekly during the most considerable part of the academic year, to their no small advantage, and with the general approbation of the University.

In 1823 he married (a second time) the daughter of the gentleman to whom we are indebted for the brief Sketch of his Life from which these remarks have been abridged. This amiable lady still survives, and for her benefit the Seven Sermons contained in this volume are published. With her he lived in the full enjoyment of domestic happiness, till it pleased Providence to remove him from this life, on the 25th of September, 1828, when he was on the eve of putting the finishing stroke to his "*Opus Magnum*," the second and concluding volume of the Catalogue of Arabic MSS. He was, it is evident, a man of extraordinary talents, and almost unequalled diligence, and a distinguished honour to his country. Nor can there be a doubt, that had it pleased the Almighty disposer of events to have granted him a few more years, the name of Alexander Nicoll would have rivalled that of the most celebrated Orientalists.

We had two objects in bringing this notice before the public. First, to shew what perseverance may effect; and, secondly, to record the disinterested and praiseworthy conduct of a late Prime-Minister. The first, we hope, will excite in the breasts of those of our readers who may be engaged in the acquisition of the Eastern languages a corresponding vigour and industry; and the latter, at this day, may be advantageously submitted to men in power, as an example worthy their imitation.

Of the Sermons, highly valuable as they are, we cannot say the editor has shewn much discrimination in the selection. They are far too learned for the general reader, and only adapted for the closet of the scholar. For although we agree with the author that "one indispensable qualification of the Christian minister is the possession of a due share of *learning*," still we must be permitted to doubt whether the

pulpit is the most proper place, in which to display it. We do not, at the same time, by any means desire to depreciate the value of Mr. Nicoll's exposition of the sacred text; but the continual recurrence of Hebrew and Greek quotations, which would be invaluable as notes, are misplaced in a discourse from the pulpit, since the pronounciation of the written Hebrew is not only in itself difficult, but varies to an almost incredible extent. The following extract from the concluding Sermon in this excellent volume, while it ranks the learned Author with those theologians who hold the divine origin of sacrifice, will afford a specimen of the talent with which he treats the subjects that he undertakes.

I had before proved from the New Testament, that the sacrifice offered by Abel, and consequently all the primeval sacrifices, were typical of that of Christ, as much as were those under the law; and, as it is allowed to be beyond the power of man to constitute any thing to be typical of that which is to come, that sacrifice itself was at least by divine appointment, in other words, was already foreordained by God to be typical of the sacrifice of Christ, as early as the days of Abel; and that, this being the case, it was not very probable, at that early period of the world, when God is represented as having frequent communications with his creatures, that sacrifice had previously been invented by man as a means of obtaining favour with his Creator. But farther, I have likewise shewn from the text, and from other passages of the New Testament, that the sacrifice of Christ had been foreordained before the foundation of the world. If God, then, had foreordained the anti-type, the sacrifice of Christ, before the foundation of the world, and had already foreordained animal sacrifice as the type of it so soon after the creation of the world as the days of Abel, I cannot imagine how the existence of animal sacrifice can be accounted for, but by supposing it to have been, in the first instance, either by an immediate divine command, or, which amounts to the same thing, by a divine suggestion to the mind of man, in short, without supposing that it was of divine origin, and likewise that it was intended in the mysterious counsels of God to typify from the very beginning of things that sacrifice of Christ, which should atone for the sins of all mankind.—Pp. 333, 334.

We should, however, be acting unjustly, did we not express our warm approbation of the Ordination Sermon, which commences the series, wherein the regular succession in the ministerial office is vindicated; and the rules by which the conduct of the Parish Priest ought to be regulated are laid down. The peroration (which shall also be ours) is not only good intrinsically, but peculiarly adapted to the present crisis.

"Watch ye," then, "in all things, do the work of an evangelist, make full proof of your ministry." "Seeing ye have this ministry, as ye have received mercy, faint ye not." Unquestionably this is no time for slumbering and inactivity, when the enemy already beset our gates, and are even in the midst of us. But yet, thanks be to God, it is no season of despondency. Be not then overwhelmed with the prospect of those difficulties which the ministers of Christ have to contend with at all times, nor be disheartened by the difficulties they are in a peculiar manner called upon boldly to meet in the present. There is one effectual mode of opposition to those who are now conspired against the Church under the semblance of Christian friendship, or united under the specious banner of liberality; "He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known."

And go ye forth into the field of the Lord, "having your feet shod with the preparation of the Gospel of peace;" go forth with that spirit of meekness of which Christ himself hath given us the most glorious example. Let your meekness be invigorated by zeal, and your zeal in return be tempered by meekness. Be ye "strong in the Lord, and in the power of his might." Finally, remember always the dignity of your profession, which has been emphatically and eternally sanctioned by the words of Christ: "As my Father hath sent me, even so send I you." Pp. 36, 37.

LITERARY REPORT.

Liturgica: A Course of Nine Lectures on the Liturgy of the Church of England. By the Rev. JOHN AYRE, A.M. of Gonville and Caius College, Cambridge, Curate of Edmonton, and Domestic Chaplain to the Right Hon. the Earl of Roden. London: Seeley and Burnside. 1833. 12mo. Pp. xii. 258,

THESE Lectures are written in a plain and easy style; and, were they not so spiced with Calvinism, would be very good. The author has evidently read much; and, in the notes which are appended, ably refuted some of the objections to our Liturgy, and clearly proved the antiquity and utility of liturgies in general, as well as of Church Establishments: upon the latter subject we are tempted to make a long extract.

"Objections are often urged against the Church of England, which are levelled not merely at its details, its forms, its ceremonies, its services, but at its principle of existence. There are those who denounce an establishment in no measured terms, and brand the alliance between Church and State, as, in its very nature, antichristian. It appears to me that he who professes to venerate the Scriptures, should be cautious how he arraigns a system which, they tell us, existed for many ages by God's immediate authority. Under the Mosaic economy, Church and State were connected by the closest bonds. I am aware there is an answer ready. The Jewish polity, it is argued, was different from every other—it was a theocracy. But this is, in point of fact, no valid argument; nay, it is an argument against those who use it. For what is intended when we speak of a theocracy? That God, in a peculiar manner, undertakes and administers the government of a nation—he is, by particular interference, that nation's sovereign. If then God, when he, more than at any other time, took upon him the rule and guidance of a state, sanctioned and commanded lay interference with the Church, does not this fact, I will not say enjoin, but justify, in its principle, such interference for ever? That which is now morally and essentially wrong, could not have been then morally and essentially right, or have received, as a system, God's especial sanction.

"It may be alleged that we thus authorize persecution—but it is not so. Milner, in a chapter on ecclesiastical establishments, which deserves a most attentive perusal, has properly distinguished between *compulsion* and *restraint*. We have no right, indeed we have no power, to compel a man to be a Christian—we could only make him put on the mask of hypocrisy—but we have a right to restrain him from propagating those notions which are derogatory to God, and by consequence injurious to his fellow-creatures. The first would be persecution; the last is only a becoming zeal for the honour of him whose servants, men, in their civil, as well as in their private capacity, ought to be. If this principle be admitted, we have the authority for those indifferent forms and regulations which must be found in every established church. 'Few persons, I think,' says Milner, 'will dispute the principle of general expediency and utility, as directly applicable to this important subject. Has not every state a right to ordain what is conducive to its preservation, and the good of society? And for these purposes is any thing to be compared with right religion, and the fear of God? What shall hinder then, but that the state has the same right to make laws concerning religion, as concerning property, commerce, and agriculture? Is it not a great mistake to separate religious considerations from civil? And while you attempt to do so in theory, will it not be found impossible in practice? And should not laws be always made for practice, and not for mere speculation? The more the governors feel the importance of religion, (I speak not now for the next life, but for this,) the more concerned will they be to establish it. They must do so, if they regard even the temporal good of their subjects. Then, briefly, these three considerations, viz.—1st. The clear evidences by which Christianity is supported. 2dly. The importance of its doctrines: and 3dly. General expediency, appear to me to supply materials for an argument in favour of ecclesiastical establishments, which admits of no satisfactory answer. Thus—the Gospel is of divine authority; its fundamentals are revealed with so much clearness, and are of so much conse-

quence to the interests of mankind; that they cannot be rejected without great wickedness of heart; even the wrath of God is declared to abide in him that believeth not the Son. Under these circumstances, will any man, who thinks it the duty of the supreme power to consult the good of the community, believe it a matter of indifference, whether suitable forms of prayer and thanksgiving, or, in short, whether a convenient and well-digested liturgy, founded on the genuine principles of revealed religion, be composed for public use, and also whether proper persons and places be provided by the state, for the worship of God, and for the instruction of the people?

"And after all, what is meant, when a religion is said to be established? Is it not that there are conferred by law certain rights on the professors of that religion? Then few, if any separatists can be found, who, if the Church of England is antichristian for being an Established Church, do not share her guilt. 'The toleration act,' said Lord Mansfield, 'has rendered the Dissenters' way of worship not only innocent, but lawful; has put it not merely under the connivance, but under the protection of the law; *has established it.*' 'And,' says Mr. Speaker Ouslow, 'as far as the authority of law can go in point of protection, *the Dissenters are as truly Established as the Church of England.*' It is no answer to assert that the Episcopal Church is here pre-eminently established, and endowed. If it be wrong for civil laws to interfere with, and assign rights and privileges in one case, it must be equally wrong in another. And let us see how, in this respect, the Dissenters are really circumstanced. I quote from the recently published pamphlet of an author,* strenuously opposed to the Established Church. Addressing the Dissenters, he says, 'your ministers do not refuse every government or political indulgence; they accept of exemption from military duty, and from serving on inquests and juries; and they are right: it is of immense advantage that, free from such secular calls, they may "give themselves entirely to the word of God, and to prayer;" but where is the theory? Strictly keeping to that, what business has the government to know them as ministers, or as any thing but Englishmen? Laws, it seems, then, may be made to confer special immunities upon ecclesiastics.

Your chapels, too, under certain conditions, are exempt from taxation; nay, there is a parliamentary grant, formerly denominated the "*Regium Donum*;" annually voted for the augmentation of the small livings of Dissenting ministers; this, though strongly objected to by some, is accepted by others; it is dispensed according to the individual discretion of certain ministerial trustees, who have each a part at their disposal; and I doubt not, it carries gladness to the habitation and the heart of many a worthy man.'—Thus Dissenting Churches are not only established, but endowed.

"It may be urged that no preference should be shewn to one denomination above another; that the civil magistrate should be neutral. With respect to all religions? Are Judaism and Heathenism to be on the same footing with Christianity? If so, you, as legislators, forget God: idolatry, we are told in Scripture, is 'an iniquity to be punished by the judge.' If the neutrality is not to extend to all religions, you must draw the line of demarcation somewhere: where that is to be is another question; for then it ceases to be a question of principle; it is no longer, to those who inveigh against the dominant Church, a point of conscience, it has degenerated into an unholy contest for pre-eminence and power.

"The preceding observations apply chiefly to the lawfulness of a Church Establishment. It may be defended also on the ground of its necessity.

"It is sometimes laid down as a principle, that there ought to be no compulsory provision for the Clergy: let every one, it is said, pay his Clergyman, in the way he pays his lawyer, and his physician,—as he wants him. A full answer to this, is the fact, that the persons who need clerical instruction the most, are the last to desire it. He who believes the Bible—and with such I argue—cannot doubt this truth. If therefore the Gospel is ever to be exhibited in its rich profusion of blessing to all the world, penetrating into the dark corners of the earth, inviting the unwilling, alarming the careless, rebuking the profligate, it must be by means of some provision made *for*, and not *by* those who so much need its benefits. It is on this principle that Missionary Societies act, and must act, to support for a nation that Christian ministry, which the nation will not support for itself. In no other way, in the

ordinary course of things, could a country be converted to the faith. 'How shall they hear without a preacher? and how shall they preach except they be sent?' Even if a footing be gained in a pagan land, and some part be taught to love the truth, and to honour very highly their teachers, yet out of the pale of that Christianized portion, there will be the same necessity as heretofore for external aid; and if there be not some adequate resources, the mass of the population will long, long remain in darkness, and by very slow degrees, dependant upon individual zeal and ability, if at all, emerge into spiritual light. At Rome, with all her religious advantages, paganism long lingered; and had there not been at length a full establishment of Christianity by Theodosius, it might for centuries longer have maintained its hold.

"The same reasoning applies to a people all nominally Christian. In every such nation there are multitudes who have no love for the Gospel, no anxiety to seek after the means of grace. And is a state, a Christian state, to leave these individuals to the miserable consequences of their carelessness?—it were more humane to deprive the starving poor of bread, than to look calmly on such a 'famine of the word of the Lord,'—or is it, with ill-timed scrupulosity, to refuse to interfere, because there may be some who disapprove of its interfering? The principle of non-interference, if it be worth any thing, must be pushed to its full extent: and then it will destroy the very frame of society, and men will have to be no farther bound to obey the civil power, than as they, in their individual capacity, approve its acts.

"Besides, if all were willing to provide for themselves the religious instruction they need, they would, if not assisted by the state, fail in their object. The poorer districts,—precisely those without religious instruction, the most wretched—would be most neglected; indeed the poor generally, from their inability to contribute to a minister's support, would be almost excluded from the means of grace; and this not by an accident or abuse, but by the natural working of such a system. Many villages and parishes would be left without a pastor; and to many Clergymen when removed by death, there would be with difficulty found successors. This is, I believe I am correct in saying, with lamentable frequency the case, in the United States of America.

"The two states of Connecticut and Rhode Island . . . are merely separated

by a meridional line; but we know on the authority of Dr. Dwight . . . who was neither an episcopalian nor an Englishman, that the one state presented, down to a recent period, a mere contrast to the other in its religious aspect. The Rhode-islanders resisted the support of the public worship of God by law, leaving it to be regulated entirely by the demand for it. The people of Connecticut . . . enforced it; and accordingly, whilst the latter state was, for a long time, duly provided with means for keeping alive the knowledge of God, the former, with the exception of the large towns, had scarcely a well-educated minister throughout it . . . and the inhabitants were . . . the reverse of their neighbours, low, licentious, and ignorant . . . Dr. D. is scarcely cold in his grave, before Connecticut throws the tax off . . . and leaves it at the option of every individual to belong to a congregation or not, only requiring him, if he does so, to pay his dues . . . and with this effect, that when a chapel has been vacant, by the death of the incumbent, his place has not been supplied; and the district which enjoyed his services, now left without any Sabbath instructions whatever, gives melancholy attestations to the native listlessness and unconcern of its families.'

"A Christian government therefore, and of such I am speaking, convinced of the value and necessity of true religion, is bound, in the due discharge of that authority, for which it must account to God, to provide for the religious instruction of its subjects. Can it be otherwise rendered stable? It must lay its foundations deep and strong in religion, if it would have the blessing of Him by whom 'kings reign, and princes decree justice.' An argument of this kind is however less applicable to our own country than to others. For the Church of England has been *heretofore* endowed, mainly by private munificence: what she has to ask, therefore, of the state, is, not a state provision, but the protection extended to other orders, in the possession of her property.

"There is another most important use of an endowment. It renders the minister independent of those among whom he labours. I do not mean that he is to be exempted from control: let him be amenable to those above, but not to those below him. For if his congregation be able, at their pleasure, to diminish, or deprive him of, his salary, who, that knows what human nature is, will

not tremble at the temptation (thus generated for him to 'prophecy smooth things,' and if not to cry 'peace, peace, when there is no peace,' at least to invest truth with a garb that may disguise its sterner features. And if a man has grace to resist this temptation, and in the spirit of the ancient Baptist, to rebuke faithfully those on whom he depends for bread, ought they for this to have power to starve him? I believe the annals of many congregations could furnish lamentable proof of the baneful tendency of the voluntary system.

"And the other parts of our establishment, laws, liturgy, &c. are most necessary, if we would expect to preserve the purity of doctrine. It is no objection to say that some Churches with laws and liturgies, as the Church of Rome, have erred. Their errors have arisen, not from their possessing, but from their departing from scriptural formularies. The Church of Geneva once possessed a confession, a catechism, and other formularies. So long it retained its orthodoxy. It discarded them, and lapsed into heresy. It is much more reasonable to suppose, that if you erect and authorize a standard of doctrine, the faith will be better kept than without one: in fact, you have otherwise no security for the principles of public teachers: they may teach the truth to-day, they may advocate the most monstrous errors to-morrow. We have, in our own country, a proof of the fearful peril of that body of men which ventures to launch thus rudderless upon the stormy ocean of the world. The Presbyterians of England are now chiefly Arians, or Socinians. 'Woe,' says the late Dr. Buchanan, 'to the declining Church which hath no Gospel liturgy!' But if a scriptural standard be retained, even though the practice become corrupt, there is hope that a Church may revive: it may cast off the slough of ages, it may resume its beautiful garments, it may again be decked with glory. "Yet in it shall be a fenth, and it shall return, and shall be eaten: as a teil tree and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." The preservation of the Syrian Church in India is a remarkable example of this. Separated from other churches, surrounded by idolatry, it had, centuries ago, in all human probability, expired, had it not enjoyed the advantages of daily prayers, and daily portions of the Scripture in its liturgy. It has survived; and now 'the long smoul-

dering embers of the Syrian altar are beginning to burn anew; the form of religion, which their recognized liturgy and ecclesiastical jurisdiction had preserved in the darkest of times, is becoming again animated with the power."—Pp. 205—220.

Mortal Life; and the State of the Soul after Death; conformable to Divine Revelation, as interpreted by the ablest Commentators, and consistent with the Discoveries of Science. By a PROTESTANT LAYMAN. London: Smith, Elder, and Co. 1833. 8vo. Pp. 572.

GLADLY would we have devoted a more lengthened consideration to this highly important and interesting volume, did not the length at which the subject has been repeatedly discussed in our miscellany, render a renewal of it unnecessary. A statement of the author's object, in his own words, will be sufficient to shew the nature of his work.

"I trust," says he, "that my readers will join with me in the opinion of the deep importance of the great object of the present inquiry, and will pursue it with that interest and attention it deserves, which, I am convinced, will lead them to be satisfied of the truth of what is brought forward as most agreeable to scriptural doctrine; or that there is a *middle state*, in which the disembodied soul awaits that judgment which alone can consign it to eternal happiness or misery, into which it cannot enter until rejoined to a body, changed from its former mortal nature into an immortal one;—that there is only one time for judgment, which is not yet arrived;—that it shall be a general one on all human kind, and that, as the earth still holds the bodies of the dead, their souls must consequently be now in an imperfect state as beings; but, nevertheless, alive and awake, capable of thought and of mental pleasure or woe, and also of communicating with each other; which belief can and shall be shown to be nowise connected with the Popish illusion of Purgatory."—P. 9.

In investigating the various conflicting opinions on these points, the author has submitted them throughout to the test of reason, of science, and of Scripture. For the most part he has, we think, fully established his positions; though some of his theories are at least conjectural, if not fanciful. Nor are we prepared to join in all his doctrinal inferences. That Christ's "divinity partook of his sorrows" (p. 19.) cannot be admitted; and

his notion of the pre-existence of the human soul, is somewhat too bold an hypothesis; we cannot comprise it in our philosophy, though Pythagoras might in his. The anti-Romanist tendency of the book alone would make it invaluable; but there is not a page of it which is not pregnant with matter for serious and holy meditation.

Illustrations of Modern Sculpture, No. III.
The Poetry by T. K. HERVEY, Esq.
 London: Relfe and Unwin; C. Tilt;
 Moon, Boys, and Graves.

WE have just received the third number of this most splendid work—splendid in every respect,—whether we consider the taste exhibited in the selection of the subject, the magnificent style of the engravings, or the classical beauty of Mr. Hervey's unrivalled illustrations. Every individual, from the monarch on the throne downwards, must feel gratified at observing the increased patronage which works of art and taste receive at the hands of the British public; of which no greater proof can be shown, than the production of the work before us. The expense of getting it up, to use a technical phrase, must have been enormous; and sincerely do we hope that both publisher and author are reaping an adequate and honourable reward for their spirited enterprise.

The fact is, these "Illustrations" ought to be looked upon as a national work: nothing of the kind has hitherto, we believe, been attempted, either here or upon the continent; and it would be an indelible disgrace to the country, were it suffered to languish for want of patronage. But we hope better things at the hands of our countrymen, and feel justified in fortelling that it will soon be looked upon as the chief ornament of every library in the united kingdom.

The sculpture we are unable to transplant to our pages, but must say, that nothing so exquisite has ever before met our view; and Mr. Hervey's splendid talents are too well known to require factitious aid: we cannot, however, refuse our readers the gratification of one extract from the second subject, "Michael and Satan; a Group in Marble, by Flaxman, R.A." Willingly, indeed, could we extract the entire poem, but we are satisfied that this brief notice will induce our readers to purchase the entire work, which we once again most strongly recommend.

It may be as well to premise, that

Mr. Hervey, in the subjoined passage, is apostrophizing the archangel after his victory over Satan.

A venging angel!—that we had thy spear,
 To bind the soul of evil at our feet;—
 And bright Ithuriel's that our spirits,
 here,
 Might know the hidden demon, when
 we meet!—

We walk 'mid perils—through a crowded
 street,—

And in the dimness of a daily trance,—
 Oh! for the brightness of thy vision
 sweet,

To look through all things with an
 angel's glance,
 And tread unharmed, amid the snares of
 sin and chance.

*Religious Establishments tried by the
 Word of God. A Sermon preached in
 St. John's Chapel, Bedford-row, on
 Wednesday, May 1, 1833, before the
 Prayer-Book and Homily Society. By
 WILLIAM DEALTRY, D.D. F.R.S.
 Chancellor of the Diocese of Winchester.*
 London: Rivingtons; Hatchard;
 Seeley. 1833. 8vo. Pp. 67.

It is the main design of this discourse to prove, generally, that the principle of religious establishments, if formed upon the basis of God's word, is good; and thence to infer the duty of government to support that of our own Church in particular. Under the present aspect of affairs, the subject is one of peculiar interest and importance; and Dr. Dealtry has treated it with great force of reasoning, and deep historic research. The notes at the end of the Sermon contain a valuable body of information, with references to those authors who may be further consulted with advantage. The sermon should be universally read.

Twelve Notices of the Signs of the Times;
by the Rev. THOMAS JAMES JUDKIN,
M.A. Minister of Somers Chapel, St.
Pancras; and formerly of Caius and
Gonville Colleges, Cambridge. London:
 Hatchard, 1833. 12mo. Pp. 56.

SAD, indeed, are the "signs of the times," and few will feel disposed to dispute the existence of the twelve proofs of the prevalent corruption of our age and nation, marked out by Mr. Judkin. That *Covetousness, Latitudinarianism, Slander,* the inculcation of the doctrine of *Expediency, Disobedience to Parents,* • the

baneful increase of *Pauperism*, *Inferperance*, a thirst for *Trifling and Immoral Publications*, the *Love of Innovation*, the *Profanation of the Sabbath*, the unacceptableness of *Christian Spiritualities*, and the insensibility to *Divine Judgments*, which prevail so universally among all ranks of society, may well call down the vengeance of God upon our state and nation, and present a subject for solemn consideration to every reflecting mind. Ministers would do well to strive earnestly in stemming the raging torrent of national depravity; and we hope that the warning voice of the pamphlet before us, which is enlarged from the substance of a sermon preached at the author's chapel, will not be uttered in vain.

Review of the Life and Character of Lord Byron. Extracted from the BRITISH CRITIC for April, 1831. London: Rivingtons. 1833. Small 8vo. Pp. viii. 95.

FROM the wide circulation which the "Life and Works" of Lord Byron have obtained among all classes of society, the Christian will rejoice in the republication of this review in its present form, as an antidote to the deadly poison thus extensively administered to the minds and morals of the young and the thoughtless. The reviewer has placed the characters, both of the poet and his biographer, in their true light; and has exhibited the reckless disregard to decency and religion, maintained by the one, and palliated by the other, under its true features of wretchedness and deformity; tending alike to the contamination of society, the discontent and misery of the living profligate, and his execration after death by every man, not only of Christian feeling, but of correct taste.

Plain Discourses, Doctrinal and Practical, adapted to a Country Congregation. By the Rev. Sir CHARLES HARDINGE, Bart. A.M. Vicar of Uxbridge, Kent, &c. Vol. II. London: Rivingtons. 1833. 12mo. Pp. 308.

WE have not seen the former volume of these sermons; but we may venture, from what we have seen of the present, to recommend them both for the purposes of family instruction.

A Sermon, preached at the Consecration of St. John's Church, Perry Barr, in the Parish of Handsworth, and County of Stafford, on Tuesday, August 6, 1833,

and published at the request of the Congregation. By RICHARD LANE FREER, M. A. of Christ Church, Oxford; Assistant Curate of Handsworth. Birmingham: Langbridge. London: Rivingtons. 1833. P. 20.

THIS sermon is from 2 Chron. vi. 18, and is sound, practical, and eloquent; of which the following is a fair specimen:—

"What shall I say then of the benefits conferred on the Christian community, and more especially upon you who dwell about this place, by him whose piety has raised this house of prayer, a lasting monument of his love to his Creator, and his fellow-creatures? * Shall I remind you of the time when the grass grew upon the very spot where we are now assembled in a temple of such cost and beauty? Shall I tell you of the sanctuary of God, brought as it were to your own doors? Shall I tell you of the Christian weekly festival, and of the sacred duties in this place upon that holy day? Shall I tell you of the altar and the font, the table which presents you with the bread of life, and the cup of salvation; the laver for the spiritual washing of the infant? Shall I tell you of the comfort of a shepherd residing amongst you, watching over you, and advising, reproving, and exhorting; encouraging, and warning; visiting the bed of sickness, and comforting the wearied soul? My brethren, I will do more, for I will tell you that great is your danger if you neglect the means of salvation now held out to you."

Preparing for Publication.

THE life of the late Rev. Rowland Hill, A.M. is preparing for, and will shortly be in, the press, by the Rev. Edwin Sidney, A.M. of St. John's College, Cambridge, and Curate of Acle, near Norwich, his relative and ward, to whom he bequeathed, to be used at his discretion, all his papers and MSS. These consist of his own journals of his early preaching, and other interesting documents; together with letters from his brother, Sir Richard Hill, and his friends, during his residence at Eton and Cambridge. To these are added those addressed to him on important occasions by Whitfield, Beveridge, Venn, Cowper (the poet), Ambrose, Serle, and various persons of eminent piety and talents. The work will also contain many characteristic and authentic anecdotes of his life, ministry, &c.

* See last No. of *Christian Remembrancer*, p. 572.

A SERMON ON THE DEATH OF MRS. HANNAH MORE.

ACTS ix. 36.

This woman was full of good works and almsdeeds which she did.

THE voice of God proclaims from heaven,—“Ye shall be holy, for I the Lord your God am holy.”¹ His Son repeats on earth, “Be ye perfect, even as your Father which is in heaven is perfect.”² But to such holiness, to such perfection what human being shall aspire?—“I have seen an end of all perfection, said the Psalmist; but thy commandment is exceeding broad.”³ All earthly perfection had its limit; the law of God alone was *infinitely* holy, and when the utmost had been done by man to fulfil it, there was still an “exceeding breadth,” an infinite field of divine requirement, unoccupied and uncultivated. But this command indeed implied and required another dispensation to render it fully intelligible. How were the perfections of God to be imitated, whose ways and thoughts are as far above ours as the heaven is above the earth?⁴ It was therefore to make this precept rightly understood, as well as to make atonement for our sins, that “God was manifest in the flesh.”⁵ “Christ,” said St. Peter, “suffered for us, leaving us an example that ye should follow his steps, who did no sin.”⁶ Thus the perfection of divine holiness appeared to men in the more intelligible shape of human example. They could now at least *understand* what was meant by the command to attain the perfection of God. They could now see this perfection in all the fulness of its divine character in the person of One who was “made in the likeness of men.”⁷ But, though more intelligible, and more approachable, it was still equally unattainable. Human infirmity, human sinfulness, must necessarily render that impossible to men, which was not only possible, but essential, to Christ. What then remained?—Did God so require this complete perfection, that none save those who equalled the example of his Son, could be received into heaven?—Surely not, or for such the atonement of that Son, who died for all,⁸ could never have been needful. They would have entered in their own right. The example of Christ is propounded to us as a perfect model, the model which we may and must endeavour to copy in all things. No other model can be so proposed to our imitation. But an inferior model may be proposed in an inferior sense. The stainless perfection of the Saviour’s example, while it excites the ardent, might leave the timid in despair. Lest therefore we should faint by the way, an affectionate Father has brought down the standard of his law still nearer to our conceptions, without abating the smallest particular of its holiness, or relaxing the most inconsiderable of its requirements. Examples strictly human are set before us. Examples of men of like passions with ourselves,

¹ Lev. xix. 2.² Matt. v. 48.³ Ps. cxix. 96.⁴ Isai. lv. 9.⁵ 1 Tim. iii. 16.⁶ 1 Pet. ii. 21, 22.⁷ Phil. ii. 7.⁸ 2 Cor. v. 15, 16, and the whole Scriptures, *passim*.

who, by the might of the Holy Spirit of God, achieved high attainments in the Christian life, and imitated, in an extraordinary degree, the sinless pattern of their heavenly Master. These examples at once shew us what may be done, and how to undertake it. They prove that what humanity has effected is not beyond the power of humanity. They instruct us that, by the strength of the Holy Spirit, given by the Father to all who ask him,⁹ we may do, and receive, even as they. The Scripture abounds with exhortations to follow the examples of the saints. It may be sufficient to mention St. Paul's earnest appeal to the Hebrews to be "followers of them who through faith and patience inherit the promises."¹⁰ The inspired Apostle had no apprehension that a diligent imitation of the saints could interfere with attention to the example of Christ. He thought rather that it would conduct us thither. For, after his famous celebration of the Old Testament worthies in his eleventh chapter of the Epistle to the Hebrews, he begins the twelfth thus: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto"—(not the patriarchs, prophets, or martyrs, but)—"Jesus the Author and Finisher of our faith." Jesus was *their* beginning and end, argues the Apostle, let Him also be *ours*. Our Church, with her accustomed fidelity to the word of God, follows up this scriptural view. "We also bless thy Holy Name," is our prayer in the Communion Service, "for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that, with them, we may be partakers of thy heavenly kingdom."¹¹

We see, then, my brethren, why it is that the examples of God's eminent servants are commended to our commemoration. Not that *they* may be *vain-gloriously extolled*, but that *He* may be *rationaly glorified*. Not that we may be incited by an ambition to rival their fame, which is not in the power of the greater part of mankind; but that we may be edified by the encouragement of their example, which may be imitated and even equalled or exceeded, by any. For though *mental abilities* differ widely, there is no such restraint upon *piety*. All who know a God *can* love Him. And, as the highest saints were human only, there is no reason why Job may not yet be surpassed in patience, Abraham in faith, and Paul in devotion to the Saviour's cause.¹²

Under this view of the subject, the minister needs not apologize for restraining the attention of a Christian flock, even in the most solemn exercises of his office, to a point where at the present time it must find its natural rest. He would rather be chargeable with negligence of his duty did he fail to improve a season of such solemn reflection. The *memory* of her who rests from her labours might be safely left to the truths of history, and the vindications of friendship. But her *example*

⁹ Luke xi. 13.

¹⁰ Heb. vi. 12.

¹¹ See too the Collect for All Saints' day.

¹² The imitability of St. Paul's heroic virtues in quiet and retired life, is the substance of Mrs. More's beautiful essay on that Apostle's character.

is the inheritance of the Church. It is so valuable a trust, that it cannot be unimproved without sin ; it must not then be passed over unnoticed.

You, my brethren, whose privilege it has been to gaze upon the holy beauty of that life which others have only been permitted to admire at a distance ; *you*, who have been allowed to behold with the material eye the living brightness of that example, whose reflected light instructed a world, and, like the stars of the firmament, recounted the glory of God to the ends of the earth ; *you* will easily perceive the resemblance which the text suggests. The praise which the Spirit of God accords to *Tabitha*, might, *you* will humbly but readily believe, be assigned with at least equal justice, to one whom we all alike revere, and through God's grace, we hope so to follow on earth, as to enjoy her society among the spirits of the just made perfect. " Good works and almsdeeds " include indeed the sum of christian duty, the substance of christian character. For good works, in the Scripture sense, are so far from excluding faith, that they imply it ; they cannot, in truth, be good works, if they spring from any lower principle. None other receive the name of " good " from the Holy Spirit of God. " There is none good but One " ¹³—there are no good works but such as are done in the love of Him. " Full of good works and almsdeeds " is what the Bible makes the very designation of a Christian ;—what memory tells us was the description of HANNAH MORE.

It is a peculiar advantage which we possess in studying the character of this bright ornament of the Church, that we may read it in the living language of her own writings. Her pen and her example wrought together. What one taught, the other confirmed, illustrated, interpreted. " If it be absurd," said she, " to expect perfection, it is not unreasonable to expect *consistency*." ¹⁴ And consistent she ever was. From the religion which she recommended to others, we may learn what that was which, while living, spread around her, in the beautiful language of one who saw her nearly in her last moments, " an atmosphere of love," and led her to express to the same elegant writer as the awful hour of her change drew on, " the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on His merits alone, and expressing at the same time a firm and joyful assiance on His unchangeable promises." ¹⁵ Her creed, as expressed in her Moral Sketches, is fully scriptural, simple as that ancient form which bears the name of the Apostles', and indeed almost identical in all but words. " Christianity," says she, " hangs on a few plain truths ; that God is, and that he is the rewarder of all that seek him ; that man has apostatized from his original character, and by it has forfeited his original destination ; that Christ came into the world and died upon the cross, to expiate sin, and to save sinners ; that, after his ascension into heaven, he did not leave his work imperfect. He sent his Holy Spirit, who performed his first office by giving

¹³ Matt. xix. 17.

¹⁴ Cœlebs, chap. i.

¹⁵ This beautiful obituary sketch, which was printed for the use of Mrs. More's friends, well deserves preservation. It appeared partially in the *Standard*, and all that had no reference to religion appeared in the *Times*. The writer is believed to be J. S. Harford, Esq. of Blaise Castle.

to the Apostles miraculous powers. His offices did not cease there; he has indeed withdrawn his miraculous gifts, but he still continues his silent but powerful operations, and that in their due order,—first, that of convincing of sin, and of changing the heart of the sinner, before he assumes the gracious character of the Comforter.” “This religion of facts,” adds she, “the poorest listeners in the aisles of our churches understand sufficiently to be made by it wise unto salvation. They are saved by a *practical belief* of a few simple, but inestimable truths.”¹⁶

This expression, “practical belief,” is especially worthy our attention, as it describes so clearly the writings and the character of our departed friend. She was altogether a *practical-believer*. With the most entire decision of opinion, she was no dogmatist, no controversialist. All her belief had respect to some practical end; all her practice was founded on some revealed truth. The very titles of her treatises are evidence how careful she was never to depreciate the indissoluble connexion which God has instituted between the two requirements, between a sound creed and a pure practice, between godliness and morality. When she treats of Piety, it is “*Practical Piety* ;” when she discourses on Morals, they are “*Christian Morals*.” “We cannot be saved,” is her doctrine, “*by the merit* of our good works, without setting at nought the merits and death of Christ; and we cannot be saved *without* them, unless we set at nought God’s holiness, and make him a favourer of sin.”¹⁷ “There is no true virtue,” was her maxim, “that is not founded in religion;” and she adds, and “no true religion which is not maintained by prayer.”¹⁸ There was nothing, therefore, which she more earnestly enforced, and which, we may well believe, she more sedulously practised, than prayer. In the “feverish delirium” of her “last illness,” says the brief but expressive memoir before noticed, “not seldom she broke forth into earnest prayer and devout ejaculation.” While none could be less suspected of mere formality, none was more observant of the forms of devotion, and the outward means of grace. She was diligent and regular in the practice of family prayer, in sanctification of the Sabbath, in attendance on the services of the Church, and at the table of her Lord. “Private prayer,” she observes, “public worship, the observance of the Sabbath, a standing ministry, sacramental ordinances, are all of them so admirably adapted to those sublimely mysterious cravings of the mind which distinguish man from all inferior animals, by rendering him the subject of hopes and fears which nothing earthly can realise or satisfy, that it is difficult to say whether these sacred institutions most bespeak the wisdom or the goodness of that Supreme Benefactor, who alone could have thus applied a remedy, because he alone could have penetrated the most hidden recesses of that nature which required it.”¹⁹ And that her religion flowed pure from the head-spring of eternal life and truth, the Scriptures of God, who can doubt who compares with those Scriptures her life and her writings? “Let us take,” is the advice which she gave, and exemplified through

¹⁶ Reflections on Prayer, &c.—On the Corruption of Human Nature.

¹⁷ Cœlebs, chap. xxxvii.

¹⁸ Preface to Moral Sketches, xvii.

¹⁹ Hints for a Young Princess, chap. xxxvi.

life, "the BIBLE for the subject of our meditation, for the ground of our prayer, the rule of our conduct, the anchor of our hope, the standard of our faith."²⁰

It was this last christian practice, this habitual and devotional reference to Scripture, that preserved her a conscientious and enlightened member of THE CHURCH OF ENGLAND. Her character of Candidus, in the Christian Morals,²¹ is intended to personify her principles in this respect. He is called "a genuine son of the Reformation." He is represented as rejecting with contempt the absurd idea that our Church may be forsaken by those who agree with her in all essential points, merely because she is not *faultless*; which one communion only, and that probably the most corrupt to which the Christian name can apply, ever pretended to be. "Satisfied," says the writer, "that it is the *best* of all the churches which *exist*, he never troubles himself to inquire if it be the *best* that is *possible*. In the Church of England he is contented with excellence, and is satisfied to wait for perfection till he is admitted a member of the Church triumphant." In her admirable Hints for the Education of a young Princess, who, in the inscrutable providence of God, was never permitted to realize the holy precepts of her teacher, the illustrious author writes: "Our Church occupies a kind of middle place; neither multiplying ceremonies, nor affecting pompousness of public worship with the Lutheran Church, nor rejecting all ceremonies and all liturgical solemnity with the Church of Geneva;—a temperament thus singular, adopted and adhered to in times of unadvanced light and much polemical dissonance, amid jarring interests and political intrigues, conveys the idea of something more excellent than could have been expected from mere human wisdom." Speaking further of our Church, the pious author adds, "She alone avoids all extremes. Though her worship be wisely popular, it is also deeply spiritual. Though simple, it is sublime." "In enumerating the merits of our admirable Establishment, we must not rest in the superiority of her forms, excellent as they are, but must extend the praise, where it is so justly due, to the more important article of her doctrines. For, after all, it is her luminous exhibition of christian truth that has been the grand spirit and fountain of the good which she has produced. It is the spirituality of her worship,—it is the rich infusion of Scripture, it is the deep confessions of sin, it is the earnest invocations of mercy, it is the large enumeration of spiritual wants, and the abundant supply of corresponding blessings, with which her liturgy abounds, that are so happily calculated to give the tone of piety to her children."²² "If ever the principles of any of her ministers should

²⁰ Essay on St. Paul, chap. xxii.

²¹ Chap. xxv.

²² Hints for a Young Princess, chap. xxxvii. There are in this chapter some remarks of such weighty truth, that it may not be unseasonable in a note to recal the attention of the reader to the principles they contain, although less adapted, and too prolix, for the pulpit.

"Whatever providential causes have hitherto contributed among us to restrain infidelity and profaneness, have we no reason to fear, that their operations are growing less and less powerful? And should we not bear in mind, that it is not the *form* of our Church-establishment, incomparable as that is, which can alone arrest the progress of danger, if there should arise any *declension* of zeal in supporting its best interests, if ever there should be found any *lack of knowledge* for zeal to work with. The character also

degenerate, her service would be protected from the vicissitude. No sentiments but those of her prescribed ritual can ever find their way into the desk, and the desk will always be a safe and permanent standard for the pulpit itself, as well as a test by which others may ascertain its purity."²³

Our venerated instructress had a keen sense of the danger accruing to religious principles from a popular depreciation of the character of the Clergy. That the attacks on the christian ministry do not proceed from a christian party, is obvious from Christ's own rule, "Ye shall know them by their fruits."²⁴ By trying these spirits by the Scripture rule, their real character soon becomes apparent. "Charity," says the Apostle, "rejoiceth not in iniquity, but rejoiceth in the truth."²⁵ Now this charity, which is the bond of all christian perfection, is wholly opposite to the quality by which the calumniators of the Clergy are distinguished. They "rejoice in iniquity." If an individual out of a body of ten thousand men, commits even the slightest impropriety, and much more a real "iniquity," it is to these persons immediately a subject of the most turbulent joy. They do not affect to grieve at the injuries resulting from the inconsistency of a Clergyman; they openly insult the delinquent, and with him the creed he has professed. And so little do they rejoice in the truth, that, if a malicious fabrication against a Clergyman is exposed, they will neither give the exposure currency or acknowledged credence, unless it be impossible to do otherwise, and then they will assent with the most evident reluctance.²⁶ So

of the reigning Prince will always have a powerful effect either in retarding or accelerating the evil.

"One of our most able writers on history and civil society, (Ferguson,) is perpetually inculcating, that no political constitution, no laws, no provision made by former ages, can ever secure the actual enjoyment of political happiness and liberty, if there be not a zeal among the living for the furtherance of these objects. Laws will be misconstrued and fall into oblivion, and ancient maxims will be superseded, if the attention of the existing generation be not alive to the subject.

"Surely it may be said at least with equal truth, that no excellence of our religious establishment, no orthodoxy in our articles, no, nor even that liturgy on whose excellences we have delighted to expatiate, can secure the maintenance of true religion, but in proportion as the religious spirit is maintained in our Clergy; in proportion as it is diffused among the people; in proportion as it is encouraged from THE THRONE.

"If such then be the value, and such the results of the English ecclesiastical establishment, how high is the destiny of that personage whom the laws of England recognize as its supreme head on earth! How important is it, that the PRINCE, charged with such an unexampled trust, should feel its weight, should understand its grand peculiarities, and be habitually impressed with his own unparalleled responsibility! To misemploy, in any instance, the prerogative which this trust conveys, is to lessen the stability, and counteract the usefulness of the fairest and most beneficial of all the visible fabrics, erected in this lower world! But what an account would that PRINCE, or that MINISTER have to render, who should systematically debase this little less than divine institution, by deliberately consulting not how the Church of England may be kept high in public opinion, influential on public morals, venerable through the meek yet manly wisdom, the unaffected yet unblemished purity, the energetic yet liberal zeal of its Clergy;—but, how it may be made subservient to the trivial and temporary interests of THE PREVALENT PARTY, and THE PASSING HOUR!"

²³ Christian Morals, chap. xxv.

²⁴ Matt. vii. 16.

²⁵ 1 Cor. xiii. 6.

²⁶ The following may serve for an illustration of this practice. A Brighton orator lately stated that the Bishop of Rochester refused to consecrate a Church at Bayswater or Broadwater, unless he were paid 700*l.*; but, after a little negotiation, he lowered his demands to 500*l.* The accusation was so clumsy, that no person who knew any thing

far from rejoicing in the truth, they are often the wilful artificers of the falsehood. And they are as unjust as they are uncharitable; for they ascribe to the whole body of the Clergy the real or imaginary vices of the few. They would persuade the people that the whole body of the Clergy are what the people see with their own eyes they are not; what the very paucity of the instances alleged proves them not to be. And these traducers are as absurd as unjust; for they make the unworthiness of individual ministers a plea for deserting the Church altogether; as if the same plea were not applicable to every communion and every society, as well as the Church of England. If by this system the Clergy alone were the sufferers, their pulpits ought to be silent on the charge, and their lives alone eloquent. But the Clergy are not the only party assailed, nor indeed does the assailant regard *them*. He assails all the pulpit is bound to defend. He knows that whatever degrades the Clergy, degrades the Church; he knows that whatever weakens the Church, weakens order, and morality, and restraint; and these are his aim. He remembers, like Candidus, though with very opposite views, "that, at no very remote period, when the hedge was broken down, disorder and misrule overspread the fair vineyard."²⁷ This view of the traducers of the Clergy was taken by our revered friend. She speaks of the Clerical Order with uniform respect, not that the men who compose it are, or would be, or ought to be, "lords over God's heritage,"²⁸ or claim any worldly distinction above their brethren. Not that they are more deserving protection, when in error, than others,—but on the contrary, less; but because the respect entertained for their order is so important to the very purposes of their office, and it is so directly commanded in Scripture, to "esteem them very highly in love FOR THEIR WORK'S SAKE."²⁹ For the same reason, in all her fictitious works, the person of a Clergyman is uniformly venerable and respectable. "I am as far from insisting," is the language employed by one of her most finished characters, "on the universal piety of the Clergy, as for bespeaking reverence for the unworthy individual; all that I contend for is, that no arts should ever be employed to discredit the order. The abettors of revolutionary principles, a few years ago, had the acuteness to perceive that so to discredit it was one of their most powerful engines."³⁰

While we contemplate the general truths which the pen and example of Hannah More commend to the regard of the whole human race, that important division of the species of which she was the glory and ornament must not be forgotten. Their obligations to her are of a very far higher character than the accidental relation of a common sex. Her

about the Church could have believed it; but the orator's audience were not of this description, and therefore the story served its temporary purpose, and was rewarded with ample testimonies of "Shame, shame," and the "oysterwoman's" cry of "No Bishop." The Bishop, however, simply stated in the House of Lords, 1. That there was no such place as Bayswater or Broadwater in his diocese. 2. That Bishops received *no* fees for consecrations, and therefore no correspondence of the kind alleged *could* have taken place.—This was a kind of evidence against which nothing could be pleaded except a denial of the two facts, which were notorious. But how reluctantly even this *demonstration* was received by a low newspaper, which had taken up the assault, may be inferred from its expression,—“The Bishop has denied the story: *we suppose we must believe him.*”

²⁷ Christian Morals, chap. xxv.

²⁸ 1 Pet. v. 3.

²⁹ 1 Thess. v. 13.

³⁰ Cœlebs, chap. xxvii.

precepts for the conduct of female life are of inestimable value. In this case, as in all others, the wonderful self-accommodating powers of her genius are apparent. At one time prescribing rules for the conduct of a presumptive heir of sovereignty, at another sketching plans of cottage arrangement and economy, and traversing every province between "fashionable"³¹ and middle life, she sets before us woman, drawn by her pencil, as what her Creator himself made her; "an help meet for him"³² who would else be alone in the world, and an heir together with him of the grace of life.³³ There was so little petty alarm about our departed friend, lest other women should rival her in her christian excellences and proprieties, that, in the spirit of Moses, she rejoiced in an Eldad or a Medad, and only regretted that all the Lord's people were not prophets. Were the writings of Hannah More studied by her own sex, the benefit would not be confined to them. The elevation of holiness, feminine selfknowledge, and propriety which they inculcate, must operate reflectively, as every thing in the female character does, on the opposite sex also. How beautifully, yet unconsciously did she trace her own character when she wrote: "The reading of a cultivated woman commonly occupies less time than the musick of a musical woman, or the dress of a vain woman, or the dissipation of a fluttering woman; she is therefore likely to have more leisure for her duties, as well as more inclination, and a sounder judgment for performing them. But pray observe that I assume my reading woman to be a religious woman; and I will not answer for the effect of a literary vanity, more than for that of any other vanity, in a mind not habitually disciplined by christian principle, the only safe and infallible antidote for knowledge of every kind."³⁴

But it is time to advance to the "almsdeeds which she did." Of her general beneficence to those whom she regarded, as the Scripture has described them, representatives of her Saviour, the world knows much, and you, my brethren, can of all the world, speak most sensibly. Even in death she was not forgetful of the scene of earlier happiness, and her bounties to the poor of this parish will still in part flow on, unrestrained by the grave. But there was one charity which deserves especial commemoration, both for its high excellence, and for the remarkable zeal and success with which she advanced it. It was the Saviour's own work,—preaching the Gospel to the poor. This is the noblest of charities. For to use her own words, "If sin be the cause of so large a portion of the miseries of human life, must not that be the noblest charity which cures, or lessens, or prevents sin? And are not they the truest benefactors even to the bodies of men, who, by their religious exertions to prevent the corruption of vice, prevent also, in some measure, that poverty and disease which are the natural concomitants of vice?—If, in endeavouring to make men better by the infusion of a religious principle, which shall check idleness, drinking and extravagance, we put them in the way to become healthier and richer and happier, it will furnish a practical argument which I am sure will satisfy the benevolent

³¹ See in particular her Essay "on the Religion of the Fashionable World."

³² Gen. ii. 18.

³³ 1 Pet. iii. 7.

³⁴ *Cœlebs*, chap. xxiii.

heart."³⁵ This practical argument she pursued. By her exertions, Sunday schools especially, and National schools also, were to her last moments supported. Her beautiful little tract, "The Sunday School," with its continuations, is still the reward and delight of the school children of her beloved parish; and if their parents can read unmoved the plain but awful facts in "Mrs. Jones's Exhortation," and slight the blessing of National schools, and most especially Sunday schools, they must have little parental reflection, and less personal fear. "Would not that mother be an unnatural monster who should stand by and snatch out of her child's mouth the bread which a kind friend had just put into it? But such a mother would be merciful compared with her who should rob her children of the opportunity of learning to read the word of God when it is held out to them. Remember that, if you slight the present offer, or if, after having sent your children a few times, you should afterwards keep them at home under vain pretences, you will have to answer for it at the day of judgment." "Is there any mother here present who will venture to say, 'I will doom the child I bore to sin and hell, rather than put them or myself to a little present pain by curtailing their evil inclinations?'—'I will let them spend the Sabbath in ignorance and idleness, instead of sending them to school?'"³⁶ Nor did our departed mistress instruct only the rising generation of the poor. By her tracts of all descriptions she left no age, no disposition, no class among them untried. Her narratives are so simply told, and so lively, that they are in the highest degree amusing to the child, while they overflow with wisdom for the mature. Intelligible to the meanest, they are interesting to the educated. It is no mean praise of them to say that they are published by the authority of the Society for Promoting Christian Knowledge, to which she was for forty-three years, and up to her death, a warm friend, and regular contributor.

I have, my brethren, detained you long; but on such a subject it was difficult to be brief. I have endeavoured to beguile the length by making her whose departure we dare not lament herself the preacher of the occasion. In her own words, for the most part, I have placed her before you; and in her own words I will add: "to admire the excellences of others without imitating them, is fruitless admiration."³⁷ Let not this pointed sentence reproach us who profess, and surely in sincerity, to venerate her memory. Let our "admiration" be *fruitful*; it cannot transfer to us her intellectual qualities, but it may lead us, through the grace of God, to what is yet more valuable, and what she has acknowledged to be so. It may lead us to her simple faith and piety, her active holiness, her enlightened and spiritual attachment to our common Church, her liberal benevolence, her earnest zeal in the dissemination of the truth, and that forwardness to do our duty in that state of life into which it has pleased God to call us, which our Catechism has taught from our Bible, and which none knew better than herself to teach or to practise. Would we honour her as she would be honoured? Let us hear her once more in the preface to her "Practical Piety." "It would

³⁵ Cœlebs, chap. xxviii.

³⁶ See "The Sunday-School," in the "Cheap Repository."

³⁷ Practical Piety, chap. xii.

shed a ray of brightness on her (the writer's) parting hour, if she could hope that any caution here held out, any principle here suggested, any habit here recommended, might be of use to any, when the hand which now guides the pen can be no longer exerted in their service. This would be remembering their friend in a way which would evince the highest affection in them; which would confer the truest honour on herself." May the grave speak not in vain! especially when its impressive voice repeats the Saviour's charge — "GO, AND DO THOU LIKEWISE."³⁸

MISCELLANEOUS.

ON REVIVALISM.

It is a doctrine of the Church, that as Baptism is the appointed means by which we enter into covenant with God, and become his children by adoption and grace, the Holy Spirit, of whose influence water is the outward and visible sign, is then specially communicated; and that he continues to operate upon us, striving to overcome the evil of our nature, and moving us to will and to do such things as be good: not indeed irresistibly to the destruction of free-will, yet not so feebly but that all holy desires and efforts, however weak through the infirmity, and imperfect through the corruption of human nature, may by his gracious aid be made effectual. Thus all who by water and the Spirit are regenerate, and become members of Christ, are truly in a state of grace, except they be reprobate; which those only are to be regarded who, by long and obstinate rebellion against the Holy Ghost, have at length grieved him to depart, and leave them to hopeless impenitence. Thus the natural principle of evil, and the implanted principle of good, strive continually for the mastery; while the individual is either advancing in truth and holiness, by obedience to the heavenly monitor, or else alienating himself more and more from God, by a choice of evil courses, or a dependence upon his own inventions.

It is peculiarly the excellence of this doctrine that it accords with every truth, and squares with every duty. It recognizes fully the evil and blindness of the heart, and ascribes all good directly to the agency of the Spirit. It magnifies the goodness of God, who strives long with man, and vindicates His justice, when He at length abandons the obdurate sinner to the consequences of his own wilful transgression. It bids us not be weary in well-doing, assured that every exertion, for others as for ourselves, is aided by a more than human agency. It encourages the humble penitent with the assurance, that since he is unable of himself even to think a good thought, every holy desire is of the Spirit, and consequently a pledge that his prayers, though imperfect, will be accepted, and his efforts, though weak, be made effectual.

³⁸ Luke x, 37.

And it warns the advanced Christian to beware of resting upon present attainments, lest he should tempt the Spirit to withdraw that influence by which alone he is sanctified, enlightened, and kept.

But the two great bodies of Nonconformists, the Wesleyan Methodists and the Congregational Dissenters, as well in America as at home, though they hold the opposite creeds of Arminius and of Calvin, yet agree in rejecting this doctrine. They confound the regeneration, by which we obtain the name and privileges of God's children, and which, as its very name denotes, is necessarily and essentially sudden, with the renovation by which we are led by the Spirit to repentance and holiness, a process as necessarily gradual, and continued through life. To the doctrine which results from this union, they ascribe the properties of both the constituents. Like renovation it effectually sanctifies, and like regeneration it is sudden: and since the fruits of the Spirit are not to be looked for in a character whose presumed conversion is recent, and which is consequently still untried, the assurance of the individual is received as a sufficient, and among the Wesleyans, looked for as a necessary, evidence.

Hence the anomaly of rejecting the evidence of sound Scriptural principles, illustrated by a holy life, as insufficient, unless confirmed by a personal assurance, definite in its origin, and absolute in its degree. Hence the too common spectacle of a felon dying at the gallows with the language of a triumphant Christian on his lips, who but a few days or hours before was glorying in his crimes. And hence the delusion of receiving the convulsions and ravings of weak and excited girls as conversion, and regarding an extensive propagation of the disease as a glorious out-pouring of the Spirit, a "Revival" of the work of God.

In America, Revivalism prevails among the Wesleyans, and in both the great sections of the Congregationalists. It forms a prominent and most important part of their system. Camp meetings and other assemblages are held specially to promote it, and particular seats, called "anxious benches," are set apart for the expectant converts. Histories of conversions, estimated by thousands, are continually reaching us from across the Atlantic, and have induced numbers in this country to wish that a similar spirit could be awakened here. It is proper that such persons should know the true nature of Revivalism, and its actual results.

In England, Revivalism has shewn itself at times among the Wesleyans, but very partially, and at long intervals. It has never been either sanctioned or condemned formally by the leaders of the Connexion. They seem to have regarded it with much uncertainty, fearful to oppose what might be the work of God, yet doubtful of its irregularities and excesses. Its chief promoters have been found among the local preachers, who have not unfrequently succeeded in exciting it at a country preaching-house; but as it is maintained only with extraordinary excitement, a superintendent may effectually check it by prohibiting unusually frequent and extended services. Once fairly established, it spreads in a circle, numbering its victims by thousands, until it is checked, either by the judgment of the preachers in the surrounding circuits, or by the attention of the congregations which have escaped ceasing to be directed to the subject with sufficient

intensity to favour the spread of the disease after the novelty has subsided.

The western division of Cornwall has been the chief seat of Revivalism. Methodism was established here very early, and has been far more successful than in any other part of the world. Preaching houses were built at St. Ives, (the original seat of the Western Circuit,) in 1743; Redruth, 1760; Truro, 1768; Gwennap, 1770; Falmouth and Penzance, 1778; Hayle, St. Agnes, and Marazion, 1780; Penryn, 1788; Helston and St. Mary's (Seilly), 1794; and Camborn, 1803. Until 1786, all were included in one Circuit, whose length was more than forty miles. In that year they were divided between two, with Redruth for the centre of the eastern, and Penzance of the western section. In 1800, Truro took a division from Redruth, and Helston from Penzance; and each of the four has been since subdivided.

The population of this part of the county, which contains the great mining district, and the principal seaports and fishing stations, is very considerable. In 73 parishes, it contains 170,307 inhabitants, about 7 in 10 acres; while the eastern part, in 131 parishes, has a population of 130,137; about 1 in 4 acres. In 1801, the population of the whole county was 182,000. It is this very dense population, with very deficient church room, yet with superior intelligence and morals, which has given to Methodism its extraordinary success. It has been usual to assert that Cornwall has been indebted to the success of Methodism for its civilization and morals: the reverse is the truth. *Methodism has been indebted for its success in Cornwall, to the previous more than ordinary intelligence and morals of the county.*

A Revival is created and supported by evening services, prolonged much beyond the usual hour. At about eight o'clock the congregation is formally dismissed: then, after a short interval, a second service is commenced, consisting of hymns, prayers, and addresses, alternately, and continued to a very late hour, sometimes until past midnight. The attacks seldom occur earlier than nine, or later than eleven o'clock. A certain amount of bodily exhaustion would appear to be necessary to overcome the constitutional power of resistance to the impression, while too great a degree destroys the susceptibility. With *very few* exceptions, the subjects are young unmarried women. They are seized with convulsions, often so violent, that the efforts of four or five persons are required, as in epilepsy, to control their struggles; and they cry out incessantly and loudly. Their exclamations are short ejaculatory prayers, often suggested by the bystanders. When the violence of the paroxysm subsides, the struggles cease, the individual declares herself released or delivered, and is forthwith regarded by those who sanction Revivals, as a converted person. The same variation occurs in this as in the other forms of hysteria. The paroxysm, in some cases, is over in less than an hour, and in others continues five or six.

There are few among the advocates of Revivals, who do not admit that such conversions are very suspicious, and regret the irregularities which accompany them: but they contend, that so large a proportion of the converts stand, that the evils are to be endured as a small set-off against the extensive and important benefits connected with them. A

brief history of Revivalism in the west of Cornwall will prove the incorrectness of their opinion.

At the next Conference after the death of Mr. Wesley, in 1791, the number of members in the west Cornwall Circuits, was reported to be 3,242. In 1798, they had increased to 4,637. In the following year, a Revival broke out and spread through the Circuits, creating an increase of 4,347. Now began a rapid falling away, which continued through six years. The diminution was 1,494 in the first year, and 4,263 in the six.

In 1806 there was a small increase, which became greater in the successive years. In 1812 and 1813 it was very considerable. Early in 1814 a Revival commenced at Redruth, and in a very short time affected nearly 3,000 in this Circuit alone. On one occasion the preaching-house was open for the whole of a day and night. The malady spread gradually and regularly in every direction, as far as Truro in the east, and Helston in the west; in both which it raged violently. It remained not long in any one town; and hence, before it could cross the comparatively thinly-peopled tracts west of Helston and east of Truro, it had so far diminished, that the interest and expectation subsided. Penzance was very slightly scourged, and St. Austle appears to have escaped.

The number affected cannot be estimated with certainty, for very many were excluded before the annual report was made to the Conference. An excitement of an opposite nature occurred shortly after, in the rejoicings which celebrated the peace, and which, in most places, were continued through several days. The Flora dance, a festivity annually observed in Helston, from time immemorial, on the 8th of May, in which persons of all ranks dance through the streets to a particular tune, was every where the interlude to all the other amusements, and all who joined the dance were of course excluded. Still the report for the year gave an increase of 5,039; viz. 253 for the Penzance Circuit, 1,070 for Truro, 1,288 for Helston, and 2,428 for Redruth.

The usual decay followed. There was a diminution of 4,373 in seven years, and no increase was again reported until 1822.

In 1824, a very partial Revival affected the Redruth and Truro Circuits, 915 being added in the first, and 792 in the second. In the same year Helston gained but 70, and Penzance 31. A melancholy case of insanity, which occurred during this epidemic, appears to have given a happy check to the system. A girl at Redruth who had been affected, feared to fall from her state of grace, and determined to secure her salvation by forfeiting her life to the law. Her first impression was to murder her mother, but she was deterred from this crime by the consideration that her mother was unfit to die. Shortly after she saw some children playing near an abandoned mine, and resolved to throw one of them into it; but with the inconsistency of a lunatic, though her object was detection, she desisted from her purpose on seeing a man approaching. At length she was left in the house with only a little brother, and she sent him for some water, while she prepared a handkerchief with a noose. On his return with the cup of water, she asked him, "Would you like to go to heaven, dear?" The poor child smiled in her face, and said, "Yes;" upon which she put the

noose around his neck, and suspended him from a hook behind the door. Then sitting down, she sang hymns while she watched his dying struggles. She was tried at the Cornwall assizes for the murder, and of course acquitted as insane.

The following table will shew the effect of Revivals. It gives the increase or diminution of numbers in the Circuits alluded to for every year, from 1791 to 1821.

Year.	Increase.	Decrease.	Year.	Increase.	Decrease.
1791 . . .	11 . . .	—	1807 . . .	60 . . .	—
1792 . . .	— . . .	42	1808 . . .	180 . . .	—
1793 . . .	— . . .	392	1809 . . .	293 . . .	—
1794 . . .	249 . . .	—	1810 . . .	207 . . .	—
1795 . . .	193 . . .	—	1811 . . .	145 . . .	—
1796 . . .	683 . . .	—	1812 . . .	805 . . .	—
1797 . . .	385 . . .	—	1813 . . .	1714 . . .	—
1798 . . .	319 . . .	—	1814 Rl. . .	5039 . . .	—
1799 Rl. . .	4347 . . .	—	1815 . . .	— . . .	480
1800 . . .	— . . .	1494	1816 . . .	— . . .	1132
1801 . . .	— . . .	878	1817 . . .	— . . .	675
1802 . . .	— . . .	505	1818 . . .	— . . .	744
1803 . . .	— . . .	771	1819 . . .	— . . .	695
1804 . . .	— . . .	310	1820 . . .	— . . .	519
1805 . . .	— . . .	305	1821 . . .	— . . .	128
1806 . . .	32 . . .	—			

It is evident, therefore, that Revivals occasion an actual loss to Methodism. From 1766 to 1798, the average annual increase was 97. Had it thus continued until 1805, the numbers in connexion would then have been 5,316, instead of 4,721. From 1806 to 1813, the average annual increase was 429, which would have given 11,593 for 1821, but the number was only 8,823. Thus there is not only an actual falling away of those apparently gained during the Revival, but also a loss of thousands who otherwise would have probably joined. The effect of a Revival is a general blight upon religion. The excluded are hardened; others are scandalized; and the standard of religious principle is materially lowered through retaining in connexion, as religious characters, multitudes who at last must be expelled. And the duration of the evil merits particular attention. Months, and even a year or two, afford no criterion of the loss.

There is a mischief far more serious and permanent. Revivals have an irresistible tendency to substitute in the minds of the people *excited feelings* for *consistent conduct* as a *standard of religion*. Not indeed that the regular preachers would be likely to fall into this error; but the local preachers, who are at least ten times more numerous, and the class-leaders far more numerous still, and whose personal influence is incomparably greater than that of their principals, are carried away by the common delusion, and, acting in perfect sincerity, strengthen what they ought to correct. To whatever cause it may be ascribed, the morals of the west of Cornwall have undergone a striking and lamentable change since 1814. The county had always been distinguished for loyalty: it is now decidedly democratic. Before that period open prostitution was unknown, and there was not a single street-walker even in the naval port of Falmouth: now the different towns swarm with them.

The subject well deserves attentive consideration. Not indeed that

Revivals are likely to prevail again in England. The Wesleyan preachers must feel it their duty to check them as the most fatal scourge to their cause; and the danger of English Dissent is not found in excitement. But the character and prospects of the United States have a most important bearing upon the destinies and duties of this country; and there Revivalism is identified with the creed of all the orthodox Christians, except the Episcopalians. That it will destroy religion as far as it prevails is unquestionable. Let us hope that the admirable child of our own Apostolical Church will be kept pure amidst the corruption, and strong amidst the ruin; so that when all the stubble of human inventions which ignorant and wilful men have built upon the foundation of Christ shall have been destroyed, there may yet be found in America a glorious and enduring temple.

ANTI-FANATIC.

BISHOP D. WILSON ON CHURCH ESTABLISHMENTS.

[We here subjoin an excellent epitome of the arguments for a National Establishment, appended in a note to the Bishop of Calcutta's first sermon in India, and to which we alluded in our last Number, p. 511.]

First, *As to the bearing of Scripture history and of matters of fact.*

1. A prince or government is the parent of the people. As a father then is bound to provide for the religious instruction of his children, to repress open vice, and advance their spiritual and moral well-being; so is a prince.

2. Accordingly, Abraham received a commendation for acting thus towards his children and household, which were a tribe or little state.

3. Job declares it to be the acknowledged sentiment of men that idolatry was an iniquity to be punished by the judge.

4. The Almighty set an example of the strictest union of Church and State, and of an ample national religious establishment, in the case of the Jews.

5. The several kings of Israel and Judah are commended in proportion as they restored pure religion, and repressed idolatry, and were zealous for the glory of God amongst the people, by supporting the national establishment—as David, Asa, Jehoshaphat, Josiah.

6. King Solomon was the leader of religion in Israel, made the prayer at the dedication of the temple, and evidently thought it no invasion of the sacerdotal office to take the first part in acts of national piety.

7. When God was about to turn the captivity of his people, he raised up public men, as Ezra, Nehemiah, Daniel, to join the civil and ecclesiastical functions, and induce the heathen monarchs to countenance and maintain the true religion.

8. The prophets treat not only the Jewish people, but all the neighbouring heathen nations, in the aggregate, as communities amenable to God, and represented by their princes.

9. They also foretold that "Kings should be nursing fathers and

queens nursing mothers to the Church" under the Gospel dispensation.

10. Our blessed Lord not only conformed to the divine law of the Jews, but also to all the pious human institutions of his country; the worship of the synagogues, for example; though he condemned openly the real abuses introduced by the Scribes and Pharisees.

11. The inspired Apostles did the same.

12. The first Christian Roman emperor established the pure religion, and discountenanced idolatry, with the approbation of the whole Church of Christ, as a duty clearly deducible from the example of all pious princes under the Old Testament.

13. In the sixteenth century, the learned Reformers to a man exhorted and assisted the princes to establish pure religion wherever the opportunity occurred.

14. The Church of Scotland is an established religion.

15. All the reformed foreign Churches, whether Lutheran or Calvinistic, are Establishments aided by the State.

16. There is no example up to the present hour of any Christian country omitting to provide for the profession of Christianity amongst the people. The United States of America is no valid exception, as religious education is provided for, the Sabbath guarded by law, profaneness repressed, the army and navy furnished with chaplains, and a public establishment of religion, to a certain extent, retained in many of the States.

17. Many learned and pious divines in England and Scotland, though differing from the Church of England in many points, have espoused the principle and duty of an established religion. "All the old nonconformists," Bishop Stillingfleet says, "thought themselves bound to communicate with the Church of England, and looked upon separation from it as a sin, notwithstanding the corruptions supposed by them to be in it.

Dr. Chalmers thus defends both his own Church and the Church of England: "Let our ecclesiastical malcontents ascribe what corruptions they will to the Establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and shall never cease to regret the overthrow of this mighty apparatus as a catastrophe of deadliest import to the religious character of our nation."

18. It ought to be added that there is no example of any heathen government without a national religion, which, however corrupt and idolatrous, still had some hold on the fears and forebodings of man, and responded in some imperfect manner to the interior voice of conscience, and laid the basis of obedience in a reference to a future judgment.

Such is the stream of evidence as to the bearings of Scripture history, of matters of fact, and the opinions of the greatest names.

Secondly. *As to the reasons for National Establishments.*

1. The corruption of nature is such, that no sufficient care would be taken by unconnected individuals, without a plan, without adequate funds, and without the protection of the State, for the propagation and support of Christianity.

2. The out-places, and the more crowded population of large cities

would especially be neglected, even in the most wealthy nations, as uniform experience has proved.

3. Needful support being precarious, a learned and pious and respectable Clergy would not be trained.

4. Schools and Universities would fade, a learned preparation for the Church being less insisted on.

5. Vice, profaneness, desecration of the Sabbath, &c. which abound now, would be much increased the moment Christianity ceased to be part and parcel of the law of the land.

6. The grand doctrines and facts of the Advent, Incarnation, Epiphany, Death, Sacrifice, Resurrection of Christ—of the gifts of the Holy Ghost,—and of the Mystery of the holy Trinity would be less firmly incorporated with the first feelings of the common people, if there were no creeds, and no religious national services to keep them full before the consciences of men.

7. The doctrines of ministers and teachers of youth would be perpetually changing and declining, till Deism, or what is termed Unitarianism, a species of Deism, would probably, through the corruption of man, prevail.

8. There would be no standard of public doctrine and no subscriptions to articles of faith, to which the false opinions of individual ministers might be recalled by due spiritual authority.

9. When general decays of real piety spread, (which would probably soon be the case,) there would be no principle of resuscitation within the nation—nothing left to fall back upon, and for the faithful few to appeal to.

10. Public humiliations and thanksgivings, which are called for by Almighty God from every Christian people, would be less duly celebrated.

11. The appeal to an oath, which is now “the end of all strife,” and on which all distributive justice and all the safety of property depend, would be rendered insecure.

12. The loyalty, tranquillity, and peaceableness of a people, founded on the fear of God and nourished by the constant national prayers offered for the king and his government, would be less binding on the conscience.

13. There would be no national profession of Christianity, no national acknowledgment of God, no visible national body of Christ, no recognized authorities in the Church to receive the oaths of princes, nobles, and parliaments on their inauguration.

14. The principle of self-preservation which induces all states to avoid what would displease a superior neighbouring power, which had sufficient strength to destroy it, would be violated as it respects that infinitely powerful and glorious Sovereign by “whom kings reign and princes decree justice.”

15. England having had a national Establishment from the date of its conversion to Christianity, and possessing it now in a reformed mode, though with confessed attendant defects, would hazard much more the anger of the Almighty in dissolving the tie, than if such a connexion had not previously existed, and the question of national Establishments was untouched.

16. A moment of great political excitement is the most dangerous moment for rash innovations in matters of religion.

17. In the propagation of Christianity in heathen lands, there would be no liturgy, no creeds, no ecclesiastical polity, no discipline, no authorized religion to give permanence and security to the young and imperfect habits of the new converts.

18. The ties of gratitude, loyalty, and union of interests could not be formed as Christianity spread—the diffusion of which would probably be the dissolving, not the drawing closer, the connexion with the parent state.

19. The decent and lawful veneration for ancient usages and prescribed forms would be destroyed—which in infant Churches would set every thing afloat and leave them to go in endless search of new discoveries in discipline and Church order.

Thirdly. *As to objections to Church Establishments.*

“I speak as unto wise men, judge ye what I say.”—There is no end of objections. In the corrupt state of man, and the imperfection of all he does, objections may be easily multiplied. If men of learning and experience weigh the whole question, they will see it beset with difficulties. All we need to contend for is, that the preponderance is in favour of Establishments, and yet more decidedly against dissolving them rashly, when already long settled.

It may be sufficient to notice a very few.

1. The objection that Christ’s “kingdom is not of this world” is as applicable to the use of any external means, however discreet, towards a spiritual end—the payment of a minister’s support—the building of a church or chapel—as to a religious Establishment. A fence round a garden, says a good writer, may as well be objected to.

2. The objection that a government may mistake what is true religion, does not alter the general duty. A father is bound to instruct his children, and it is no proof to the contrary that many fathers have instructed their children amiss.

3. The objection that Mohammedanism, Hinduism, Popery, might be established, is answered by the preceding remark. Guilt is upon the heads of those who, placed in trust, seek not for the true religion in its purity. The objection is the same as one that should be drawn against all civil government, because many governments have mistaken what is justice, truth, equity in punishments, rewards, &c. &c.

4. The objection that many princes, under the pretext of maintaining religion, have persecuted those who refused to follow it, proceeds on a misunderstanding of the question before us, which is, not whether an exclusive religious form of worship should be imposed on a nation, with penalties on those who withhold obedience—but merely whether a connexion ought to exist between the Church and State on some convenient footing, and limited by reasonable conditions, sufficient to discharge a prince’s duty to God as the parent of his people, in offering means of religious instruction to all under his government; but by no means to the extent of compelling obedience—on the contrary, a full liberty is supposed to be granted to those who may differ from the majority in the plan of worship, and discipline—and no restraint imposed but on open immorality, blasphemy, and profaneness.

The balance of arguments, therefore, is strongly in favour of Church Establishments, as best suited to such a creature as man, and in such a state of moral disorder as we confessedly find him. It is, we contend, the duty, under these circumstances, of the supreme power to consult the highest and most obvious good of the community, by making Christianity the basis of civil government, by taking care that proper places and persons be provided for the instruction of the people and the worship of God, by seeing that a due maintenance be allotted to the Clergy, and by such other acts as may evince a reverence for religion and a desire to honour, in the administration of affairs, the authority of that revelation, the evidences of which are so clear and abundant.

THE CHURCH SOCIETIES.

MR. EDITOR,—Although I have recently occupied several of your valuable pages in urging attention to the Societies for Promoting Christian Knowledge and Propagating the Gospel, yet I am willing to believe you will allow me to make a few further observations on the same subject, which in every point of view must be regarded as vastly important; and which is more intimately connected with the prosperity of the Church than many of us seem to be aware.

Your book, Mr. Editor, falls into the hands of many who really love “the gates of Zion,” and who would gladly do any thing in their power to quicken her energies, and increase her efficiency; and I feel assured that if it can be made to appear that, even in a remote degree, the Church would derive benefit from an amplification of the labours of her accredited Societies, there will not be wanting zeal, and energy, and liberality, so to amplify them, that, under the Divine blessing, the greatest possible amount of good may be effected. The Societies have been labouring, for above a century, to promote, both in this country and in foreign parts, the best interests of mankind, and as far as their means and opportunities have allowed, have essentially contributed to the advancement of Christian knowledge, and the establishment of Christians in their holy faith. But, perhaps, at no period of their history was there ever greater need of their services, or stronger reasons for the union of Churchmen in their support, than there are at the present moment. “When the enemy is awake and active, those within the fortress ought not to slumber.” “The time seems to be approaching, when all the energies of the friends of religion will be required for its defence. A mighty struggle appears to be impending, in which the whole power of the enemies of divine truth will be exerted to the utmost for the overthrow, not only of our religious institutions, but of Christianity itself.” (*Report S.P.C.K. 1832.*) At such a time, therefore, the conductors and friends of the Societies are called upon to exert themselves in no ordinary or measured manner, both to make known their capabilities and objects, and to invite the cordial cooperation of every member of the Church.

The valuable labours of the Societies should be universally known and appreciated, and, if possible, all classes of men made to derive

benefit from them. To this end I would earnestly repeat the recommendation to the Clergy, to establish Committees* in their respective parishes. And I would further advise them to form among the members of each episcopal congregation, a body of associate contributors, which may move in its own circle, and be in union with the local Societies of its particular parish or district. Every Churchman would then have an opportunity of labouring with the Church in the diffusion of Christian knowledge, and no one could plead ignorance of the means which the Church recommends us to use. Subscriptions should be solicited from both rich and poor:—the former should be entreated to contribute liberally, the latter in proportion to their ability; and no sum, however small, should be rejected. Thus stimulating one another, subscribing would become general, and it would be considered discreditable in any person to contribute *nothing*. It would be highly desirable also to form associations at our different colleges and schools,—at Eton, Winchester, Westminster, St. Paul's, the Charter-House, &c., where the pupils might each contribute something; and whilst they would thus materially augment the general funds of the Societies, they would learn to cherish an attachment to the institutions of the Church, and to take delight in doing good. And even at Charity and National Schools something of this sort might be done with good effect. It would teach the children, that even in *their* humble stations they are capable of doing something for the good of others; it would create in them a respect for the Church, attach them to their ministers, and in no small degree improve the funds of the Societies. “E. O.” in the CHRISTIAN REMEMBRANCER for August, states, that if every child now receiving education in Church principles were to subscribe a penny a week, the enormous sum of 195,000*l.* would be collected in a year. Consequently, a penny a *month*, given by each child, would place upwards of 40,000*l.* per annum at the disposal of the Church Societies. And as a further means of promoting and encouraging general cooperation, I would, above all things, recommend the Clergy frequently to plead for the Societies from the pulpit. This method could hardly fail of being productive of most beneficial results; for whilst the great duty of aiding the Societies would be set forth, the proper motives to action would be inculcated, and in communicating a blessing to others, we might hope to be also blessed ourselves. So that “self-love itself would plead for love to our brethren.” “Forget not,” said a pious Archbishop, “the Church of God, and to seek the good of Zion; it is not only your duty but your benefit.” Sermon-preaching has advantages which no other method can have. Properly exercised, it would tend to strengthen the faith of Christians, and enlarge their feelings of charity. It would provoke many at present inactive Churchmen to love and good works, prevail upon them to fight more zealously the good fight of faith *themselves*, and to let their light shine before the world. It would also lead us to take a more decided interest in our Church's welfare at home,

* At some places it would be advisable to have *separate* Committees, but at others it might be more convenient to have *one* Committee for the two Societies, and to divide the money obtained in equal moieties.

and to rejoice in the success of her missionary labours abroad. And it would doubtless induce us to prize more highly our own privileges, and to entertain more devout feelings of gratitude for them. Animating and refreshing would it be to the minds of good men to hear their ministers set forth, at stated seasons, the duty, and privilege, and pleasure, of labouring to advance the kingdom of Christ—to hear them discourse on the certain, though, it may be, protracted issue of the Church's labours, when the mists of darkness and error shall be dissipated, and the light of truth universally displayed. I long to see Clergy and Laity thus PUBLICLY striving together to do good;—the former, in their own peculiar station,—the latter, in due subordination to Clerical authority, and with a deep conviction upon their minds, that they are not to do good by all, but by the *right* means. The consequences would be happy indeed. The Church of England—at unity within herself—the repository of a pure faith—the seat of learning, of piety, and of charity—and withal established on the Rock of Ages,—strong in her internal resources, and staying upon her God, would be able to repel all assaults from without. She would be the nursery of truth at home, the instructress of the nations, and a pattern to the world. And when judgments visit the earth, “it may please Providence to make England, for her sake, as an ark on the deluge, a Goshen in the midst of Egypt.”

It is true there are discouraging circumstances in our present situation, but it may be asked (and the question is a proper one) what is that to us? We may be on the eve of great changes, but let us remember that no change, no alteration in temporal matters, no situation in which by possibility we can be placed, can cancel our obligation to promote the glory of God, and the well-being of our fellow-creatures; and to these ends the methods proposed by the Church and the Church Societies, are precisely those which, under any circumstances, ought to be adopted. Indeed, the more turbulent the times in which we live, the more prone men are to follow their own imaginations, to “call evil good, and good evil, to put darkness for light and light for darkness,”—the more urgently and imperatively are we called upon, with the Bible in our hands, to proclaim *the truth* as it is in Jesus, and to maintain it constantly and unequivocally, whoever may oppose themselves to it. I observe, with deep regret, the announcement in the Report just issued, of the Society for Propagating the Gospel, that Government intends to reduce the amount of its grant to the Society, and eventually to discontinue it altogether. Without questioning the motives of those who have advised this step, *we* can only regard it as a line of policy at once inexpedient, unjust, and ungracious. Instead of crippling the Society just at a time when its utmost resources are insufficient for its great purposes—when the objects of its care are daily multiplying, by the emigration to the colonies, of so many of our countrymen,—*greater* facilities for religious instruction should rather have been afforded, and greater encouragement given the Society to prosecute its charitable and difficult labours. Its missionaries, too, suffer hardships enough, without having to endure the bitter reflection, that they are no objects of England's sympathy, and that the religious welfare of her colonies is regarded by her as a matter of no

importance. "We hear," writes one of these worthy men, "with pain, the straitened state of the Society's funds; and of the possibility of a diminished application of them to these colonies. I trust, however, that an earnest and repeated appeal to the many wealthy members of the Church in the United Kingdom will be so liberally answered, as to prevent such a calamity to the Colonial Church. It would be destructive of some missions altogether, to say nothing of the hardships to the missionary who has entered the Society's service, and established himself in life, in the hope that his present provision would be permanent." This appeal addresses itself to our hearts, and we must not suffer it to be made in vain. To the North American Missions, we may apply the observation of Heber with respect to another portion of the spiritual vineyard, "It would indeed be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these churches."

The calls of Providence upon the Church of England are many and various,—may she not disregard or mistake them! If some Christian Churches have received one, two, or five talents, she has received ten; and infinitely therefore are her responsibilities increased. She of all Churches must not hide her talents in a napkin, or keep back aught of what the Lord has committed to her. She must not behold with apathy and indifference the advancement of false doctrine, heresy, and schism; or wilfully suffer a single individual to perish for lack of that saving knowledge, which it is her business to dispense. She must not shrink from making exertion to carry the sounds of salvation to heathen lands. She must not be unmindful of the calls and importunities of Christians in foreign parts, "Come over and help us." She must in no wise regard herself as an isolated or independent branch of the Church of Christ, or expect the Divine favour to continue with her, unless she also is "ready to distribute, willing to communicate." She is the steward of the mysteries of God; and, as a steward, it becomes her to be found faithful. And as the blessings and privileges which are stipulated to the Church in her corporate character, belong also to all her faithful children; so the duties which devolve upon the one, are demanded likewise from the other; and therefore we are INDIVIDUALLY bound to contend for the faith, to adorn its profession, and to seek the bringing in to its obedience, all nations, tongues, and people. This is the great work which we, as *Christian* INDIVIDUALS, and a Christian people, have to uphold. In the prosecution of it, we must labour with unwearied zeal, and faith, and patience; regarding every obstruction as a fresh impulse to exertion, and looking steadily unto Him who has all power committed to him, both in heaven and earth, for strength, and help, and protection.

Now the Church Societies, based upon solid and right principles, and acknowledged as sound auxiliaries of the Church, are pointed out to us as the fittest instruments we can use for the furtherance of our great objects, and therefore we shall be CULPABLE INDEED if we neglect to use them. Cooperating heartily with them, and invoking the Divine blessing on our work, our labour will not be in vain.

Recommending immediate attention to the subject of this letter,

I remain, Mr. Editor,

Your constant Reader, X.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. IV. — THE ORGAN AT THE TEMPLE CHURCH.

THIS is the oldest of Father Schmidt's organs in London. It was built in 1685, and has always been esteemed the *chef d'œuvre* of this eminent artist. It claims a superiority over every other organ in England, in consequence of its possessing what is called "the *quarter tones*." * All others (and indeed piano-fortes, or any keyed instrument) contain only twelve semitones in the octave; but this has fourteen:—that is, in addition to the common number of semitones, it possesses "G sharp," and a corresponding "D sharp," quite distinct notes from "A and E flat." Its temperament is the same as any other organ, but the real beauty of the quarter tones is discoverable by playing in the key of E and A flat, where, in consequence of the thirds being so true, we have that perfection which cannot be met with in common organs. It gives a peculiar brilliancy also to the key of A and E, in three and four sharps. These quarter tones are produced by the common G and D sharp, being divided (lengthways) in the middle, the back half of the sharp (or divided note) being as much above the front sharp as that is above the natural, so that more caution, as well as practice, is necessary in the performer.

At the time this organ was built, there being great rivalry and emulation amongst the organ builders, the Honourable Benchers of the Temple received proposals both from Schmidt and Harris, to erect an instrument for their church; and the proposals of each candidate being backed by such strong recommendations from scientific men, and powerful friends, the Benchers were unable to determine amongst themselves which to employ. They therefore proposed to the candidates that each should erect an organ in their church, and promised that the one which might contain the greatest excellences should be selected. This proposition was acceded to by both parties, and in ten months the two organs were placed in the church. So great was the antipathy of Harris's friends to his competitor Schmidt, that they were induced to apply the knife to the bellows of the one he erected. However, after listening to the respective qualifications for twelve months, the celebrated Judge Jeffries, who was appointed umpire at the last trial, decided in favour of that by Father Schmidt, which is now under consideration.

Originally this organ consisted of two full rows of keys only, and an echo to C. It now has three rows. The compass of the great and choir organs, is from F F F, to D in alt; having no F F F, or G G sharp in the bass;—the compass of the swell is from F, below fiddle G, to D in alt;—the quarter tones are only in the great and choir organs. The

* The organ at the chapel of the Foundling Hospital has also *quarter tones*, which are produced by means of slides over the draw stops. These are the only two organs in England that have these changes. We shall notice this instrument in its proper place, by which time the extensive repairs it is now undergoing by Mr. Bishop will be completed.

swell, being of modern invention, was first applied to the Temple organ by the celebrated Byfield.*

We will now go into the detail. The stops, &c. are as follow:—

GREAT ORGAN.			
1 Stop Diapason.		5 Cremona.	
2 Open ditto.		6 Vox humana.	378 pipes.
3 Principal.			
4 Flute.			
5 Twelfth.			
6 Fifteenth.			
7 Sexquialtra.	3 ranks.		
8 Mixture.	2 ditto.		
9 Trumpet.			
10 Cornet.			
	906 pipes.		
CHOIR ORGAN.		SWELL.	
1 Stop Diapason.		1 Stop Diapason.	
2 Flute.		2 Open ditto.	
3 Principal.		3 Cornet.	4 ranks.
4 Fifteenth.		4 Hautboy.	
		5 Horn.	
		6 Trumpet.	
		Swell,	290 pipes.
		Choir,	378 ditto.
		Great organ,	906 ditto.
		Total of pipes,	1574

Since this instrument has, for upwards of a century, passed for the finest organ in London, it perhaps may be gratifying to our musical readers if we enter further into particulars.

Schmidt's diapasons have ever been celebrated. Those in this organ are very excellent, particularly the bass of the open diapason. The stop diapason in the great organ is made of metal, to C in the tenor, and is a most delightful solo stop. The stop diapason, and flute in the choir, are both excellent as solo stops. The flute is metal to G G. The chorus of the great organ is good to the 12th and 15th. There is not quite body enough in the treble of the diapasons to cope with the mixture and sexquialtra, yet the chorus is very brilliant. The reed stops in the great and choir organs, are not particularly fine: those in the swell are excellent both as solo and chorus stops. The *open* and *stop diapason*, both of metal, are *purity* itself. It is a novel circumstance that this organ should be without pedals; but we understand that these will be added in the repair it is about to undergo, by the same artist that lately improved the organ at St. Paul's Cathedral. It has three pair of bellows, but the wind is rather unsteady; and it is somewhat remarkable that Schmidt should be able to produce so ponderous a tone in the lower notes of the open diapason out of so small a scale pipe, the double F F F measuring only seven inches in diameter; whereas the same pipe in Greene's organ, at Greenwich Hospital, measures twelve inches, and does not give so fine a note. This proves the superiority of Schmidt's voicing.

As a further improvement we should strongly recommend the addition of pedal pipes, composition pedals, German pedals, Venetian swell, and dulciana, to the choir organ; new bellows, upon the modern improved principle; and another open diapason to the great organ.

The pitch of the present instrument is a quarter of a note above the common pitch; its cost was 1500 guineas, viz. the organ 1000, the case 500.

* The swell in the organ of St. Paul's Cathedral was made some time after this, by a builder of the name of Crang.

NO. V.—THE ORGAN AT ST. SEPULCHRE'S CHURCH.

HAVING given some account of the organs of Schmidt and Schrider, we will now direct the attention of our readers to that at the head of this paper, which was built by Renatius Harris, in 1667, and supposed to be the oldest of his make now in London. It originally consisted of a great and choir organ only; but, after an extensive repair by the elder *Byfield*, son-in-law to *Harris*, about 1730, the *swell* was added; and a new *trumpet*, *clarion*, and *open diapason* bass was added to the great organ. After this repair, the judgment of organ-builders and connoisseurs decided it to be the finest in London, although not the largest. In 1817, an important improvement was made, by extending the compass of the great and choir organs to E in alt, and making the bass long octave. Another *open diapason*, all through, was added to the great organ; and a *dulciana* to the choir organ, and also an octave of *pedals*, and *pedal pipes*. In 1827, the swell was enlarged in compass, from F in the tenor, to gamut, (G in the bass), with a Venetian front; likewise two octaves of German pedals, commencing at C C C to C C and C, and also two *coupling stops*, to unite the *choir* and *swell* to the great organ, when required. The last two repairs were made by that eminent artist, Mr. Gray, who has the care of the organ, and whose fame is so extensively known.

There have been several accounts published of this organ, in periodical and other works, from which we will make a few extracts for the sake of those of our readers who feel interested in the subject. The celebrated Mr. Russell, formerly organist at the Foundling Hospital, is said to have been "extremely partial to the organ at Sepulchre's Church, Snowhill; and has been heard to say, that it was the finest instrument upon which he ever played, and that the trumpet-stop could not be equalled in the kingdom."* The well-known artist, Mr. James Davis, who executed the extensive organ repairs at St. Saviour's Church, about twelve years ago, thought highly of the organs built by Schmidt and Harris, and observed, "The *diapasons*, in the organ of St. Paul's Cathedral, and the *reed stops*, in that of St. Sepulchre, were the finest in England."† The *Encyclopædia Londinensis*, Vol. XIII. p. 502, describes "the organ of this Church as an extremely good one; and particularly remarkable for its fine trumpet-stop."

In addition to these commendations, may be added the opinions of the celebrated organ builders, Green, Avery, and England, who all bore testimony to the rich quality of tone it possessed. So partial was *Byfield* the elder to the instrument under consideration, that he would forbid any one beside himself to tune it, alleging, that he never could attend to a second on the same day; inasmuch as he could not bear "to hear any reed work after it." Indeed, his partiality was carried so far as to request that his body might, after death, be interred as near to it as possible; and which request has since been complied with, he now lying in the south-western part of the church-yard. Avery and England add their testimony as to its "*brilliancy and crispness* in the chorus."

* See the *Monthly Magazine*, for January, 1814, p. 552; and also for July, 1814.

† See the *Gentleman's Magazine*, for March, 1827, p. 284.

The stops which this organ contains are as follows:—

GREAT ORGAN.					
1	Stop Diapason.		3	Dulciana to C.	
2	Open ditto.		4	Principal.	
3	Ditto ditto.		5	Fifteenth.	
4	Principal.		6	Cremona.	
5	Twelfth.		7	Vox humana.	
6	Fifteenth.				383 pipes.
7	Larigot.		SWELL.		
8	Tierce.		1	Stop Diapason.	
9	Sexquialtra.	3 ranks.	2	Open ditto.	
10	Mixture	2 ditto.	3	Principal.	
11	Trumpet.		4	Hautboy.	
12	Clarion.		5	Horn.	
13	Cornet.	5 ranks.	6	Trumpet.	
14	Pedal Pipes.		7	Sexquialtra.	3 ranks.
		1010 pipes.			314 pipes.
CHOIR ORGAN.			Choir		383 ditto.
1	Stop Diapason.		Great organ		1010 ditto.
2	Flute.				
			Total of pipes		1707

The compass of the *great* and *choir* organs extends from G G to E in alt, 57 notes; the *swell*, from gamut G to E in alt, 46 notes. The pedal pipes are brought on by means of a side pedal, and may be used separately, or attached to the choir, or great organ keys. There are two other pedals, to unite the German pedals to the great and choir organs, together or separately. There are also two others, to unite the swell and choir organs to the great one, together or separate. The choir organ is in a distinct case, in front of the great organ, similar to those in Cathedrals. The swell, previous to the repair in 1817, was of the same compass, and contained the same number of stops as the one above-described in the Temple organ, being precisely of the same quality, and built by the same artist. The stop diapasons, in the great organ and swell, are both of *metal*, and of a very fine quality.

As this Church of St. Sepulchre is about to undergo an extensive repair next year, an excellent opportunity will be afforded of enlarging the organ still further, by extending the compass of the swell to C in the bass, and having a new sound-board to the great organ, for the sake of facilitating the tuning; the great organ being at present too contracted. There will then be a further opportunity of adding pedal pipes on a larger scale; and we sincerely hope the liberality of the parishioners of St. Sepulchre will be readily extended in *improving* and *preserving* an organ, of which they ought to feel proud.

Having given the opinions of such eminent professional men respecting the merits of this instrument, it would be superfluous to say more. Those who have not heard it and who feel an interest in the science, would do well to listen and judge for themselves.

It is a remarkable circumstance, that the organs at St. Andrew, Holborn, and at Christ Church, Newgate-street, both built by the same artist, and at a later date, should not have lasted out equally with this, which, with care, will continue another hundred years. St. Andrew's organ was built, 1699; Christ Church, 1690; St. Sepulchre's, 1677. We should almost fear the former two have not died a *natural death*.

In our next number we shall give an account of the organs at Christ Church, Spitalfields, and St. Saviour's, Southwark.

LAW REPORT.

No. XIX.—MONUMENTS.

Trinity Term, 1823.

SEAGER v. BOWLE.*

THIS, in the first instance, was a proceeding by articles in the Court of the Peculiar and Exempt Jurisdiction of Great Canford and Poole, promoted; in virtue of his office, by the Worshipful and Reverend Charles Bowle, Clerk, Master of Arts, Principal Official of the Peculiar and Exempt Jurisdiction of Great Canford and Poole, against James Seager, Esq. of the parish of St. James, in the town and county of the town of Poole. It commenced in the Court below by a citation, issued on the part of the said Official, calling upon the defendant to "answer certain articles, heads, or interrogatories, touching and concerning his soul's health, and the lawful correction and reformation of his manners and excesses, to be objected against him by virtue of his (the said Official's) office: and, more especially, for his having illegally erected and set up, or caused to be erected and set up, in the church of the said parish of St. James, a certain monument, of considerable dimensions, to the memory of his late wife, and of others, by his own mere authority, in usurpation of the power of his Ordinary, and without any legal licence or faculty first obtained for that purpose: and *also*, to shew good and sufficient cause (if he has or knows any) why he should not be decreed to remove, or cause to be removed, such monument, as having been so erected and set up, without the licence or faculty of his Ordinary, or other lawful authority in that behalf." The appeal to this Court (the Court of Delegates) was against an order or decree made by the official (the promovent), *rejecting* a certain allegation brought in on the part of the defendant, responsive to the articles.

Of the tenor of the articles, it is sufficient to say, that it precisely accorded

with that, already described, of the citation. That of the "responsive allegation," the subject of the appeal, was as follows:—

1. That the said James Seager, party in this cause, now is, and for many years last past hath been, a principal parishioner and inhabitant of the parish of St. James, in the town and county of the town of Poole, within the Peculiar and Exempt Jurisdiction of Great Canford and Poole, in the county of Dorset; and that, in, or about the month of January, in the year of our Lord, 1822, Amy Seager, wife of the said James Seager, having departed this life, was interred in a vault in the church-yard belonging to the said parish church of St. James, in Poole aforesaid—that he, the said James Seager, did thereupon cause to be erected and set up, in the said church, near his own pew, at the east end of the south gallery thereof, a certain monument to the memory of his said late wife, Amy Seager, and others of his family who had previously departed this life—that no judicial or other notice or complaint whatever, was at any time, by any person, taken or made of the erection of the said monument, until on or about the 20th day of July last past; soon after which, the said James Seager was served with a certain citation, to appear on the 28th day of August last past, and answer the complaint in this behalf. And this was and is true, &c.

2. That it has been usual and customary, in the said parish of St. James, in Poole aforesaid, previous to the erection of any monument, to obtain the consent of the minister and churchwardens of the said parish, but not to apply for the consent of the said Ordinary, except in particular cases—that, accordingly, previous to the said monument being so erected

* An allegation responsive to articles in a cause of office, promoted by the Ordinary of a royal peculiar, calling upon the defendant, 1st. to answer to "having set up a monument in a church in his jurisdiction without a faculty; 2dly. to shew cause why he should not be decreed to remove the same—pleading, 1st. "that the said monument was erected by leave of the minister and churchwardens;" 2dly. "that it was ornamental to the said church, instead of injuring it, or disfiguring it"—admitted to proof.

and set up in the said parish church, he, the said James Seager, applied for, and obtained the consent of the minister and churchwardens of the said parish, to erect and set up the said monument in the said parish church.

3. That the monument so erected and set up by the said James Seager, in the parish church of St. James, in Poole aforesaid, is a mural monument, and does not project from the wall more than three or four inches, or thereabouts; except in one particular part, where it projects five inches, or thereabouts; and no part of it projects or stands out so far, as a pillar close to it—that the said monument does not in any wise injure or disfigure the said church, but, on the contrary, is a great ornament thereto, the same being of highly polished marble, and executed in a superior manner,—and that there is nothing in the design of, or inscription on, the said monument, which is at all unsuitable to the place; the same consisting merely of one side of an obelisk, of black and gold marble, with a female figure, of white marble, weeping, and leaning on, or reclining over, an urn of marble, of the same sort, and having underneath a tablet, with the name, age, and time of death, of the said Amy Seager, and others of the family of the said James Seager, engraved thereon.

4. The fourth was the usual concluding article, averring the truth of the premises.

For the Respondent, Mr. Adam, and Drs. Swabey and Dodson.

The allegation responsive to the articles in this suit was, and is, inadmissible, as pleading no sufficient legal justification of the erection of the "monument," the subject of the suit. We contend the rule of law to be that which, in substance, the articles affirm, namely, that no monument can be set up in a church, without a legal licence, or, the faculty of the Ordinary, first duly had, and obtained; and we also contend, that if this rule of law be infringed, it will not only be sufficient to found the censure of the Ordinary; but that he is invested with full authority to decree a removal. And it is no answer to articles calling upon the defendant to shew cause, against the infliction of these penalties for erecting a monument without the Ordinary's leave, to say, that he erected it, forsooth, with the leave, or by the consent, of the minister and churchwardens.

The circumstance of this monument

being 'an ornament to the church, (presuming it to be) instead of disfiguring it, will not alter the rule of law: since its being erected without a faculty is equally illegal, whether it be ornamental or otherwise. It is no defence to a charge of having "usurped the Ordinary's authority," to say, that no prejudice to any, in the instance in question, or even that the contrary, has resulted from it. The offence charged is, "the having usurped the Ordinary's authority," which is the same in either case—and the legal penalties of its usurpation in this instance, are those already described.

The fitness and convenience of the rule which the articles so affirm, is as obvious as the rule itself is clear and certain. If the Ordinary be the sole legal judge of the propriety of any additions to the fabric of the church, of which there can be no doubt—it follows, necessarily, that he ought to be consulted, in the first instance, or, prior to any such being made. His power, in this respect, is not arbitrary. His consent to any being, unduly, withheld, when properly applied for, will found an application—it is to be presumed, a successful application—to his ecclesiastical superior. This is the rule to be collected from the case of Cart and Marsh; not that an appeal *will* lie against the Ordinary for promoting his office against those who make addition to the fabric, without applying for his consent at all. This would, in effect, be limiting his privilege to that of removing such, *after first, at his own risk, proving them to be nuisances*; a position utterly untenable, but one, at the same time, which, we apprehend, this allegation being admitted, would go but little short of affirming.

The authorities for a position diametrically opposite to this, are sufficiently numerous, and sufficiently precise. Of monuments in churches (the additions to the fabrics in question), Sir Edward Coke, indeed, only says, *generally*, that the erection is lawful, if it be done "*in a convenient manner*." But *satis liquet*, both from other text writers, and from decided cases, that this to be done *in a convenient manner*, and, consequently, to be lawfully done, must be done, with the consent of the Ordinary. Such are the doctrines of Gibson, Degge, and Prideaux—with which the *dicta* of Lord Stowell, sitting in the Consistory Court of London, in the cases of "Bardin and Edwards against Calcott," and "Maidman against Malpas," respectively, strictly, in sub-

stance, concur. Lastly, it clearly results from adjudged cases—more, especially from that of “*Bury versus the Bishop of Exeter*,” reported in Strange, not only that the Ordinary is the sole judge of what monuments, or the like, are fit to be set up in a church, but that, if set up in a church, without his consent, he may proceed, by suit, to remove them, FOR THAT REASON [in the words of the printed report, “*as being set up without his consent*”] MERELY; and without any reference whatever to the question of their being ornamental, or otherwise, to the fabric of the church.

For these reasons, and upon these authorities, we call upon your Lordships to pronounce *against* this appeal.

For the Appellant — Lushington and J. Addams, Doctors, and Mr. Merewether.

We contend that the supposed impediment here, the want of a faculty, taken absolutely and *per se*, is at most, in the nature of the *impedimentum impeditivum* merely, and not, of the *impedimentum dirimens*: in other words, that if, in the absence of a faculty, the Ordinary may interfere to prevent the erection of a monument, still, that the actual erection without a faculty is no ecclesiastical offence—*à fortiori* is none that can justify a decree of removal—in the event, that is, of such monument being proved to have been lawfully erected, at least in other respects; and also, at the same time, to be in itself, neither inconvenient nor unseemly.

If, indeed, a monument were set up in a church, in defiance of the Ordinary's prohibition, after notice special, or general even, not to erect without a faculty, this might possibly (supposing, for argument's sake, the Ordinary's present right to prohibit) be good ground for decreeing a removal, without any reference, either to the lawful erection in other respects, or to the fitness and convenience (or the contrary) of the structure itself. Probably the case in Strange, upon which so much stress has been laid, proceeded upon some special considerations of this sort, though not appearing in the printed report, which is contained, literally, in six lines. But the case set up here rests upon no such grounds. The official neither is, nor can be, shewn to have given any notice not to erect, either special or general even, as it was competent to him to have done; for instance, by exhibiting articles to the churchwardens of Poole at his visitations, or at some one of them, particularly interrogating them as to the practice of erecting tombs

in the parish church of Poole, and calling upon them to present all persons erecting them without a faculty. Nothing of this sort is pretended; and, in the absence of every thing, we maintain the rule to be that which has just been stated.

It should seem however, as already intimated, by no means certain, that the mere erection of a monument without a faculty, even after a notice (purely gratuitous) from the Ordinary not to erect, is a punishable offence at all, especially at such same Ordinary's own instance, at the present day. We admit the strict rule of law, anciently, to have been, that no monument should be erected without a faculty; at the same time it must, in return, be conceded to us, that the observance of that rule has been dispensed with, by common consent, in all modern instances. Of all the numerous monuments, tablets and grave stones, erected to the memories of deceased persons within that period, applications for faculties to erect any have rarely, if ever, occurred, in the recollection of the oldest practitioners in Ecclesiastical Courts. The last and latest instance upon record of any interference on the part of an Ordinary to check or control this known practice of erecting monuments without faculties, is that reported in Strange; for which we have to go back more than a century. This, we submit, makes it questionable, whether, at the present day, the mere absence of a faculty, under any circumstances, can, or should be deemed sufficient to constitute the erection of a monument in any church or chancel, an ecclesiastical offence at all. Meantime, the practice so acquiesced in, on all hands, of erecting monuments without faculties, has had one certain result, namely, that were Ordinaries, generally, now to proceed to a removal of the monuments erected without faculties in their several jurisdictions, indiscriminately—as the rejection of this allegation would infer them at liberty to do—it would go, this, to the demolition of nearly all the monuments in the kingdom erected within the last 100 years; not, probably, without material injury, in many instances, to the actual fabrics of the churches themselves.

Be this, however, as it may, we recur confidently to our first position, that the setting up of this monument, under the circumstances, is no ecclesiastical offence, still less is one that can justify a decree of removal, in the event of its being proved, that it was lawfully set up in other respects, and is neither, in itself,

inconvenient nor improper. Consequently, the defendant's responsive allegation, pledging him to prove *all* this, was, and is admissible. The current of authority *uniformly* flows this way—abstract the single case in Strange, which proceeded, it may fairly be inferred, on some such *special* consideration as that already suggested. Of Gibson and Prideaux, cited as authorities by the counsel for the respondent, we shall speak presently. As for the judgments said to have been delivered by Lord Stowell, in the case of Maidman against Malpas and the other, it is obvious, even on a slight inspection of these, not to descend into particulars, that *they* have no pretence whatever to be cited as *authorities* upon the present question. Degge, too, may be put out of the case—he speaks of the licence of the Ordinary, *or* the consent of the parson and parish, in the alternative, as if either would suffice to justify the erection of a monument in a church. This is clearly erroneous—whatever becomes of the *necessity* for the *Ordinary's* consent, that of the parson must, at least, be had—*both* may be necessary—but that the former either includes, or dispenses with, the latter, is, obviously, a mistaken notion. The authority of Degge, therefore, we repeat, is of no weight. The real authorities then, in point, are Gibson and Prideaux; no mean authorities, we admit, in the absence of any, or at most in the presence of a single adjudged case; which, however, might well be, and most probably was, decided upon some special circumstances of its own. But, we contend, that, instead of making against us, as insisted, *they* are on our side; that they are with us to the fullest possible extent of making the facts pleaded in this allegation, a good defence against the Ordinary's proceeding to decree a removal of the monument, hardly admits of a question. Gibson *hopes*, that “if monuments erected without consent, upon inquiry and inspection, be found to the hindrance of divine service,” [or as the rule may fairly be extended, be found, upon inquiry and inspection, otherwise inconvenient or improper] he “*hopes* it will not be denied, that the Ordinary, *in such case*, hath sufficient authority to decree a removal;” plainly intimating that he, Gibson, could even conceive or imagine him to have sufficient authority to decree a removal, *in no other case*. Gibson, however, is the writer least likely to compromise any fair right of an Ordinary—no person had higher notions of the power and jurisdiction of

the Ordinary in *all* matters appertaining to the church than Bishop Gibson. Prideaux's authority is equally precise, and to the same identical point. “The monuments, coats of arms painted in the window, or elsewhere, penons, hatchments, &c. put up in the church, for the memory of the deceased buried there, *if regularly set up with the consent of the minister who hath the freehold*,” [not a word about a faculty] “cannot be pulled down again either by the churchwardens, minister, or Ordinary. But if any of the said particulars be an incumbrance, or any annoyance to the church, or in any way hindering, or incommoding, the minister in performing any of the divine offices, or the parishioners in partaking of them, *in this case*, the Ordinary hath power to give his order for their removal.” True it is, he adds, “and therefore no one can be *safe* in any new erection in a church, who hath not had the Bishop's licence for the same; especially in setting up altar monuments, which are most-an-end (most generally), a nuisance and incumbrance to the church wherein they are placed.” But this, the *dictum* upon which our opponents mainly rely, well consists with *our* interpretation of what precedes it; and the effect of the whole, we apprehend to be this. If monuments are regularly set up with the leave of the minister singly, the Ordinary has power, indeed, to remove; but only in the event of their proving nuisances or incumbrances. But if erected by the Bishop's licence *as well*, those who erect them are then “*safe*”—safe, that is, *at all events*—and the erections themselves cannot be removed; but, at least in point of strict law, are entitled to stand as long as the fabric of the church itself, nuisances and incumbrances, or not. So much for Gibson and Prideaux. As for the case of “Cart and Marsh,” cited also out of Strange, it is, clearly, in point neither way—all which can be collected from it to the purpose is, that Ordinaries should exercise in such matters a *prudent*, as well as a *legal*, discretion. Now, that the official of Great Canford and Poole is proceeding *imprudently* in this most vexatious interference, altogether, we apprehend, can admit of no question; even granting him, which we deny, to have proceeded *legally*, in rejecting this allegation.

Upon these grounds we insist that your Lordships are bound to pronounce in favour of the present appeal.

DECREE.—The Judges having heard the allegation read, and advocates and

proctors on both sides, by their Interlocutory decree, *pronounced for the appeal*, made and interposed in this behalf, and for their jurisdiction, or, rather, for that of our Sovereign Lord the King—reversed the order or decree of the Judge of the Court below appealed from, and

retained the principal cause; and therein directed the first sentence of the second article of the said allegation,* and also the word “accordingly” in the second sentence to be expunged, and, so reformed, admitted the said allegation.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Wrighton District Committee.

A MOST interesting meeting of this Society took place at Wrighton, on Thursday the 19th ult. The members and friends of the Society assembled at the parish Church, where a very powerful and beautiful sermon was preached by the Rev. Dr. Lee, Regius Professor of Hebrew in the University of Cambridge, from Malachi iii. 16, 17. The preacher shewed, that in all times of trouble and impending danger, such as now threatened the Church, meetings of Christians had been everywhere frequent. That Christianity was a social religion; that unity in heart, purpose, and belief in all important matters, was its object. With this view, there had always been a tabernacle, a temple, a church, a common resort of the faithful. The enemies of religion had always been especially earnest in their endeavours to destroy this social form of it, as knowing how much the general cause was involved in the unity and sociality of the faithful. For the same reason they had always been forward to assail the ministers of religion; and, in all times of peculiar and conspicuous national apostasy, the ministry had been attacked. Such was the case among the Jews—such in infidel France—such in England now. The preacher dwelt on the necessity of frequent communication among Christians, to excite each other to acts of religious charity, in an age of great public iniquity. He then enlarged on the acceptability of such conduct with God, and the rewards promised

to it—security and peace of mind, a lofty and erect bearing of spirit, cheerfulness and manly fortitude amidst perils and calamities, and all crowned with the realization of a Christian's hope—eternal life.

The public meeting was held in the school-room, where a neat platform was erected.

The Archdeacon of Bath was called to the chair, and after prayers the Rev. W. D. Willis, the secretary, read the report of the past year, from which we extract the following interesting information. Statement of the issue of books from the depository:

	Years 1832-3.	Years 1831-2
Bibles	1,025	878
Testaments	1,132	780
Prayers	3,114	2,661
Bound Books . . .	3,561	2,747
Tracts and School Books	25,573	23,832
	34,135	30,898

being an excess this year over last year of 3,537 books and tracts. In addition to this statement, there have been sold of the works issued by the Committee of General Literature, above 800 books, and 50,800 numbers of the Saturday Magazine have also been disposed of, with a permanent sale of above 1,000 numbers weekly. The system established in this district, of corresponding secretaries and local depôts of books, continues to proceed most

* Which stood, as reformed, “That previous to the said monument being so erected and set up in the said parish church, he, the said James Seager, applied for and obtained the consent of the minister,” &c. See p. 627. The Court, by directing this, may be taken to have expressed its final judgment, that “no practice can absolutely legalize the erection of a monument without a faculty.”

favourably; whilst the benefits derived from the employment of a travelling agent, fully justify the high expectations entertained of the plan. The issue of books from the depository at Bath, during the last seven years, amounts to 176,079, of which 5,573 were Bibles, 5,210 Testaments, and 16,600 Prayers. If to these be added the 800 volumes sold of works published by the Committee of General Literature, and the 50,800 numbers of the Saturday Magazine, there will appear a total of 227,679 books and tracts issued during the last seven years. The returns

of schools show a satisfactory report of the religious education within the district, and an increase of numbers to the amount of 551. The finances of the Committee continue to improve: the sum of 50*l.* has been transmitted as a contribution to the Parent Society. The total number of books circulated in the past year, in the county of Somerset, was above 72,500.

The Society's claims were then ably advocated by the Rev. Dr. Lee, the Rev. H. Thompson, and by Captain Muttelbury; after which a liberal collection was made at the door.

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR.

Report for 1833.

THE change which has taken place in the situation and circumstances of the Central School since the last anniversary of the National Society, has necessarily occasioned some new arrangements in regard to that establishment, which are given in an appendix.

The Committee have considered it indispensable, as heretofore, to continue the Schools and the training department under the constant care and inspection of a Clergyman; but they judge it to be desirable that there should also for the future be a schoolmaster and schoolmistress permanently engaged to act under his control. With reference to the important work of training persons to manage Schools, it has been determined to distinguish between their instruction in religious knowledge, and in the merely mechanical practices of the Madras system. The former will be entrusted solely to the superintending Clergyman, the latter, in addition to the general management and discipline of the Schools, will be committed to the master and mistress under his inspection, adequate attention to both departments being secured by the aid of regular certificates of competence to be carefully filled up and attested. For the execution of the higher and more responsible office, the Committee are happy to state, that they have been enabled to retain the services of the Rev. W. Johnson, upon whom the whole burden of the Establishment in Baldwin's Gardens formerly rested. And it is a matter of satisfaction

to them to report, that a Schoolmaster has been found, in the person of Mr. Thomas Lister, who was brought up as a boy in the former Central School. The corresponding department in the female part of the Establishment is not yet permanently settled.

The building in which the Members of the Society are now for the first time assembled has been received as a gift from the Managers of the late Westminster National School, and has been legally secured to the National Society in its corporate capacity. At the inconsiderable cost for alterations incurred, the Committee have been enabled to exchange a *lease*, which would expire within three years, for one to continue for ninety-nine years; the *rent* of 140*l.*, attended with many extra and unavoidable high charges, for a rent of less than 2*l.*; and a *situation* by no means advantageous for exhibiting a Central School, for the present situation, which is easy of access to visitors and immediately under the public eye. No doubt could exist with the Committee, that it was most desirable in every point of view to effect this exchange.

The offer of the property was accompanied with two conditions only: they were bound to carry on the Schools for the benefit of the neighbourhood, and to provide that the Schoolmaster and Mistress in charge of them should not be losers by changing the Committee whom they would serve. The former of these persons removed from his situation just

before the National Society came into possession of the School;—and the Mistress, being rendered unsuitable by length of service for the active duties of her station, has become chargeable on the funds of the Society for an annual gratuity of 50*l.*; which however is counter-balanced by the former subscribers to the Westminster Schools having generally continued to support the Society to the extent of their former contributions.

The number of children at present upon the books are 350 boys and 160 girls;—and that on the whole 65 Schools have been provided with masters and mistresses during the last year; viz. 34 masters and mistresses appointed permanently to situations;—21 Schools provided with temporary assistance, either for organizing them in the first instance, or taking charge of them under some temporary emergency;—and 10 teachers trained for Schools, to which they had already obtained the appointment.

They have great satisfaction in reporting, that the former Central School at Baldwin's Gardens is still being carried on in an efficient state. The property has been lent gratuitously to the Rector of St. Andrew's, Holborn, for one year, on condition that he shall endeavour to obtain a renewal of the lease of the premises, and establish the School on a permanent footing, for the benefit of his poor parishioners. In the event of his succeeding in this desirable arrangement, the Committee have promised the most liberal pecuniary encouragement which the practice of the Society will permit them to afford. The same gentleman has, moreover, undertaken to negotiate a plan with regard to the Society's Chapel in Ely Place.

The sum of 5,939*l.* 1*s.* has been granted during the past year, towards the erection of school-rooms in 109 places, one-half of which contain a population of above a thousand souls. On the whole, 157 new school-rooms are erecting, capable of accommodating 14,600 children; by means of which many Schools already subsisting will be more suitably accommodated, and an addition made to the total number of poor children receiving education to the amount of 10,600.

The collection under the King's Letter at present amounts to 22,362*l.* 3*s.* 2*d.* Should the total amount to be derived from the King's Letter fall below the receipts obtained from a similar collection about ten years since, the causes of such diminution seem sufficiently obvious. For, in addition to the

state of the times, and the general reduction which has consequently taken place in the resources of existing Charities, it should be noticed that in 1823 about 1,860 places had National Schools, whereas this number has subsequently risen to 3,150; and, every additional School which is established creates a claim upon the resident gentry, which tends to diminish the remittance made from the neighbourhood to the funds of the parent Institution.

But with such resources as have been actually received, much, it will be seen, has already been accomplished. During the past year only, out of 109 grants, 30 have been appropriated to manufacturing places, and 10 to the poor parishes in Wales. The Committee have determined during the approaching summer to circulate a letter to all places having a population of 1,000 souls and not having Schools in Union, to invite the resident gentry, through the Clergymen, to connect their Schools with the National Society, wherever they have been formed, or to establish such as are needful if none already exist.

During the last twelve months the Schools of 86 places have been received into Union, besides such as have been indirectly united through the valuable assistance of the Diocesan and Local Societies.

In referring to the poor and populous parts of the kingdom, the Committee have expressed their conviction of the want of Schools in Wales, and the peculiar difficulties which exist in regard to them through various parts of the principality. To surmount such obstacles they have long been desirous of acting in concert with the trustees of a considerable fund for education which exists in these parts, being satisfied that, by combining their exertions and resources with those of the trustees, much more extensive benefit would result to the community than can be hoped for by any separate efforts. The negotiation for this purpose, they are happy to report, is now going forward with every prospect of success.

Her Royal Highness the Duchess of Kent has presented 100*l.* to the funds of this Institution.

The Receipts of the past year amount to 7,992*l.* 13*s.* 10*d.*; the Expenditure to 7,391*l.* 12*s.* 5*d.*; leaving a balance in the hands of Messrs. Drummond of 601*l.* 1*s.* 5*d.*

*Central School, Sanctuary, Westminster,
23d May, 1833.*

POLITICAL RETROSPECT.

DOMESTIC.—Little of a satisfactory nature has transpired since our last. We then announced our intention of enumerating all the acts of the late session; but on reflection, it strikes us, that we should merely encumber our pages with much useless matter, and the acts themselves are announced for publication in a condensed form. In the mean time, it must be satisfactory to our readers to learn, that the Radical and Whig members of the house, have no less than *nine* notices of motions for the coming session, respecting the Church Establishment,—which they are anxious to restore to its *primitive purity*:—in other words, to appropriate the revenues thereof, for the purpose of gratifying the always erring mob,—and securing to themselves the sweet voices of the *enlightened* Infidels, whom Lord Grey has thought proper to invest with the elective franchise.

We ought not to forget that the *Birmingham Parliament* has passed a vote of censure on that of *St. Stephen's*. The Vulcans of that enlightened town proclaim that Reform has done nothing for them; that the Whigs have refused to go to war; and that the trade in muskets has considerably declined.—The sword cutlers of Sheffield join in the cry; and these newly enfranchised boroughs are anxious for a continental war to increase their sordid gains,—and if a general war cannot be “blown up,” to use a furnace-phrase—why, say these patriots, a *civil* war may do something. So much for the patriotism of Lord Grey's correspondents—so much for the humanity of the Whigs—so much for the consistency of Reformers. These brawlers have been shouting “peace and plenty—Reform and cheap bread—no king, and no priests,”—till their throats were dry as pounced parchment. But now peace, it is found, does not increase the demand for murderous weapons, Reform has not diminished the price of bread, nor will abolition of the monarchy and Church add to the creature-comforts of the unwashed. This the half-witted and deluded rabble begin to see—but still know not the remedy;—consequently annual parliaments,—universal suffrage,—vote by ballot,—no qualification, &c. &c. form the burden of their song;—but enough.—

RUSSIA AND TURKEY.—It appears probable that ere the lapse of many weeks, England will begin to reap the

fruits of the miserable foreign policy of the enlightened and liberal Lord Palmerston. Intelligence has arrived, via Ancona, of a revolution having broken out in Constantinople, and that the city had been fired in various quarters, many thousand houses having been totally destroyed by the conflagration. The Sultan had summoned the emperor of Russia to his aid, and we can readily conceive the alacrity of the Autocrat in listening to the call of his *ally*, and reoccupying Constantinople. But we shall be much deceived if Nicholas retires again,—and should not be surprised if the mosque of St. Sophia, before the expiration of another year, were converted into a Christian Church. Should this take place, the British trade in the Levant will soon be annihilated,—which, added to the loss of the West Indies, and the jeopardy of the East, may possibly open the eyes of those who have any thing to lose, to the awful position we are reduced by Whig misrule.

AUSTRIA AND PRUSSIA continue to maintain their conservative principles, and, as might be expected, are prosperous and happy.

FRANCE AND BELGIUM remain *in statu quo*,—a bankrupt exchequer, and popular discontent, being the natural results of revolutions.

PORTUGAL.—As we anticipated in our last publication, the army of the king of Portugal, under the command of Marshal Bournmont, has invested Lisbon. The great body of the Portuguese nation have made a decided movement in favour of Don Miguel;—all the provinces in his rear, even by the account of his most bitter foes, are at his command; and the harvest, both of corn and fruit, has proved most abundant; so that, we have no doubt, with a highly-disciplined and enthusiastic army, a devoted populace, and abundant resources, His Majesty will soon give a good account of Don Pedro and his piratical band of marauders.

IRELAND.—The marquis of Wellesley succeeds Lord Anglesea in the government of this papist-ridden land.—We do not think there is more difference between these liberal lords than that which exists between the upper and under shell of an oyster.

THE COLONIES.—Strong hopes are entertained that the slaves will not have recourse to violence,—and that some few may be induced to work;—we doubt both.

CALENDARIUM ECCLESIASTICUM.

OCTOBER, 1833.

LESSONS, &c.	SUBJECT	AUTHORS to be CONSULTED
18 SUNDAY after TRINITY.		
Morning.—Ezek. xx.	Jewish Sabbaths	J. Mede 55 N. Parkhurst. II. 98. Bp. Van Mildert. II. 46. P. Bragge on Miracles. II. 189 Sec Sunday after Ascension Cal Eccles.
Mark ix.	Transfiguration	Bp. Seabury. II. 55. W. Chillingworth. 437.
Collect.	Prayer for Grace to resist Temptation	Dr. M. Hole IV. 386
Epistle, 1 Cor. i. 4—8.	Spiritual Gifts	Dr. G. Stanhope. III. 505. Dr. I. Barrow. I. 221 231.
Gospel, Matt. xxii. 34—46.	Love of God	Bp. Beveridge. II. 481. Abp. Sharpe. IV. 215.
Appropriate singing Psalms {	XIX. 8, 9, 10, 11, c. m. Bedford. XXIV. 1, 3, 4, 5, c. m. St. George's.	
Evening.—Ezekiel xxiv.	Ezekiel a Sign to the Jews	W. Reading. III. 423. Dr. J. Rogers. I. 401
2 Cor. v.	Regeneration	J. Miller 47. C. Girdlestone I. 37.
Appropriate singing Psalms {	LXXI. 1, (2), 4, 6, c. m. Abridge. Evening Hymn.	
19 SUNDAY after TRINITY.		
Morning.—Dan. iii.	Shadrach, Meshach, &c.	W. Reading IV. 1. Dr. Baddely 211.
Mark xvi.	Belief and Baptism	Dr. E. Burton. 215. 238 261 J. Lonsdale I. 21. 41.
Collect {	Prayer for Guidance of the Holy Spirit {	Dr. M. Hole II. 279
Epistle, Ephes. iv. 17—32.	Anger without Sin	Dr. Moss. IV. 107. 137. A. Trebeck. 97.
Gospel, Matt. ix. 1—8.	The Man Sick of the Palsy	Bp. Seabury. II. 69. Bp. Horne. II. 256.
Appropriate singing Psalms {	XXXIV. 6, 7, 8, c. m. Irish. CXIX. 149, 150, 151, 152, c. m. Bexley	
Evening.—Dan. vi.	Daniel in Prayer.	Bp. Horne. I. 361 Dr. Townson. 117. or Xn. Remembrancer. X. 597.
2 Cor. xii.	Sufficiency of Divine Grace	T. Gisborne III. 53, &c. Bp. Beveridge. I. 338. C. Girdlestone. I. 53
Appropriate singing Psalms {	XVIII. 15, 16, 17, c. m. St. Olave's. XCIX. 1, 2, 3, 4, c. m. Sheldon	
20 SUNDAY after TRINITY		
Morning.—Joel ii.	Duty of Fasting and Prayer	Dr. Coney III. 389, &c. W. Jones. Posth. Ser. II. 207.
Luke vi.	On Loving our Enemies	H. Scougal. 148. J. Balguy. 225.
Collect {	Prayer for Strength to accomplish God's Will {	Bp. Blackhall. I. 522. 532.
Epistle, Eph. v. 15—21	Redeeming the Time	Dr. N. Brady I. 89 Dr. J. Rogers. 233, &c. C. Benson. Hul. Lec. 1820. 131
Gospel, Matt. xxii. 1—14	Wedding Garment	Xn. Remembrancer. C. W. Le Bas. VIII. 641. Pastorala. Sermon 52.
Appropriate singing Psalms {	LXXIX. 5, 8, 9, c. m. Burford. LVII. 7, 8, 9, 10, c. m. Devizes.	
Evening.—Micah vi.	Extent of Genuine Religion	T. Gisborne. III. 296. T. Dorrington. 59.
Gal. vi.	Necessary Effects of Sin and Holiness	Bp. Seabury II. 131. Dr. N. Carter. 107, &c
Appropriate singing Psalms {	XXVI. 1, 5, 6, c. m. Abridge. Evening Hymn.	

LESSONS, &c.	SUBJECT	AUTHORS to be CONSULTED
21 SUNDAY <i>after</i> TRINITY.		
<i>Morning</i> .—Habakk. ii.	The Just shall live by Faith	{ G. S. Faber. II. 125. 147. W. Reading. IV. 58. F. Braage. I. 358.
Luke xiii.	Barren Fig-tree	{ Xn. Remembrancer. W. B. Clatke. XII. 27. J. Knight. 280.
Collect	Prayer for Pardon and Purification	{ S. Johnson. II. 195. J. Hoole. I. 289. 309.
Epistle, Eph. vi. 16—20.	Christian Warfare	{ G. H. Glasse. 315. Bp. Horne. II. 215. on Eph. xi. 11.
Gospel, John iv. 46—54.	The Whole Gospel	{ Dr. M. Hoole. IV. 143. Dr. G. Stanhope. III. 575
Appropriate singing Psalms {	XVIII. first 3 verses of Part 5, c. m. <i>Westminster New.</i> LXXIII. last 4 ver. L. m. <i>Angel's Hymn</i>	
<i>Evening</i> .—Prov. i.	Folly of Sin	{ Dr. R. Moss. VI. 61. Xn. Rememb. IV. 513.
Phil i.	On Life and Death	{ Bp. Hebet. I. 320. 335. Archd. Hodson. 382. Bp. Smalridge. 599.
Appropriate singing Psalms {	II. 1, 2, 3, 4, c. m. <i>Abingdon.</i> <i>Evening Hymn.</i>	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

ADDRESS TO THE BISHOP OF BRISTOL.

On Monday, September 2, the Rev. Dr. England, Archdeacon of Dorset, waited on the Lord Bishop of the Diocese, at Weymouth, with the following address, on presenting his Lordship with a piece of plate, voted by the Clergy of Dorset, as a testimony of their respect for the amiable qualities of their Diocesan, as well as of their high admiration of his conduct during the disgraceful riots at Bristol, on Sunday, October 30, 1831:—

“My Lord, I have the gratification of presenting, in the name of the Clergy of Dorset, this testimonial of our respect to your Lordship, as our revered Diocesan, not only on account of our high esteem for your Lordship’s private virtues, but of our admiration also of the pious fortitude which your Lordship displayed during the disgraceful riots in Bristol, on Sunday, October 30, 1831, when, with your life endangered by an infuriated mob, and your palace threatened, your Lordship evinced the true character of a Christian Bishop, preferring whatever danger might attend the discharge of your duty, to the counsel which urged your flight from the Cathedral.

“Your Lordship’s answer, ‘Where can I die better than in my own Cathedral?’ will remain a lasting memorial of pious resignation to the will, with perfect confidence in the protection, of Almighty God. This piece of plate, which I have the honour of offering to your Lordship’s acceptance (delayed, as it has been, from particular circumstances), is peculiarly adapted to the character of ‘a Bishop—a lover of hospitality;’ a quality which, amongst the many other requisites, your Lordship is well known to possess in the best and wisest sense; a quality not exercised towards the Clergy alone, but, on proper occasions, extended in acts of charity to ‘the poor destitute.’

“This memorial of our attachment to your Lordship’s person will, we flatter ourselves, be received with the kind feelings which your Clergy constantly experience from you. I need not, I trust, express the personal satisfaction which I feel in being deputed to act as their representative on this gratifying occasion.”

Upon which his Lordship was pleased to return the following kind answer:—

“Mr. Archdeacon, The munificent testimonial of the regard of the Clergy of Dorset, which you have so kindly presented to me, must be highly gratifying, as coming from a body of men whose character gives great importance to every expression of their sentiments.

“Unaffectedly conscious of my own deficiencies, and that I have no other claim to their respect, as their Diocesan, than that which the ordinary discharge of episcopal functions, under circumstances of affliction and difficulty, might be calculated to establish, I am led to observe a too favourable estimate of my conduct, by those whose

mark of attachment I have now to acknowledge, while I myself have so seldom an opportunity of publicly testifying my sense of the prominent exertions deserving notice among them. I have then only to request that you will return my most grateful thanks for this splendid compliment which I have received from the Clergy, and that you yourself will be assured that I am fully sensible of your obliging attentions upon this and every other occasion."

TRIBUTES OF RESPECT.

A handsome tea equipage of silver, manufactured by Messrs. Paynes, of Old Bond Street, Bath, has been presented by the inhabitants of Weston, to the Rev. Edward Wilkins, M. A. as a testimonial of respect, on his retirement from the Curacy of the above Church.

A public dinner was given by subscription at Eltham, Kent, on Thursday, September 12, by poor and rich, to testify the general feeling of respect entertained towards their worthy Vicar, the Rev. J. K. S. Brooke, fifty years resident in that parish. Nothing could exceed the enthusiastic feelings of affection with which the rev. gentleman was hailed by the parishioners, of all ages.

The remains of the great and good Mrs. Hannah More were buried on the 13th instant in the family vault at Wrington, Somerset. The bells of all the churches in Bristol tolled, as the procession passed through the city. At Barley Wood, in the parish of Wrington, long Mrs. More's residence, and the resort of all that adorned the age in piety, talent and learning, the procession was met by the National Schools of Wrington, which Mrs. More warmly patronized to the last, together with the clerk, sexton and beadle of the church. These were followed by a large body of clergy and other gentry. Here the procession halted, and the mourners dismounted, and followed on foot. The Rev. T. T. Biddulph, Rector of St. James's, Bristol, chosen by Mrs. More's friends to officiate, and the Rev. H. Thompson, Curate of Wrington, headed the procession. Among the mourners and followers we observed Sir Robert H. Inglis, Bart. the Rev. Professor Lee, D. D., J. S. Harford, Esq. of Blaise Castle, and other distinguished clergy and laity. When arrived at the church, the children of the National Schools formed in line, and the Rev. T. T. Biddulph commenced the service. Appropriate psalms were sung by the choir. The church was completely crowded. The day was kept with the utmost solemnity at Wrington, all the shops being closed. The attendance would have been still more numerous, had not an express arrived on the morning of the funeral, stating that it would arrive an hour and a half before the appointed time. In consequence, many were disappointed. The funeral sermon was preached the Sunday following by the Rev. Henry Thompson, to as large a congregation as can be remembered in Wrington church. The sermon will be found in our pages.

MRS. HANNAH MORE'S BEQUESTS.—The following is a statement extracted from the will of the late Mrs. Hannah More, of her munificent public bequests. The sums bequeathed in legacies of this description amount to upwards of 10,000*l.*, and it will be seen that most of the charitable institutions of Bristol are included in the list. The name of this excellent and pious lady will henceforth be classed with those of the eminently distinguished characters, whose benevolent and public spirited conduct has conferred so many benefits upon society.

To the Bristol Infirmary, 1000*l.*

To the Anti-Slavery Society, 500*l.*

To the London Poor Pious Clergy, 500*l.*

To the London Clerical Education Society, 100*l.*

To the Moravian Missionary Society, 200*l.*, to be partly applied towards the schools or stations at Greenckloof, Gnadenthal, and other Moravian settlements at the Cape of Good Hope.

To the Welsh College, 400*l.*

To the Bristol Clerical Education Society, 100*l.*

To the Hibernian Society, 200*l.*

To the Reformation Society, 200*l.*

To the Irish Religious Tract and Book Society, and the Irish Scripture Readers Society, 150*l.* each.

To the Burman Mission, and to the Society for the Conversion of the Jews, 200*l.* each.

To the following Societies or Institutions, viz.:—For Printing the Scriptures at Serampore, the Baptist Missionary Society, the London Seaman's Bible Society, the Bristol Seaman's Bible Society, the Liverpool Seaman's Bible Society, the London Missionary Society, and the Society for Printing the Hebrew Scriptures, 100*l.* each.

To the British and Foreign Bible Society, 1000*l.*

All the foregoing legacies are 3 per cent. consols; the following are in sterling money:—

To the Church Missionary Society; 1000*l.*—300*l.* of which to be applied towards the mission among the Syriac Christians at Travancore, near Madras, in Southern India.

To the Society for Educating Clergymen's Daughters, by the Rev. Carus Wilson, 200*l.*

For the Diocese of Ohio, 200*l.*

To the Trustees of the New Church at Mangotsfield, 150*l.*

To and for the purposes, societies, and institutions, after mentioned, viz.:—For the Bristol Strangers' Friend Society, the Bristol Society for the Relief of Small Debtors, the Bristol Penitentiary, the Bristol Orphan Asylum, the Bristol Philosophical Institution, the London Strangers' Friend Society, the Commissioners of Foreign Missions in America, towards the School at Ceylon, called Barley Wood, the Newfoundland Schools, the distressed Vaudois, the Clifton Dispensary, the Bristol District for Visiting the Poor, the Irish Society, and the Sailors' Home Society, 100*l.* each.

To the purposes, societies, and institutions following, viz.:—The Christian Knowledge Society, the Bristol Misericordia Society, the Bristol Samaritan Society, the Bristol Temple Infant School, the Prayer-Book and Homily Society, the London Lock Hospital, the London Refuge for the Destitute, the Gaelic School, the Society for Female Schools in India, the Keynsham School, the Cheddar School, for Books for Ohio, the Bristol and Clifton Female Anti-Slavery Society, the Clifton Lying-in Charity, the Clifton Infant School, the Clifton National School, the Clifton Female Hibernian Society, the Temple Poor, and for Pews in Temple Church, 50*l.* each.

To the Bristol Harmonia and Edinburgh Sabbath Schools, 19 guineas each.

To the Shipham Female Club, 50*l.*

To the Cheddar Female Club, 19 guineas.

To the Poor Printers' Fund, 19 guineas.

For the Shipham Poor, 50*l.*

To the Ministers of Wrington and Cheddar, for their respective Poor, 19 guineas each.

To the Minister of Nailsea, for the Poor, 5*l.*

To my Old Pensioners at Wrington, 1*l.* each.

To the Kildare-place School Society, Dublin, 100*l.* sterling, and 200*l.* 3 per cent.

In addition to the foregoing munificent legacies, this pious lady has bequeathed the whole of her residuary estate, which it is expected will amount to a considerable sum, to the new Church, in the out-parish of St. Philip, in Bristol.

In addition to the liberal donation of 50*l.* from the Bishop of Ely, towards rebuilding the chancel of Trinity Church, Cambridge, the Vicar and Lecturer (the Rev. C. Simeon and the Rev. W. Carus) have contributed the sum of 100*l.* each towards the same object. It is intended that the new chancel shall be of a size corresponding to that of the transepts, which will render it much more spacious and commodious than the present one.

GOVERNESSES' MUTUAL ASSURANCE SOCIETY.—The directors of this excellent institution have just published their second annual report, and we beg to draw the attention of the public, and particularly that of governesses, to this most useful society. Its objects are to provide a certain payment of money during the times of ill health, and to purchase small annuities, commencing at various ages. It is well calculated to promote the comfort and respectability of a most deserving, and yet too often distressed class of society. Private tutors, who hold similar stations in families, have the advantage of being presented to livings, and may be promoted in various ways, from which females are excluded; and we constantly hear, as a subject of regret by parents, that they have no opportunity of rewarding those who have so much benefited their children. Through this institution, which is in a flourishing state, such parents or their friends may, by the payment of a small sum, when their children's education is finished, evince their gratitude, and secure to the governess assistance during sickness, and a comfortable annuity in the decline of life.

CHURCH MISSIONARY SOCIETY.—The Report of the Church Missionary Society states, that the Society's stations in the South Seas, beyond the Ganges, the East Indies, Russia, the Mediterranean, South America, Madagascar, and the Mauritius, and in British Guiana, amount to 220; in which there are 93 missionaries, and 21 European and 243 native assistants. In this range of operations there are 54 churches, 4557 communicants, 448 schools, and 27,257 scholars. The number of students now in course of preparation in their seminary is seventeen. With respect to the Society's funds, the receipts during the past year amounted to nearly 37,500*l.*, and the expenditure was upwards of 42,000*l.*, leaving a balance against the Society of nearly 5000*l.*

The British and Foreign Bible Society has expended, since its establishment 1.967,058*l.* 18*s.*, and issued, in Bibles and Testaments, 8,145,456 copies.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Byron, John	Domestic Chapl. to the Duke of Sutherland.
Dakins, J. H.	Domestic Chapl. to H. R. H. the Duke of Cumberland.
Peil, T. W.	Senior Tut. and Fell. of Durham Coll.
Porklington, Henry Sharpe	Domestic Chapl. to the Marquis of Camden.
Pritchard, Richard	Chapl. & Mast. of Grammar School, Stratford-on-Avon.
Rose, Hugh James	Profess. of Divinity at Durham University.
Wesley, Charles	Chapl. to H. M.'s Household at St. James's Palace.

PREFERMENTS.

The King has been pleased to grant to the Hon. and Right Rev. Edward Grey, the Lord Bishop of Hereford, D. D. of Christ Church, the place and dignity of a Prebendary of the Collegiate Church of Westminster, void by the death of the Rev. Wm. Tournay, D. D. late Warden of Wadham College, Oxford.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ball, John	Oxford, St. Giles, V.	Oxford	Oxford	St. John's Coll. Oxf.
Clark, Joshua	Uldale, R.	Cumb.	Carlisle	
Coldham, George	Glemsford, R.	Suffolk	Norwich	Bp. of Ely
Cox, John	Poslingford, V.	Suffolk	Norw.	Col. Thos. Weston, & Mary his Wife
Curling, William	{ Southwark, St. Saviour's, Chapl.	{ Surrey	Winch.	The Parishioners
Davies, William	Llangynllo, R.	Cardigan	St. David's	Freeholders
Ekins, Robert	Folke, R.	Dorset	{ P. of D. of Sarum	{ D. & C. of Sarum
Fenton, John	Ousby, R.	Cumb.	Carlisle	Bp. of Carlisle
Fitzroy, T. W. Coke	{ Grafton Regis, R. with Alderton, R.	{ Northam.	Peterboro'	Lord Chancellor
Foxton, Fred. Joseph	Hoghton, C.	Lancas.	Chester	V. of Leyland
Harding, T.	Bexley, V.	Kent	Cant.	Viscount Sidney
Harrison, W. Bagshawe	Gayton, R.	Lincoln	Lincoln	Lord Chancellor
Horne, Thomas	Mursley, R.	Bucks	Lincoln	Mrs. Childers
Jackson, W.	Penrith, St. Andrew, V.	Cumb.	Carlisle	Bp. of Carlisle
Lucas, William	Billockby, R.	Norfolk	Norwich	Rev. W. Lucas
Mayor, Robert	Copenhall, R.	Chester	Chester	Bp. of Lichf. & Cov.
Morgan, Chas. Hen.	Beachley, C.	Gloster	Gloster	V. of Tidenham
Morgan, S. F.	{ Birmingham, —Nineveh, C.	{ Warwick	Lichf.	{ V. of St. Martin, Birmingham
Morris, Richard	Batington, V.	Warwick	Worcest.	E. J. Shirley, Esq.
Page, Thomas	Cheltenham, St. Paul, C.	Gloster	Gloster	
Paulet, Lord Charles	Preb. of Cath. Ch. of Salisbury			Bp. of Salisbury
Powell, Morgan	St. Bride's, V.	Glamorg.	Llandaff	
Prowett, John	Catfield, R.	Norfolk	Norwich	Bp. of Norw. this turn
St John, George	Warndon, R.	Worcest.	Worcest.	Sir T. Winnington, Bt.
Topping, George	Rockcliffe, C.	Cumb.	Carlisle	D. & C. of Carlisle
Vysie, Daniel	Daventry, P. C.	Northam.	Peterboro'	Christ Ch. Oxf.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Williams, Thomas	Llangwym, R.	Pemb.	St. David's	Mrs. Ann Barlow
Wilson, J.	Folkingham, R.	Lincoln	Lincoln	Mr. Arkwright, Esq.
Woodhouse, G. H.	Boulton, C.	Derby	Lichfield	Proprietors of Estates

CLERGYMEN DECEASED.

Campbell, R. Caleb	Owstone, V.	W. York	York	P. D. Cooke, Esq.
Cooper, James	Hoghton, C.	Lancast.	Chester	V. of Leyland
Davy, Martin	{ Fell. of Magdalene Coll.	Oxf.		
	{ Waterperry, V.	Oxford	Oxford	Joseph Henley, Esq.
Holme, Nicholas	{ Rise, R.	E. York	York	Lord Chancellor
	{ North Mimms, V.	Herts.	Lincoln	Mrs. Fullerton
Johnson, John	{ Great Parndon, R.	Essex	London	{ Hon. W. T. L. P. Wellesley
Jones, John	{ Llangynllo, R.	Cardigan	St. David's	Freeholders
Mawdesley, Thomas	Chester, St. Mary, R.	Chester	Chester	Earl Grosvenor
Morris, John	{ Llangwym, R.	Pemb.	St. David's	Mrs. Ann Barlow
	{ St. John, Wapping, R.	Middles.	London	Brasen. Coll. Oxf.
Parsons, John, D.D.	{ Skegness, R.	Lincoln	Lincoln	Earl of Scarborough
Shuckburg, C. W.	Goldhanger, R.	Essex	London	N. Westrombe, Esq.
Smith, E. Grose	{ St. Helen's, P. C.	I. of Wht. Winch.		Eton Coll.

Name.

Horsford, John	Chapl. to the Earl of Aberdeen.
Tahourdin, William	Fell. of New Coll. Oxf.

Appointment.

. OXFORD.

MARRIED.

At St. George's, Hanover Square, the Rev. James Linton, M.A. Fellow of Magdalen College, to Eliza, second daughter of the late Rev. Thomas Wingfield, Rector of Teigh, in the county of Rutland.

At Shalden, Hants, the Rev. Edward Wickham, M.A. Fellow of New College, to Christiana St. Barbe, second daughter of the Rev. C. H. White, Rector of Shalden.

At Seven Oaks, Kent, Hassard Hume Dodgson, Esq. M.A. Student of Christ Church, an Ireland Scholar in 1826, and of Lincoln's Inn, to Caroline, fifth daughter

of James D. Hume, Esq. of Russell Square, London.

By the Rev. F. C. Massingberd, of Trinity Church, St. Marylebone, John C. Dowdeswell, Esq. M.A. Student of Christ Church, and second son of J. E. Dowdeswell, Esq. of Pull Court, Worcestershire, to Sophy, only daughter of Chas. Godfrey Mundy, Esq. of Burton, Leicestershire.

The Rev. Charles Henry Watling, B.D. Fellow of Jesus College, and Perpetual Curate of Charlton Kings, Gloucestershire, to Emily, third daughter of Thomas Colley Porter, Esq. of Aighburth Hall, near Liverpool.

CAMBRIDGE.

MARRIED.

At St. Mary's Church, Bury, by the Rev. G. J. Haggitt, the Rev. John Graham, D.D. Master of Christ's College, in this University, to Charlotte, youngest daughter of the late Rev. Robert Porteus, Rector of Wickham Bishops, Essex.

By the Rev. Frederick Smith, M.A. Mathematical Professor, East India College, the Rev. Charles Smith, B.D. Fellow and Tutor of St. Peter's College, in this University, and Rector of Newton, Suffolk, to Susanna, youngest daughter of J. L. Moilliet, Esq. of Hamstead Hall, Staffordshire.

NOTICES TO CORRESPONDENTS.

For the excellent Sermon in our present Number, preached on occasion of the death of Mrs. Hannah More, we are indebted to the Rev. H. Thompson, Curate of Wrington. It is published separately, with an Appendix, by Messrs. Rivington.

"D. I. E." 's kind communication came too late; as did the resolutions from Ripon.

The last sentence of a "Scotch Episcopalian" 's note explains fully the "impossibility."

THE
CHRISTIAN REMEMBRANCER.

NOVEMBER, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Popular History of Priestcraft, in all Ages and Nations.*
By WILLIAM HOWITT. London: Effingham Wilson, Royal Exchange. 1833.

Help us to save free Gospel from the paw
Of hireling wolves, whose conscience is their maw.

MILTON.

“Ex pede Herculem:”—the character of a book is seen in its title-page. Ignorance, impudence, and malice, are what we expect from an author, who announces his literary labours in the style of Mr. Howitt, in whose vocabulary “*priestcraft*” is synonymous with “*priesthood*,” and who adopts the vulgar prayer of Milton, to show the bitterness of his rage against the Established Church and her endowments. We come to the notice of this “popular history” with absolute loathing, for the disgusting nauseousness of our author’s principles. Of this, his wretched farrago of audacious falsehoods,—of this impious compound of vulgarity and violence, in all points of view wicked and scandalous, we feel how utterly incompetent we are to speak in terms of adequate reprobation and abhorrence. Its illiterate and furious author, (or rather, compiler, for it is little else than an echo of the multifold calumnies of an infidel and republican press) may fitly be described in his own words; for *his*, indeed, is “a career of blind rage, bitter and foolish prejudices;” nor do we know any modern publication of such “horrible impudence in the most shameless of its lies,” or so “offensively insolent” in its general tenor, as the volume on our table. The libellous scribbler has prefixed a dull sonnet to his history. He is a poet without imagination;—an historian without truth. He boasts himself to be a Dissenter of “the most sturdy and ceremony-despising class,” who has the greater reason to raise his voice against the Church of England, to the support of which he feels it “a burden and an injustice” to be compelled to contribute;

and yet, with matchless impudence and marvellous inconsistency, he claims the enviable quality of disinterestedness as "a looker on, who is likely to have a truer view of the game than they who are playing it."—A *game*, forsooth! Aye, aye; this is indeed a game, in which graceless fools delight to mix for purposes of slander, of blasphemy, and of selfishness! a *game* it is, in which such giddy players as the writer before us, sacrificed truth itself, and the word of God, and all that the good venerate and esteem, to the hungry aspirations of an insatiate ambition, or to the feverish restlessness of a deluded populace, who are taught to revile all that is placed above them, and to deem it a service of religion well-pleasing to God, to "speak evil of those dignities," which his wisdom has been pleased to ordain for the discipline of his Church! Is it possible,—and were it possible, would it be expedient or becoming,—to stifle the honest indignation of our hearts at these diabolical attempts to deery the sacred institutions of heaven? Are we blameworthy, when we answer Mr. Howitt, in "no friendly voice," "according to his folly," lest he should deem his puny attack as powerful in argument, as it is confessedly wicked in its aim? *Ours* may be the "abuse," which he "expects and despises;" we have a sacred duty to discharge, however, to our readers, from which neither the vulgar outcry, nor the empty threats, nor the foul words of Mr. Howitt and his legions, shall deter us. If in our zeal to magnify the dignified office, which our author would "abate as a nuisance," we have spoken in phrase of unmeasured castigation, the fury of our foes is our justification; and if we have "become fools in glorying," verily *they* have "*compelled* us!" 2 Cor. xii. 11. Could we prevail upon ourselves to give our author credit for honestly wishing to spread a knowledge of the *truth*; much as we should lament his errors, we should forbear to inflict upon him "many stripes;" but in the absence of every thing which might be urged in palliation of his enormous guilt, we address him in the language of a Roman historian: "Graviter, et iniquo animo, maledicta tua pateres, si te scirem judicio magis quàm morbo animi, petulantia istà uti. Sed, quoniam in te neque modum, neque modestiam ullam animadverto, respondeo tibi: uti, si quam maledicendo voluptatem cepisti, eam male audiendo amittas."*

The object of Mr. Howitt shall be described by himself in the first sentence of the advertisement to the volume under review:—

This little work is a rapid attempt to present a concise and concentrated view of universal priestcraft, to assist and strengthen the present disposition to abate that nuisance in England.

Such being the righteous *object* of this scribbler, by what *means* does he strive to accomplish it? The Church of England, her endowments, and her ministers, being the mark at which he shoots his arrows, by

* Sallust. Declam. in. M. T. Cic.

what archery does he hope to consummate his aim? The greater part of his pestilent history,—aye, fifteen parts out of twenty, (the book contains *twenty* chapters, only *five* of which relate to the Church of England,)—comprises an account, garbled, and meagre, and false, of the origin of Paganism; of the doctrine of a succession of worlds, and of a deluge; of the ancient mysteries celebrated by the Greeks, Egyptians, Hindoos, and Druids; of the mythology of the Assyrians and Syrians; the horrors of Moloch, Chemosh, and Baal; of the priestcraft which prevailed in Asia, amongst the Celts and amongst the Goths of ancient Europe; of the notions, sacrifices, and superstitions of Scandinavia; of the practices of the Northern Indians, Mexicans, and Peruvians; of the priest-ridden condition of Egypt; of the popular theology of the Greeks, with their bloody and licentious rites; of the immense wealth accumulated by the Brahmins, with their inviolable sanctity and immunities; of the Hebrew priesthood, which, though ordained of God, is yet blasphemously described as “evil in its tendency, and fatal to the nation;” of Popery, with all her ambitious struggles for power and pelf; of monkery, of relics, pilgrimages, crusades, festivals, confessions, purgatory, pardons, mass, excommunication, inquisition, *Stakileo*, massacres of the Protestants in the Netherlands, massacre of St. Bartholomew, bloody persecutions of the Vaudois, extinction of the Troubadours, rise of the Inquisition; pernicious doctrines of the Jesuits,—their general character, their mercantile concerns, their conduct in China, in Paraguay, in the European countries; of the atrocities of the Spanish Inquisition against the Jews, Moors, and Lutherans; Cromwell’s threat, Limboreh’s account of the proceedings of the Inquisition, and the present state of Catholic countries! *This* is the farrago of the first fourteen chapters of the thing under review!

But what, in the name of common sense, has all this cumbrous detail to do with Mr. Howitt’s declared object, viz. the destruction of the Church of England and her ministers, “*as a nuisance which must be abated?*”

Verily, friend Howitt, thou art a most logical reasoner! Thy *premises* are so “germane” to thy *conclusions*, and thy *inferences* arise so naturally from thy *propositions*, that it is altogether impossible to deny thee our implicit assent! Nothing, indeed, can be plainer than the axiomatic argument of thy “popular history!” Nothing more easy than the task which thou hast undertaken! Every body knows that “*priestcraft*” is synonymous with “*priesthood*;” well, then, convert the ministers of the Church into *priests*, and take the *concrete* term, and apply it to designate the whole clerical body, and immediately substituting *priestcraft* for *priesthood*, gentle readers, you see the *ugly monster*, which our poetaster has evoked from the dark recesses of his creative imagination:—“*monstrum horrendum, informe, ingens.*” The

syllogism is truly logical; the enthymem convincingly correct! Of the same character is the whole tenor of this admirable volume. The connexion between the premises and the conclusion of our accurate historian, is indissolubly close. His conclusion, the *quod erat demonstrandum* of his pious labours, be it remembered, is the necessity of abating our Church and her ministers "as a nuisance." And what can possibly be more obvious than *that* necessity? He who runs may read this *delenda carthago* with half an eye. Let us but hear the sonnetteer historian now at our bar, and the problem is solved at once. His "concise and concentrated view of universal priestcraft" will incontestibly establish "the crimes and delusions of that order of men," and especially of the Clergy of the Church of England, which is said to be "the least reformed, the most enslaved of all the reformed Churches of Europe."

We are willing, for the sake of argument, to accept Mr. Howitt's statements as true. Be it, that "the orgies of the temple of Mylitta, the Babylonian Venus, were infamous above all others," so that "every woman was bound to present herself before the temple once in her life, and there submit to prostitute herself with whoever first chose her;" be it that "the price of her shame was paid into the treasury, to swell the revenues of the priests;"—why, then, by every rule of logic, the ministers of the Church of England must be abated as a nuisance! Be it that the rites of Chemosh, the god of the Moabites, "were particularly distinguished by their lasciviousness;" it follows as a matter of course, that the Ecclesiastical Establishment of England must be "abated as a nuisance." "From the snowy wastes of Siberia and Scandinavia in the north, to the most southern lands in Africa and America, the fires of the bloody deities" of paganism, "rejoiced the demoniac priests, and consumed the people;" *therefore* the Church of England and her ministers must be "abated as a nuisance." But, still further, "the Druids bore a striking resemblance to the Brahmins;" and, *therefore*, our Church Establishment must be "abated as a nuisance." In Scandinavia "we have the same dominant caste of priests, reigning amid the same assemblage of horrors and pollutions;" and, *therefore*, our Ecclesiastical Establishment must be "abated as a nuisance." "The Mexicans and Peruvians" display "all the great features of that superstition which they had brought with them from Asia, and which, we have already seen, spread and tyrannized over every quarter of the old world;" *therefore* our Ecclesiastical Establishment must be "abated as a nuisance." Again, "the priest-ridden condition of Egypt is notorious to all readers of history;—the accounts we possess of the extreme populousness of Egypt,—of the knowledge and authority of their priests, and the mighty remains of some of their sacred buildings, sufficiently testify to the splendour and

absolute dominion of this order in this great kingdom;" *therefore* the Church Establishment of England must be "abated as a nuisance." "The fate of Greece is a melancholy warning on the same subject;" the immense treasures of the Grecian priesthood "were eventually seized upon by rapacious conquerors, and their soldiers were paid by them to enslave these renowned states;" *therefore*, our Ecclesiastical Establishment must be "abated as a nuisance." The same inference is forced upon us by the nature of Pagan priestcraft, as exhibited in India, "where alone, in the whole Pagan world, it has succeeded to the extent of its diabolical desires;" *therefore* the Church Establishment of England must be "abated as a nuisance." It is an axiom, as plain as A B C. Do Mr. Howitt's readers entertain the least doubt upon the point? He shall teach them the unreasonableness of their hesitation. They shall learn how "the old man of the Church, from age to age, from land to land, has ridden on the shoulders of humanity, and set at defiance all endeavours and all schemes to dislodge him."—"From the days of the flood, to those of William the Fourth of England, he has ridden on, exultingly, the everlasting incubus of the groaning world."

The Satanic audacity of our convicted scribbler pollutes even the *Levitical Priesthood* with the contamination of his foul breath! The climax of his blasphemy hurries him, with diabolical hardihood, into *the holy of holies*;—there, even *there*, to spawn the filthy abortions of his malicious brain;—*there*, even *there*, to utter the calumnious follies of his false tongue! Will our readers believe us, when we assure them that our author vilifies the priesthood of Aaron, though confessing it "ordained of heaven," and contends that the conduct of the Jewish Priests is a perpetual proof "*of the rooted and incurable malignancy of priestcraft?*" Yet he *has* thus written, to his indelible disgrace as a Christian,—to his utter ignorance as a theologian,—to his complete discomfiture as a logician.

It would seem, (he says,) as if one design of the Almighty had been to shew how radically mischievous, and prone to evil, an Ecclesiastical order is, under any circumstances.—P. 96.

Thinkest thou so, Quaker? And was it reserved for thy meekness to make this marvellous discovery? Why, Sir, you stand in palpable opposition to St. Paul, who teaches us that "the law was added because of transgressions, till the seed should come to whom the promise was made;" and that it was "*our schoolmaster to bring us unto Christ.*" Yes, Sir, the Levitical dispensation, "ordained by angels in the hand of a Mediator," was typical of the Gospel economy; was "*a shadow of good things to come*;" and the high-priests of *that* introductory ritual prefigured the *Great High-priest*, who "entered in once into the holy place, having obtained eternal redemption for us by his own blood." *That* was the design of the Jewish

dispensation;—the one great and exclusive object of the Mosaic law. Nor is there a single syllable in Holy Writ to countenance the fond notion of Mr. Howitt, which is a gratuitous hypothesis, adopted by the malicious prejudice of this “*impartial Dissenter*” to support an argument equally *impious* and *absurd*! If this hypothesis were true, how came the inspired writers to make no mention of it? If the fact be, that “*under any circumstances, an ecclesiastical order is radically mischievous, and prone to evil,*” how came the benevolent Author of Christianity to ordain the continuance of such an order, or his Apostles to insist upon the duty of supporting it, under the Gospel dispensation, till the end of the world? If the fact be as stated by our poetical and popular historian, why does he trouble himself or his readers with any scheme of *Church Reform*? Who ever heard of a visible church without its public and recognized Ministers? If the necessity for such officers arise from the very nature of a *visible church*, how are they to be supported? Mr. Howitt, indeed, in the vulgar slang of his party, talks of “*hiring*” priests, as if the labourer in God’s vineyard were not worthy of his wages; or as if God had not *ordained* that “*they who preach the Gospel, should live of the Gospel!*” We are disgusted even to sickness with the flippant censure, and the bombastic rodomontade, and the blundering ignorance of our author; and we hold it a waste of time to enter into the details of his mistakes, or to canvass the merits of his plan of *Church Reform*. Only think, gentle readers, of *Church Reform* by a *Quaker*!!! We should as soon expect from him a treatise upon the art of war! *Church Reform*, forsooth! He means “*down with it even to the ground.*” Mr. Howitt, in the extent of his laborious researches, has discovered nothing but the incurable evil of a Church Establishment, “*under any circumstances!*” Then why talk of *reforming* it? Mr. Howitt, in the effusion of his vituperations, has selected the English Church as the special and exclusive butt of his rabid attacks. Sweet, impartial historian! And didst thou forget the state of things, during the Commonwealth, amongst the *Dissenters*? Had *they* nothing to provoke thy righteous ire? Oh, thou impartial chronicler, thou art a *second Daniel* come to judgment! Indeed, we should be the most querulous of mortals, could we hesitate about the competency of *friend* Howitt as a fit judge in ecclesiastical matters, whether we consider his religious tenets, or look to the accuracy of his details in all that relates to the fiscal state of the Establishment, so marvellously do his statements on the finances of our Church agree with the declarations that are sanctioned by the voice of Parliament, and the attestations of Government, as proved by the Chancellor of the Exchequer, in his celebrated speech upon Church Reform! Lord Althorp and Mr. Howitt stand in point blank contradiction to each other! Can we doubt whether of the two is best entitled to belief? Mr. Howitt echoes the vile

ery of the republican press, and writes of the "unnatural union of Church and State." If this union be *unnatural*, *who*, we ask, has joined these unamalgable bodies? We answer (and we challenge Mr. Howitt to refute us, if he can), we answer—God. *He* it is, who ordained this "*unnatural*" union, in the Mosaic dispensation! *He* it is, who sanctions this *unnatural* union in the Gospel economy, when he inspires his Prophet to foreshew the prosperity of the religion of the Cross, in times, when "Kings should be her nursing fathers, and Queens her nursing mothers."

Mr. Howitt, poet and historian, is fond of *fine* writing, and prides himself, we doubt not, on the classical purity, the lucid perspicuity, the overwhelming power of his style. Poor man! He is just as near to the principles of good writing, as he is to accuracy of fact when he makes *Selden* a *Bishop*! "*Risum teneatis amici?*" And *this* is the mighty and profound and learned philosopher, who is to reform the Church, forsooth! But let us hear Mr. Howitt once more:—

"The nature of the Christian religion is essentially free; the voice of Christ proclaims to men, "The truth shall make you free." The spirit of Christianity is so delicate in its sensibility, that it shrinks from the touch of the iron and blood-stained band of political rule; it is so boundless in its aspirations, and expansive in its energies, that it must stand on the broad champaign of civil and intellectual liberty, ere it can stretch its wings effectively for that flight, which is destined to compass the earth, and end only in eternity.—P. 195.

Sublime and beautiful! We think we see the poetic eye of Mr. Howitt in fine phrensy rolling. Only imagine, gentle readers, the spirit of Christianity stretching its wings on the broad champaign of civil and intellectual liberty! How poetic! We wish we could add, how *true*. But a poet has no reverence for *truth*; or we should refer our "sturdy Dissenter" to the volume of inspiration, where he might learn the real character of Christianity, of which, we assure him, he is at present marvellously ignorant! So, "the voice of Christ proclaims to men, 'The truth shall make you free!'" and on this *perverted* declaration, Mr. Howitt converts our Redeemer into a factious *agitator*, who came to preach *civil liberty*, and to release men from the iron-hand of *political rule*! How can this besotted and furious bigot reconcile such monstrous falsehoods with the ten thousand declarations of Holy Writ in flat contradiction to his insane assertions? "Honour the King." "Render to all their dues." "Let every soul be subject to the higher powers." "Obey them that have the rule over you, and submit yourselves." "Submit yourselves to every ordinance of man." "Render unto Cæsar the things that are Cæsar's." Does this look like Mr. Howitt's "*broad champaign of civil liberty?*" or do the following injunctions smack at all of his "*intellectual liberty?*" "Let there be no divisions among you." "Now I beseech you, brethren, that ye all speak the same thing, and that ye be perfectly joined together in the

same mind and in the same judgment." "Be of one mind." "That ye may with one mind and one mouth glorify God." Does this savour of Mr. Howitt's notions of *intellectual* liberty? But it is useless to waste our ink in the refutation of his impertinences. Equally useless would be a detailed notice of his attack upon our Church, and his proposed scheme for her reformation. We would not break a fly upon a wheel. Suffice it to say, that the defects in our Establishment (mere spots in the sun), are not chargeable upon the Clergy. Suffice it to say, that *pluralities* are the necessary effects of the *poverty* of many of her cures. Suffice it to say, that the libellous, scandalous, malicious calumnies of a false tongue against our ancient forms of divine worship, especially from the lips of a *Quaker*, or rather of a *Socinian* (for Mr. Howitt quotes *Fox's* sermons as authority, and eulogizes *Priestley*), are matter of *praise* to us! Suffice it to say, that the rabid howlings of our author are deserving of pity, rather than of reply; and that we shall willingly undertake the defence of the Clergy and our Establishment, their incomes, and their character,—its institutions, rites, and discipline, whenever Mr. Howitt may be pleased to assail them with something better than powerless misrepresentation, Billingsgate aspersion, and unproved assertions. To argue with a "sturdy Dissenter" upon the merits of his scheme of Church Reform, when he contends that *no Establishment* ought to be suffered, for that "*a state religion*" is "*political oppression*," would be a ludicrous waste of time. Mr. Howitt believes "*all hierarchies to be antichristian!*" Is it worth while to listen to the nonsense of such a man on the subject of *Church Reform*? He "*abhors*" the Establishment in his heart! Then, why go about to *reform it*? If his purposes of Church Reform were wise and *honest*, the Establishment would become *more efficient* by his amendments! Is *that* a consummation desired by Mr. Howitt? Certainly not. Then his Reform is sheer *hypocrisy*, and utterly a farrago of deceit. Mr. Howitt "*abominates hireling Ministers*,"—"written sermons,—a cut-and-dried Liturgy,—and half the doctrines of the Church to boot." To be sure he does. We know it well enough. Is it for *such a reviler* to talk about the necessary *reform of the Church*? We repudiate his labours, with unmixed disgust, for the impudent and mischievous designs of his charlatanical heart.

"The Church-rates must be abolished, and with them tithes."—P. 209. "In the next place, the Church must be divorced from the State."—P. 211. Then, we presume, her *doctrines* must be abandoned, for "its Thirty-nine Articles" are "a precious medley of follies and contradictions." "The Church, ceasing to be a State Church, should restore its property to the nation, whence it was drawn."—P. 215.

Again, we ask whether the lucubrations of such a writer be deserving of comment? Mr. Howitt, in his *ignorance*, or his *impudence*, tells us,

"that no layman can hold a post" in our Universities!!! Shall we listen to the follies of such a dealer in falsehood? What signify the foul aspersions of such a vile sonneteer? It is indeed a most diabolical misrepresentation to say, that "the poor and rich are ridden, with the most preposterous notion that they cannot lie in peace, except in ground over which the Bishop has said his mummerly, and for which he and his rooks have pocketed the fees."—P. 240. MENTIRIS, IMPUDENTISSIME, is the only answer which we condescend to give to such falsehood!

Mr. Howitt prates about *Simony*. We tell him that the purchase of an advowson is *not* Simony; and all that he has written upon the subject is mere *nonsense*! What follows is still worse.

Within my own knowledge I can go over almost INNUMERABLE parishes, and find matter of astonishment at the endurance of Englishmen.—P. 225.

We beg our readers to mark the exaggerating tone of this statement: "*almost INNUMERABLE parishes,*" within the deponent's "*own knowledge*"!!! Can this be true, we ask? But it is still matter of graver indignation to discover the method in which our author would bolster up this calumnious falsehood. He adds the history of *four* incumbents of *four* parishes, whom he describes thus:—one was a *drunken debauchee*; another was a *desperate gambler*, the cousin of some lord; the third was an *hereditary non-resident Rector*, who never visited his flock but to shear them, pocketing his 2,300*l.* per annum; and the fourth was "a vulgar and confirmed sot, who was kicked out of the world by a horse when he was in a state of intoxication."—"Such would be the history of thousands of parishes were they related." P. 259.

Giving Mr. Howitt credit for the truth of his statements,—to what do they amount? Why, that out of a body of *twelve thousand* Ecclesiastics, he produces *four or five* delinquents, and lifts up his hands in pretended astonishment at the iniquitous effects of *Church Patronage*; as if in *so large* a society of men it were matter at all of wonder that *some* unworthy characters should be found! Does he forget that even of the *twelve*, whom our Lord chose for his ministers, one was a traitor? But we claim the privilege of denying the validity of these cases for the purpose intended; because they are *anonymous*, and may, therefore, be the *fictions* of our Poet's creative imagination; and, as affecting the character of the Clergy, are utterly valueless! *Such* accusations touch nothing, and prove nothing, but the reputation, and the impudence of him who has the temerity to produce them! What is the remedy which our author recommends for the cure of these evils? Why, that "*every parish should choose its own pastor.*" P. 259. So, then, in every parish of the kingdom we are to be blessed with the turbulence, the heart-burnings, the divisions, and the electioneering squabbles of heated partisans, some shouting for *Paul*, and others crying for *Apollon*! Under this reform, only "*the worthy and the talented*" will be elected;

"piety will meet its natural reward, and work its natural works." Indeed! Is this the case, we fearlessly demand, amongst the *Dissenters*? Their ministers tell a very different story, and bitterly complain of their wretched dependence upon the caprice of their hearers, by whom they are elected to their respective stewardships!

But the reforming mania of our Quaker is not yet satisfied:—*The canons of the Church must be revised; its articles abolished, or reduced to rationality; surplice fees done away with.*"!! P. 259.

Having waded through an ocean of priestly enormities, Mr. Howitt concludes his voyage by teaching us, that if we "hope to enjoy happiness, mutual love, and general prosperity," the people "must carefully snatch from the hands of their spiritual teachers all political power, and confine them solely to their legitimate task of Christian instruction." We must "abandon all state religion;" we must "eschew reverend justices of the peace;" "right reverend peers and legislators;" "they must neither meddle with our wills, nor take the tenth of our corn, nor seize our goods for Easter-offerings, or Church-rates. They must have no burial, baptismal, or marriage fees." Pp. 270—275, 276, &c. &c.

Such is Friend Howitt's plan of Church Reform! A sweeping confiscation of all Church Property! The Clergy are mightily obliged by his friendly designs! They thank him heartily for his tender mercies; they forgive him meekly his wholesale slanders; they pity his ignorance; they detest his principles; they smile at his pedantic conceit; they abominate his hypocrisy; they loathe his heresy; they denounce him as a Reviler of Christian Ordinances; but they *forgive* him his injurious attacks, and they pray to God to give him grace to repent of his enormous blasphemies. He may outwardly attach himself to the Society of *Friends*; but the tenor of his scurrilous book proves him to be a *Socinian* in disguise. We wish the *Unitarian* Brotherhood joy in the support of a champion who is reluctant to assume their *colours*, however zealous in their cause; and we would advise the *Quakers* to excommunicate this *false* disciple, who wears their garb, whilst he repudiates with contempt the principles characteristic of their creed!

We have done, we hope for ever, with Mr. Howitt, and his worthless history. The wretched scribbler has no redeeming quality to mitigate the just severity of our sentence upon his production. He has neither wit, nor style, nor genius, nor argument, nor even declamation, to compensate for the mischievous design with which he has dared to insult the understanding of his readers. We leave him to the prayers of the pious,—to the forgiveness of the charitable,—to the detestation of the lovers of truth; and to the remorse of his own conscience,—if it should please God, in his mercy, to open his eyes to the appalling magnitude of his guilt, and to lead him to repent of the bitterness of the malice, with which the devil hath prompted him to write the execrable work, upon which we have thus recorded our solemn verdict.

ART. II.—*Barbadoes, and other Poems.* By M. J. CHAPMAN, Esq.
London: James Fraser. 1833. Pp. x. 210.

THE readers of the CHRISTIAN REMEMBRANCER may at first be startled at the appearance of an article with such an uncompromising affix as the above; especially if they have any recollection of the maudlin sentimentalities of Montgomery's "West Indies,"—or the less amiable blank verse of the money-loving Grainger, the perusal of whose "Sugar Cane" has created such a nausea, that we have frequently been upon the point of forswearing saccharine matter for ever. If these have been the bane, however, of our poetical association with the islands of the west, Mr. Chapman has furnished a pleasing antidote. If Mr. Montgomery's morbid feelings have depicted the planters as monsters, and their gains as unholy, Mr. Chapman has proved them to be men of as noble and conscientious feelings as any of their countrymen on this side the Atlantic. If Mr. Grainger has shewn himself the admirer of Slavery, in its worst form, Mr. Chapman has clearly convinced us that such a state of society no longer exists, and that now it is a mere name.

This gentleman is a native of Barbados, and at present a student of Trinity College, Cambridge. He evidently possesses a highly cultivated mind, and superior talents; and, upon the statements of such a writer, we feel justified in placing implicit confidence, and have no doubt as to the truth and justice of his delineations of slave-life. Mr. Chapman, moreover, is not one of those polluted slanderers, who, with the name of Christ ever upon their lips, are the habitual violators of the first principles of the gospel. He does not wear the broad phylactery assumed by the Anti-slavery members, as a veil under which they may propagate principles at direct variance with that "peace and good-will to men," which our Saviour came into the world to preach; nor does he maintain sentiments which, if they once prevailed, would shake to their very foundations every institution of civil life;—he, therefore, is stigmatized by the saints, but applauded by all good men; and we have no doubt that, before this brief notice is concluded, our readers will agree in the commendation here bestowed upon this able and accomplished writer.

It is not our intention to analyze the poem, but to lay before the public one or two isolated passages, which may not only exhibit the author in a favourable point of view, but at the same time illustrate the condition of the negroes in the island of which he delights to sing. We are much pleased with the amiable feeling which pervades every page, and are particularly struck with the *amor patriæ*, which pictures his native land as a very Eden. But what will our friends at Clayham

say to the following brilliant description of a day in the West Indies? What will our poor factory slaves say to the comparative labours performed by a bondman and a free-born white? What will the Anti-slavery Society say to *truth*, placed in juxtaposition with their assertions?

“ Lo! where the gang assembled wields the hoe,
And each begins his own appointed row;
Song and the jocund laugh are heard around—
Quirk upon quirk, and ready jokes abound.
The task allotted they with ease can do;
No shapes of dread affright their steps pursue:
They fear no lash, nor, worse! the dungeon's gloom,
Nor nurse the sorrows of a hopeless doom.
The gay troop laughs and revels in the sun,
With mirth unwearied—till their work is done.”—P. 13.

* * * * *

“ While the noon-lustre o'er the land is spread,
The listening lizard hides his star-lit head;
The four-o'clocks their shrinking petals close,
And wearied man seeks shelter and repose.
The negroes now desert the master's field,
And seek the joys that dearest home can yield;
Their little children claim the mother's care—
Some cull the pepper, and their meals prepare;
Some dress their gardens; some a fish-net spin;
While childhood's merry laugh is heard within.
How calm and tranquil look those negro huts,
Their fruit-trees round, and scattered cocoa-nuts!
Their dear security the negro loves,
While through his shrubs and vines he lordly moves.”

“ Ah, happy is his lot, from ill secure!
He oft is wealthy, while his lord is poor:
Law and opinion guard his home from want;
Nor horrid debts his tranquil pallet haunt.
Him, well-disposed, no voice of anger chides;
For every need his master's care provides.
Each has his homestead and his faithful hound,
To keep his door and watch his garden-ground.
The tradesman, proud of station and of skill,
Erects his head on high; and prouder still
The ranger walks, the monarch of the plain!
And with his boy surveys his wide domain.

The master's eye is on his people's set,
 He loves the glistening face of honest jet;
 He mingles with them in their mirthful hour,
 He gives the simpering bride her marriage-dower;
 He stands the sponsor for the bouncing boy—
 Sleeping or waking they his thoughts employ. .
 No churlish tyrant he to mar their mirth;
 He loves their sports, and often gives them birth."

" So with his slaves the patriarch of old
 His cattle pastured, and enclosed his fold;
 Saw them with joy the mien of gladness wear,
 And for their sorrows had a ready tear;
 With them he dwelt, and colonized, and roved—
 The slave was trusted, and the master loved."—Pp. 40, 41.

Can any thing be more beautiful than this picture? Nothing assuredly is in its general features more true. We have ourselves witnessed the negro in his bondage, surrounded by all physical blessings, and his spiritual wants carefully attended to; and we would ask, where should we look for a more genial soil for the good seed of the gospel, than amongst the African slaves? But, exclaims some meddling Quaker, or Socinian saint, the planters are not only indifferent to the condition of the souls of their negroes, but absolutely and peremptorily debar them from spiritual food! Nay, more, we once heard a man, whose position in society ought to have taught him that *truth* became a gentleman, declare that the Bishops and Clergy had done *nothing*! And the Lord Chancellor pronounced the well-educated, conscientious, and devoted parish priest, to be totally unfit to preach that gospel to the negroes, which he had been from his cradle taught to believe was emphatically the gospel for the poor, destitute, and afflicted; and which he was bound, "in season and out of season," to convey to the children sitting in darkness.

We can tell my Lord Brougham, that not only has the word been preached by *gentlemen educated at our Universities*—but preached with effect. We can tell his liberal Lordship, that all the efforts of Baptist Missionaries, and others, have not been able to choke the good seed sown by those maligned members of our Church. We can tell him that all the leaven, which he and his mistaken zealots, can introduce into the pure spirit of Christianity, will never so entirely leaven the whole mass, as to destroy the good work which the colonial Bishops and Clergy have already accomplished. And we proclaim aloud, that if the imminent dangers, which the reckless scheme of emancipation propounded by ministers can be averted, it will be by the instrumentality of the Clergy, who must take up the cross, and preach the real gospel

of peace, in contradistinction to the fanatical follies and idle traditions of the Smiths, the Ortons, and the Phillipses.

But turn we to a far different subject;—to the career of a Christian Prelate, whose personal history and official reports contradict directly the calumny of the Chancellor. Bishop Coleridge arrived at his diocese exactly two hundred years after the settlement of the island. A pious Christian, a profound theologian, an excellent preacher,—gentle yet dignified, authoritative without pretension, energetic without offensive eagerness in pursuit of his object,—he has done wonders for the moral and spiritual condition of the islanders. The fact is, that, thanks to the exertions of his Lordship and the Established Clergy, in proportion to the population, as many sincere Christians may be found in Barbados as in England. In confirmation of which, we appeal to the schools and charitable foundations,—to the holy observance of the Sabbath—to the list of offences, minor and capital,—and to the testimony of the Clergy, and every individual qualified to pass an opinion.

In every sentiment expressed by Mr. Chapman upon this head we most cordially concur. But we dare not trust ourselves to pronounce a panegyric upon the distinguished characters whom our poet has immortalized, in a passage worthy the subject of his panegyric, lest we debase where we would exalt. We may, however, invite the particular attention of our clerical friends to the opening lines, which are almost as applicable to a village Sabbath in England, as to one beneath the tropics.

“ The busy week is done of worldly care ;
 The bell invites them to the house of prayer.
 The negro comes in holiday attire,
 His voice, not inharmonious, swells the choir ;
 His earnest look is on the preacher bent,
 In love, and fear, and awe, and wonderment.
 Schools for their children bless their Bishop's eye—
 Faith for the living, hope for those that die.”

“ The central school ! how loud the note of praise,
 While fathers watch their hopes of future days ;
 And grateful memory keeps, with pious care,
 The loved and honoured name of Combermere !
 Thy praise, too, Packer, other days shall tell ;
 Thine was the system, thine the zeal of Bell,
 The patient love that silent works its way,
 The kindling faith no obstacles can stay.”

“ Nor, Coleridge ! shall the grateful isle forget
 To thee her vast, unutterable debt ;

Thou a true father, to our hopes hast proved,—
 A tender shepherd, by his flock beloved.
 With thee came blessing; over thee the Dove
 Flutters the brooding wing of holy love.
 Our own Apostle! good, and wise, and true,
 Persuasion steeps thy lips in heavenly dew;
 While to thy meek and upward glance is given
 A light reflected from the throne of heaven.
 Blessings go with thee! heaven's best gifts attend
 Our father, teacher, shepherd, guide, and friend."—Pp. 61, 62.

It has been our good fortune to have lived beneath the influence of this great and exemplary Prelate, and cheerfully do we bear testimony to his merits, as

"Our father, teacher, shepherd, guide, and friend."

He is, and long may he continue to be, the "Heber of the West." His labours in the discharge of his high and holy duties are unremitting—and his consequent success has been more, far more than the warmest *friends* of the Church dared even to *hope*,—more than her *deadly enemies feared*. Through his wise and conciliating line of conduct, the Established Church has been rooted in the affections, not only of the planters, but the negroes. Both look up to him as a sure friend in the things that belong unto their peace. Both heart and hand unite in recognizing his apostolic mission here, and both build their hopes of a blessed hereafter, on the "happy tidings of salvation" he has been chosen to convey to a hitherto neglected region.

Of Mr. Pinder, Mr. Morse, and Mr. Packer, we can also speak from personal knowledge. To the former, when discharging the functions of Ecclesiastical Commissary in the colony of Demerara, too much praise cannot be given. Indefatigable zeal, deep research in the Scriptures, earnest and affectionate preaching of the word, combined with the courtesy of a scholar and gentleman, were his distinguishing characteristics. And it is not too much to say, that he won, in that colony, "golden opinions from all sorts of men," and left it after too brief a sojourn, to the inexpressible regret, not only of the Clergy, but the community at large. Nor will the names and services of the two latter gentlemen be soon forgotten;—Mr. Morse's, as a parish priest, Mr. Packer's, for his advice and instruction in organizing the schools.—All and each have our best wishes;—our praise would be superfluous,—for not a ship arrives from the colony, which does not bear accounts of their persevering labours in the good cause, and the deserved success which has hitherto rewarded their efforts.

In returning to Mr. Chapman, our limits will not admit of any

extended remarks; but we must say a word upon the minor poems. Some are excellent;—some, without detriment to the volume, might have been omitted. In all, however, a proper spirit may be traced. The “Cain,”—the “Flood came and took them all away,”—and the “Hymns,” we should willingly transplant to our pages, and may possibly return to them. In the mean time, we congratulate Barbados on the fame which her poet has already acquired; and, in offering Mr. Chapman this our *l’envoi*, shall merely express a hope, that a short period only will elapse before he again gratifies and instructs the public by his writings. His talents are first-rate,—his versification smooth and harmonious,—his style unexceptionable,—and his sentiments admirable. These are qualifications at any period attractive, but in the evil days upon which we have fallen, inestimable.

LITERARY REPORT.



Second Series of Lectures on Parables, selected from the New Testament. By MARY JANE M’KENZIE, Author of “Lectures on Parables,” “Lectures on Miracles,” &c. &c. London: Cadell. Edinburgh: Blackwood. 1833. 8vo. Pp. vii. 345.

A SIXTH edition, to which the former series of these Lectures have arrived, may be taken as a tolerably fair criterion of their intrinsic merit; and we are pleased to find that public favour has been so liberally extended to a work which is so truly deserving of a wide circulation. Nor is the present volume in any degree inferior, if indeed it is not superior, to its predecessor. The Lectures are principally designed to furnish young persons with a familiar explanation and practical improvement of the Parables of the New Testament; but the author expresses a wish that they may not be wholly unacceptable to writers of a maturer age. She will not be disappointed.

1. *The Gospel in the Church: a Sermon delivered, by appointment, at the opening of the Annual Convention of the Protestant Episcopal Church, in the Commonwealth of Massachusetts, at Christ Church, Boston. By GEORGE WASHINGTON DOANE, Rector of Tri-*

nity Church, Boston. Boston: Stimson and Clapp. 1832. Pp. 40.

2. *The Edification of the Church, for the Salvation of Souls, the Office and Duty of the Christian Ministry; the Primary Charge to the Clergy of the Protestant Episcopal Church, in the Diocese of New Jersey. By the Right Rev. GEORGE W. DOANE, A.M. Bishop of the Diocese. Camden: J. Harrison. 1833. Pp. 22.*
3. *Episcopal Address, delivered at the Convention of the Protestant Episcopal Church, in the Diocese of New Jersey, 29th May, 1833. By the Right Rev. GEORGE W. DOANE, A.M. Bishop of the Diocese. Camden: J. Harrison. Pp. 24.*

WHETHER we view the author of the above discourses in the more humble character of a Parish Priest, or in his present exalted station as a Bishop and guardian of the Church of Christ, his indefatigable exertions in the good cause equally demand our admiration and respect. The sermon abounds with practical truths; the primary charge is highly impressive and dignified; and the episcopal address is calculated to promote a community of feeling, which is of so great value in a Christian Church, and must inevitably lead to the extension of saving faith.

1. *A Sermon, preached in St. Paul's Chapel, New York, on the occasion of the Consecration of Bishops Hopkins, Smith, M'Ilwaine, and Doane. By the Right Rev. HENRY U. ONDERDONK, D.D., Assistant Bishop of the Diocese of Pennsylvania.* New York. 1832. Pp. 17.
2. *The Rule of Faith; a Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. By the Right Rev. HENRY U. ONDERDONK, D.D. Assistant Bishop of the Diocese.* Philadelphia. 1833. Pp. 28.
3. *A Sermon, preached at the Opening of the General Convention of the Protestant Episcopal Church in the United States, in St. Paul's Chapel, New York. By the Right Rev. HENRY U. ONDERDONK, D.D.* New York. Pp. 18.
4. *A Pastoral Letter to the Clergy and Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in the City of New York, October, 1832.* New York. Pp. 24.

Our readers will perceive that "the brethren" in America labour with all diligence in their vocation; and we have great pleasure in recording our testimony as to the value and importance of these labours. Bishop Onderdonk's sermons are written in a plain convincing style, and the pastoral letter, both in matter and manner, worthy the best times of the Protestant Church.

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Short and Easy Answers; or, a Sunday School Catechism of the History and Doctrines of the Old Testament. By the Rev. EDWARD JAMES PHIPPS, B.A. Perpetual Curate of Stoke-lane, Somerset. Shepton Mallet: Wason and Foxwell. London: Longman and Co. Bath: Burns. 12mo. Pp. 85.

A USEFUL little work, which may safely and advantageously be put into the hands of young people.

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The Offering; consisting of Original Pieces in Prose and Verse; intended for the Use of Young Persons. Portsmouth: W Harrison. London: Longman and Co. 12mo. Pp. 71.

THE intention of the writer, we doubt not, was good, but the execution is far from felicitous. Compare, for instance, the "Morning and Evening Hymns,"

(pp. 8, 9.) with those of Bishop Ken. Nor is the prose much better. Some of the apophthegms are, however, worthy of commendation; but the style is neither ornate nor popular.

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National Apostasy, considered in a Sermon preached in St. Mary's, Oxford, before his Majesty's Judges of Assize, on Sunday, July 14, 1833. By JOHN KEBLE, M. A., Fellow of Oriel College, and Poetry Professor in the University of Oxford. Oxford: Parker. London: Rivingtons. Pp. 27.

"CAN we conceal it from ourselves," asks Mr. Keble, "that every year the practice is becoming more common, of trusting men unreservedly in the most delicate and important matters, without one serious inquiry, whether they do not hold principles, which make it impossible for them to be loyal to their Creator, Redeemer, and Sanctifier?" It is, alas, too true that under the guise of charity and toleration, a growing indifference to the things which belong unto our eternal peace is making fearful progress! National apostasy promises to become the besetting evil of our times. What then remains to be done? On this point, we refer with pleasure to Mr. Keble's excellent discourse, every page of which is replete with practical knowledge; where we shall find that, "After all, the surest way to uphold or restore our endangered Church, will be for each of her anxious children, in his own place and station, to resign himself more thoroughly to his God and Saviour in those duties, public and private, which are not immediately affected by the emergencies of the moment:—the daily and hourly duties, I mean, of piety, purity, charity, and justice."—P. 25.

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Why are you not a Communicant? or, the Absentee from the Lord's Table, kindly but closely questioned by his Parish Priest. By JAMES DUKE COLERIDGE, LL. B. Launceston: T. and W. R. Bray. Pp. 24.

A LITTLE tract of great merit, wherein the duty of coming to the "Table of our Lord," to which we are so lovingly invited, is powerfully maintained. This may, indeed, with truth be called a "word in season," and its general circulation would not fail to be beneficial to the community at large.

The Nature and Necessity of a due Preparation for Death; a Sermon, preached at the Parish Church of St. Mary's, Chester, in consequence of the return of the Cholera, &c. By the Rev. THOMAS HARRISON, M. A., Lecturer of that Parish. Chester: Scaconbe. London: Seeley and Sons. 1833. Pp. 21.

A FORCIBLE appeal to the conscience, upon the necessity of working out our salvation with fear and trembling, before the "night cometh in which no man can work."

Remarks on the due Observance of the Sabbath. London: Hatchard. Pp. 25.

THE duty of keeping "holy the Sabbath-day" is recognized by all Christians; but how few there are who conscientiously fulfil it! That it is incumbent upon all men to promote the worship of God upon that day,—to reverence his sanctuary,—and walk in his statutes, all men allow; but the proper manner in which this is to be effected has not yet been decided upon. Many useful hints upon the subject may be collected from the tract before us, with which, save upon one or two points of minor importance, we to a great extent agree.

Remarks on the best Means of School Education. By DAVID DAVISON, M. A. London: Printed by W. Hughes, Islington. Pp. 15.

DAVID DAVISON is anxious to establish in the neighbourhood of London a school for general purposes, free from any *sectarian principles in religion*. He evidently includes the members of the Established Church amongst his professors of sectarian principles, and would, we have little doubt, rank us with Mohammedans, Socinians, Infidels, and heretics of all classes. This heterogeneous collection of nondescripts is to be placed under the "superintendence of a principal who should have the whole charge of the *social, moral, and religious* education of the pupils." Religion, it is evident, is with David the last thing useful; but it is unnecessary to proceed, for even in these speculative days, we suspect David Davison will not find many persons inclined to embark their capital in his joint-stock company, for the construction of a new rail-road to the hill of science, and city of learning. His hopes, therefore, of being "fortunate enough to secure a sufficient degree of

public co-operation," we pronounce to be "baseless fabrics of a vision," and we leave the good man "alone with his glory."

The Folly, Sinfulness, and Consequences of Stack-burning, considered in a Sermon delivered in the Parish Church of Great Bircham, Norfolk, April 7th, 1833. By the Rev. KIRBY TRIMMER, Curate. Lynn: Garland. 12mo. Pp. 13.

WE had fondly anticipated that the crime of rick-burning, to which on former occasions we devoted so many notices, had ceased in the land; and grieved are we to find that it is otherwise. Within the last few months, several unhappy beings have suffered for this offence upon the scaffold, and such lamentable occurrences have powerfully excited the feelings of the Clergy resident in the neighbourhood of the places where they took place. The publication of the sermon of Mr. Trimmer is attributable to this circumstance, and sincerely do we hope that its extensive circulation may awaken the poor misguided incendiaries to a full sense of their guilt. It is written in plain but argumentative language; and if such good seed be generally sown, the harvest of better feelings must be abundant.

The Christian Examiner, and Church of Ireland Magazine, conducted by Members of the Established Church. New Series. No. XXIII. October, 1833. Vol. II. Dublin: Curry and Co. London: Simpkin and Marshall.

THE present number of this "Protestant Champion" of Ireland is replete with interesting matter. The review of Dr. Chalmers is a piece of sound criticism; and the original articles display not only considerable talent but great research. The continuation of the life of Antonio de Dominis is admirable, and we trust the editor will reprint it entire, when finished. We can only add, that all the parties engaged in the work have our best wishes that their useful labours may not be in vain.

The Voice of Humanity, No. XI. 1833. Published Quarterly, for the Association for Promoting Rational Humanity towards the Animal Creation. Vol. III. London: Nisbet. Pp. 32.

A PRAISEWORTHY publication, deserving the patronage and support of every friend of humanity.

A Petition, proposed to be presented respectively to the three Estates of the Legislature, on the subject of Church Reform. By HENRY BUDD, M. A. Rector of White Roothing, Essex. London: Seeley. Pp. 33.

A PETITION, both in principle and detail, objectionable, emanating from a party who arrogate to themselves exclusively the title of "Evangelical." In our opinion the Church has more to fear from the professed friendship of the *soi-disant* "saints" than from the combined hostility of "Jews, Turks, infidels, and heretics." We repudiate such allies.

"Non tali auxilio, nec defensoribus istis
Tempus eget."

The Incarnation, and other Poems. By THOMAS RAGG. London: Longman and Co. Nottingham: Deorden and Sutton. 1833. Pp. iv. 48.

"THE Incarnation," as we are informed in the preface, is the tenth book of a poem in twelve books on "THE DEITY," "which the author has written as the testimony of a converted infidel against the abounding infidelity of the age, in all its specious and alluring forms. The publication of that work, a task far beyond his present means (*his situation in life being that of a working mechanic*), was the ultimate object he had in view in presenting this trifle to the world; and from the unexpected approbation which the manuscript has met with, he is led confidently to hope that that object will ere long be attained."

The above extract is useful in more ways than one: it not only shews, that in the lower walks of life there are minds capable of lofty thoughts and high imaginings, but that the fearful scourge of reason, the sceptical spirit of the day, has found there also a home and a haunt. These poems of Mr. Ragg we regard in a light far more interesting, on these accounts, than if he had been brought up in a nobler sphere of life, and had matured, in the exercises of the schools or the academy, the strong mental faculties which he so evidently possesses.

To see light thus arising from darkness, the light of thought and of devotion from the darkness of ignorance and infidelity, is indeed a gratifying and an enlivening vision: and it is with pleasure that we are enabled to say, that the evidence of the author's claim to our regard does not even rest there. The contents of his volume are highly creditable as a

matter of literature. "The Incarnation" abounds with striking proofs of natural genius; and in some of his ideas we cannot fail to discover the power of the poet. Take the following as an example:

Incarnate God!
Wonder, oh heavens! and be astonish'd
earth!

Yet wherefore marvel? 'twas for this
high end

He made you; 'twas but to reveal him-
self,

(Him Wisdom, Power and Goodness
Infinite,)

He laid his Godhead glory by, and took
The Christhood up; it was that he might
shew

The glory of the Godhead forth:—might
form

A finite universe, to manifest
The great perfections of the Deity,
Moral and natural, redeem from death
A church to shew his praise; and thus
himself

Unite the bounded to the infinite,
And stand for ever a connecting link
'Twixt God and Nature.——

Godhead veiled
In Christhood, Christhood in mortality,
To work out man's redemption! the big
theme

Demands an angel's harp, but oh! what
harp

Of angel can awake the lofty strain?
None, none. 'Tis man's to sing the love
of God;

To sing the wonders of redeeming love;
To sing the virtue of the blood of Christ.
And in the hymn before the eternal
throne,

When angels pause at "Worthy is the
Lamb,"

Subjoin the sweetest notes—"who died
for us!"

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Thoughts on the Mixed Character of Government Institutions in Ireland, with particular reference to the New System of Education. By a PROTESTANT. Extracted from the *Belfast News Letter* of June 18 and 21, 1833. London: Fellowes. 1833. Pp. 47.

THE subject of this pamphlet must be familiar to our readers, with the doubts and divisions of the friends of education, as to the system recommended by government.

The writer of these thoughts is a sensible and clever man, who has evidently considerable knowledge of human nature in the mass, as well as of that particular portion of it which exists in Ireland. His

sets out with an aphorism deduced from a consideration of the past, and ends with advice calculated to benefit the future. By influencing the people you influence the government, and consequently government institutions. If, therefore, the government have acted wrongly, the people are to be blamed for it. But, however true in this individual case and in many other cases, there are and must be exceptions to this rule. Yet on the whole, now-a-days, the power of the people will by a sudden exertion set all right (or wrong) again. We say not whether we concur in all the writer's views; but certain it must be, that as things are, it is absurd in people to quarrel about non-essentials: for if "influence in the legislature is (in a free country) a mere index of influence in society," and "to be angry with it, is as childish as to be angry with a clock for striking an unwelcome hour, or with a barometer for indicating the approach of foul weather," then the better way in all public questions will be, to throw prejudices aside, and unite for a common end. The state of Ireland requires this, *if possible*; but it is a hard thing for Protestants to cease from abusing Catholics, and for Catholics to cease from abusing Protestants. Moreover, there is danger in the present state of things that one of the parties may sleep at their posts in the enjoyment of their armistice; the one growing careless, the other treacherous. No one can doubt, that where opposite parties can unite, good must ensue; but then these parties must also be watchful of themselves. As applicable to the Government Education System in Ireland, we hope this union recommended in the "Thoughts" before us will be found to answer to the writer's views: of the two evils it is perhaps the least. But putty and plaster, or oil and water, will as soon intimately blend, as real Protestantism and sincere Catholicism. Yet if by uniting, the ignorance of the Irish peasantry be dispersed, we will say in the name of common sense as well as of Christian charity, "*Sit, esto.*"

A Sermon, preached at the Visitation of the Venerable the Archdeacon of Totness, in the Parish Church of Tavistock. By the Rev. EDWARD ALKINS BRAY, B.D. F.S.A., Vicar of Tavistock. London: Rivingtons. 1833. Pp. 22.

THIS discourse, on Isaiah lxii. 6. is what many would call a *political* sermon, seeing it defends the political importance

and political rights of the Church. It is a good specimen of Mr. Bray's style and manner, already well known to our readers. He argues in this sermon on the necessity of union amongst the Ministers of the Church; he commends the formation of a "*Clerical Society*," to further the objects, literary, anti-quarian, and social, of the profession.

The Stability and Perpetuity of the Church of Christ: a Sermon, preached in the Parish Church of Rothley, Leicestershire, on Wednesday, May 22, 1833, at the Visitation of the Hon. and Rev. H. D. Erskine. By the Rev. T. H. MADGE, B. A., Curate of Rothley. Leicester: T. Cundee. London: Hamilton. 1833. Pp. 44.

A WELL-CONSTRUCTED, well-argued, and to us *convincing* discourse on Matt. xvi. 18. The Roman Catholic interpretation of the word "*Rock*" is explained and refuted in a masterly way; and the Church of England, as a portion of the "*Church*" of Christ, defended, pleaded for, and her peculiar situation in the present day explained. We particularly commend the argument from p. 36 to 40.

Temptations incidental to the Christian Ministry. A Sermon, preached at the Visitation of the Right Rev. J. B. LAW, Bishop of Chester; held in the Cathedral at Chester, on Tuesday, October 9, 1832, by GEORGE STEVENSON, M. A. Vicar of Buckford, and Fellow of Trinity College, Cambridge. Chester: Seacombe. London: Hatchard. Pp. 32.

A POWERFULLY convincing and truly Christian discourse, on 1 Cor. ix. 27. in which the author points out the dangers incurred by the ministers of the gospel, in the course of their duties, from want of due consideration respecting their own human liabilities to err. We earnestly recommend a perusal of it to our professional brethren. It will amply repay the half-hour spent, and may perchance awaken reflections which will last through life. They who know the most of the difficulties of the ministerial work, will best appreciate the plain, yet distinct,—the modest, but uncompromising, detail of the obligations and the dangers of the Clergy here set before us for our encouragement and benefit. It is not an enthusiastic harangue, but a manly, argumentative, and eloquent vindication

of the character of his office; and it is not saying too much of the author, that if his own life be a comment on the standard he has produced for others, he has as much reason to rejoice in the prospect of his final trial, as the Apostle, on whose words he has so ably commented.

We may observe, in conclusion, that the question, whether St. Paul, in this text, betrays any indecision as to the certainty of his salvation, is properly omitted: the object of the author not being to expatiate on the assurance of faith, but on the grand secret, whence the Apostle's confidence was derived,—his strict obedience to the law which he expounded.

Poetical Remains of a Clergyman's Wife.

London: Rivingtons; Ford and Starling. 1833. Pp. 124.

OUR pages have sometimes contained apparently harsh opinions of some of the lighter productions of the day; and it is a satisfaction of no ordinary kind to be able to confer upon the publication before us unmingled praise. The circumstances under which these Remains have been introduced to the public might disarm criticism; but the book needs no bolstering. The poetry is of no common kind;—the sentiments are those of a Christian. We quote "The Death of Hooker," (p. 63,) as our proof.

"THE shadows of this dreaming life were gone,
The sounds of earth had died in peace away,
His works of faith, his love's light labours done,
Calm on the bed of death the prophet lay;
And then all heaven drew nigh in holy light,
The pomp descended on his gifted sight.

"That dark low chamber, like a temple, shone
In the full glory of a present God;
And round about the high uplifted throne
Ten thousand times ten thousand angels stood,
In blessed service, or adoring there,
Waiting, all wing'd, their Lord's commands to bear.

"He gazed upon the long expanding host,
From rank to rank delightedly he pass'd,

Till, in eternal distance faintly lost,
The glorious army faded dim at last;
Araid the multitude no sound of strife,
All perfect peace, where all was perfect life!

"Their blended songs of ecstasy and love,
Their words of whisper'd music softly died;
Their peaceful feat and noiseless pinions move,
Hush'd as the mighty ocean's calmed tide.

Oh! not the stillness of the silent sky
Hath such a rest as that full harmony.

"Archangels, ministers of God's high will,
Who nearest stand to the eternal throne,
And those more lowly cherubs who fulfil
Their gentle offices of love unknown,
Alike on highest, humblest tasks they move,
Obedient only to the law of love.

"How beautiful their order! how divine!
The prophet gazed, nor longer could he bear
Still in this dark, disorder'd world to pine;
His home was ready, and his heart was there;
One quiet sigh, the meek desire was given;
The bright reality! he was in heav'n!"

The last poem, "On the Monument erected to the Memory of Mrs. G——y, in Bishopsgate Church," which is extremely characteristic of regret at the loss of an amiable and talented wife, makes us consider it the production of a mourner; and the object is, in all probability, the author of these "Poetical Remains."

"I REAR'D beside the altar, Love, thy monumental stone,
There only could my spirit bear to feel
that thou art gone,
There, where the light of heaven comes down on earth, the holiest spot,
My heart can dare to think of thee, for ever forgot.

"And oh! when there I stand, belov'd,
the marriage bond to seal,
Do I not hear thy step draw nigh, and see
thee trembling kneel?
And then, again, in fancy, thou art standing by my side,
More beautiful than ever now, my fair celestial bride!

"And there, when on a holier day the
broad of life is given,
I see thy angel form descend, already
rob'd, from heav'n:

But no! thou needest not that I the emblem cup should bring,
For thou may'st drink for ever now of life's unfailing spring.

"Then be for ever at my side, lost angel,
present here;
Though in my earthly home no more its solitude to cheer,
Yet in the temple of thy God in love descend to me,
There may we ever meet below, till I shall come to thee." Pp. 123, 124.

A more pleasing volume it has not been our gratification to peruse for many an idle day.

Reasons for thinking Mr. Irving deceived.

By the Rev. PETER BLACKBURN, M.A. of Christ's College, Cambridge, and late Curate of St. Mary's, Lichfield. Cambridge: at the Pitt Press. London: Hatchards. 1833. Pp. iv. 57.

THE substance of this pamphlet was addressed, in the spring of last year, to a friend of the author,—one of the chief among the so-called "*gifted persons*," who have given utterance to the miserable jargon by Mr. Irving considered the *Gift of Tongues*. The press has teemed with accounts of these strange proceedings, and even yet the delusion obtains. Of Mr. Irving we would speak with caution; but our conviction is, if he be not *insincere* in heart, he must be *deranged* in intellect: and yet, as in all such cases, (Johanna Southcote for example,) the wonder is less respecting the leader, than as it regards the followers of the deception.

Mr. Blackburn, without indulging in any rash or general strictures on the motives of the parties concerned, enters into a calm and quiet discussion of the case, on the ground of its possibility, as not unallowed by Scripture; and of its improbability, as called for by the exigencies of the Church. He has examined the question with the spirit of a man anxious for truth; and, after canvassing the *proofs* which these *gifted persons* have produced, by the light of the Scriptures, and the interpretations of those Scriptures by Mr. Irving, has come to a conclusion which we conscientiously agree in, that "*The Gift of Tongues*," mentioned by St. Paul, was a power given by the Holy Spirit, of speaking languages that were then known in the world; that, 2dly, they who had this gift always, understood what they spoke in

the tongues; 3dly, that they who exercised it, were left to their own discretion as to using it; and, 4thly, as a deduction from these conclusions, that the whole system of Mr. Irving fails in *credibility*, and can derive no support from Scripture.

As this work, in MS., was instrumental in converting one, we hope, in print, it will aid in reclaiming many to the *truth*.

A Series of Discourses addressed to Young Men. By JOHN C. RUDD, D. D. Rector of St. Peter's Church, Auburn, New York. Second Edition. Auburn: Printed at the Gospel Message Office, by Henry B. Ten Eyck. 1831. Pp. iv. 132.

SEVEN plain, well-written, chaste, and sensible sermons, on the subjects most necessary to be borne in mind by young men entering on the world. They remind us of the publications of Fordyce.

His brief preface the author concludes in the following words:—

"Of one thing he is fully convinced; men of intelligence and worth, who have witnessed the mischievous tendency of fanaticism on the one hand, and of the insidious and poisoning influence of scepticism on the other, will not judge harshly the humble efforts of one who would contribute his mite towards arresting evils that very plainly exist."

We hope to have the melancholy office of bringing before our readers, in the course of a month or two, startling proofs of the "poisoning influence" above alluded to amongst our American brethren; and they will then perceive, that, in conferring praise of no ordinary kind on Dr. Rudd's undertaking, we may safely calculate on their seconding our suffrages.

Sermons on Various Points of Christian Practice and Experience. By J. B. B. CLARKE, M. A., Trinity College, Cambridge. London: T. S. Clarke. 1833. 8vo. Pp. 362.

OUR usual, and as we think the most appropriate, way of noticing the volumes of Sermons, which from time to time issue from the press, is to point out briefly their general style and bearing, and to subjoin the texts and subjects of each discourse. The present series is from the pen of a son of the late lamented Adam Clarke, and it is enough to say of him, *sequitur patrem passibus*

aquis. Abjuring Calvinism from his creed, as not to be found in the Scriptures, he has dwelt frequently and fully upon "unmerited mercy of God in Christ Jesus, free for and attainable by every soul of man,—a faith that worketh by love,—the heart to be changed by the influence of God's grace, and supported in holiness by his Spirit;" and other truths of equally fundamental importance. The heads of the several sermons, which evince an earnestness of appeal grounded upon solid argument, and urged with considerable eloquence, are as follows:—1. The Mode of obtaining Peace with God, Isa. xxvii. 5. 2. The Danger of Nominal Religion, Isa. lviii. 1. 3. Jehovah's Attributes are the Believer's Hope, Exod. xxxiv. 6, 7. 4. Resistance to Evil is the Conquest of Sin, Jam. iv. 7. 5. The Diffusion of Christianity, Hab. ii. 14. 6. On Prayer, Eph. vi. 18. 7. The Circumcision of the Heart, Rom. ii. 29. 8. The Conversion of Sinners, Jam. v. 20. 9. Evidences of Spiritual Adoption, 1 John iii. 2. 10. The Light of the Gospel, Mal. iv. 2. 11. The Atonement, Acts iv. 12. 12. The Immutability of God, Mal. iii. 6. 13. Ministerial Boldness and Love, Phil. 2. 3, 4. 14. Christian Fortitude, Luke xii. 32. 15. All Knowledge the Gift of God, Job xxxii. 8. 16. Practice the Proof of Doctrine, John vii. 17. 17. The Faith and Love of a Christian, 1 John iii. 23. 18. Salvation from Sin, Exod. xv. 2. 19. The Manifestation of Christ, Luke ii. 13, 14. 20. Let there be light, Gen. i. 3. 21. The Invitation of the Gospel, Num. x. 29. 22. On Faith, Heb. xi. 1. 23. The Last Judgment, Rev. xx. 11—13. 24. Unfailing Happiness, Ps. v. 11. 25. The Nature and Effect of Divine Law, 1 Tim. i. 5. 26. Singleness of Purpose the Safeguard of Religion, Ps. lvi. 25, 26.

Montague; or, Is this Religion? By CHARLES B. TAYLOR, M. A. Author of "Records of a Good Man's Life," &c. &c. London: SMITH and ELDER. 1833. 12mo. Pp. 268.

MANY an idler will stand still in the street to hear a story of "a cock and a bull," who will never enter a church to hear a sermon; and upon this principle we are inclined to think that Mr. Taylor's good intentions may not be wholly thrown away in the publication of those Tales which he periodically puts forth. Of the

general run of religious novels we are decided enemies, principally because the characters they develop are not only fictitious, but unnatural. The narratives of Mr. Taylor are for the most part founded on fact; and they are free from those gross extravagancies which tend to make religion itself either absurd or profane. "*Montague*" is by no means the least effective of the author's performances.

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The Catechumen's Instructor; being a brief Explanation of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, with Questions and Answers on each. By the Rev. SAMUEL FOX, B. A., Curate of Moyley. London: Hamilton. 1833. 12mo. Pp. vii. 111.

IN the compilation of this little manual, the author had principally in view the duties of sponsors, as specified in the concluding exhortation in the office for the public baptism of infants. His explanation of the formularies, as well as the questions and answers built thereon, are clear and well-digested; and godfathers and godmothers will do well to seek the assistance of such a monitor in the performance of that solemn engagement to which they have pledged themselves.

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A concise View of that Class of Prophecy which relates to the Messiah, connected with the leading Doctrines of the Christian Faith. By WM. WEBB ELLIS, M. A., Brasenose College, Oxford. Oxford: Baxter. London: Rivingtons. 1832. 12mo. Pp. xi. 125.

TO compress within a small compass the argument from prophecy, so far as it relates to the Messiah in his threefold character of a Prophet, Priest, and King, is the object of this treatise. The author has rather endeavoured to lead the student to such a train of thought as may induce him to pursue the subject as developed in the works of our best divines, than to examine it in all its bearings himself. He has opened the way, however, for much interesting speculation; and some material points connected with the Jewish errors, he has critically and deeply investigated. We would recommend his book as a useful guide in the important branch of Biblical inquiry.

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Seven Sermons on the Lord's Supper; with appropriate Devotions for Private or

Family Use. By the Rev. CHARLES GIRDLESTONE, M.A. *Vicar of Sedgley, Staffordshire.* London: Rivingtons. Oxford: Parker. 1833. 12mo. Pp. viii. 116.

LIKE all Mr. Girdlestone's parochial sermons, these seven are calculated to do extensive good, and they are published with this intention. The subject is clearly and piously treated, under the following heads:—1. Exhortation to Communion, Matt. xi. 28. 2. Neglect of the Ordinance, John vii. 66. 3. Nature of the Sacrament, 1 Cor. xi. 25. 4. Excuses Answered, Luke xiv. 16—18. 5. Method of Preparation, 1 Cor. xi. 28. 6. Watchfulness and Prayer, Matt. xxvi. 41. 7. Frequency of Receiving, 1 Cor. xi. 26. Learned and unlearned, but the latter especially, will gain much by a diligent perusal of the entire series. The prayers at the end may be advantageously committed to memory.

Picturesque Memorials of Salisbury. Nos. VII. and VIII. By the Rev. P. HALL, M.A.

WE have just received the above numbers, and are equally gratified as with those which have preceded. The plates represent St. Anne's Street; St. John's Chapel, Harnham; and a very neat bird's-eye view of the Cathedral, Chapter House, and Cloisters. The woodcuts give representations of the Tomb of the Duke of Buckingham in Britford Church; the Hospital of St. Nicholas, Harnham, and of an ancient Horn in the Council House. Of the "descriptive letter-press," we can add, that it is pithy, but elegant. Two more numbers complete this neat and instructive volume: for which we, in conjunction with the inhabitants of Salisbury and its neighbourhood, are indebted to the labours of our reverend and respected author.

History of Moral Science. By ROBERT BLAKEY, *Author of an Essay on Moral Good and Evil.* London: Duncan. Edinburgh: Bell and Bradfute. 1833. 2 vols. 8vo. Pp. x. 374. v. 357.

WITHOUT any reference to the views of Mr. Blakey himself, as to the formation of a system of moral ethics, there can be no hesitation in fixing a high standard of value to his work, as an historical comment on the most important themes of ethical science, from the earliest periods to the present times. Having traced the several systems of moral phi-

losophy to the age of Hobbes and Malmsbury, he devotes a series of chapters to the separate discussion of the systems maintained by the most eminent writers, introduced by biographical notices of each successive author, with such an analysis of his views as may lead the reader to draw his own conclusion respecting their comparative merits and defects. In the last chapter but one, he assumes the character of umpire. This decision will be received by all with respect, even if it be not adopted without scruple. The work concludes with a brief notice of the morality of the Scriptures.

Family and Parochial Sermons. By the Rev. WILLIAM SHEPHERD, of Trinity College, Cambridge, and Curate of Cheddington, Bucks., &c. London: Rivingtons. 1831. 8vo. Pp. xvi. 421.

HAD this volume come to hand at an earlier date, it would have received that attention which we are always ready to give to works of real practical utility and public merit. Drawing a line between the extreme of fanaticism on the one hand and lukewarmness on the other, Mr. Shepherd seeks for the evidence of faith and the fruit of the Spirit; and whilst he occasionally alludes to the mistaken notions of others, he is careful to "give none offence," by exhorting to "unity and brotherly love." The contents of the volume will furnish our readers with the best test of its importance:—1. The Advent, Matt. xxi. 9. 2. The Joyful Message, Luke ii. 10, 11. 3. Thanksgiving, Ps. c. 5. 4. The Saviour's Compassion, Luke xix. 41, 42. 5. Insecurity, 1 Cor. x. 12. 6. The Watchfulness of God, 1 Pet. iii. 8. 7. The Chosen People, 1 Pet. ii. 9, 10. 8. Death and Life, 1 Cor. xv. 22. 9. Be of good Cheer, Matt. xiv. 27. 10. Lent, Joel ii. 12, 13. 11. Good Friday, 1 Pet. ii. 24. 12. Easter Day, Acts ii. 26, 27. 13. Whitsunday, Acts xix. 20. 14. Strangers and Pilgrims, 1 Pet. ii. 11. 15. Contentment, Prov. xxx. 8. 16. The Saviour's Humility and Glory, Phil. ii. 9—11. 17. Consider your Ways, Hag-gai i. 7. 18. The Sleep of Death, John xi. 11. 19. Balaam, Numb. xxii. 32. 20. Saul and Paul, 1 Cor. xv. 9, 10. 21. Help from Trouble, Ps. lx. 2. 22. The Christian's Vocation, Eph. iv. 1—3. 23. Unity, Eph. iv. 3. 24. The Righteous and the Ungodly, 1 Pet. iv. 18. 25. The True Search, Matt. vi. 23. 26. Man's Iniquity and God's Mercy, Ps. cxxx. 3, 4. 27. Thou art the Man, 2 Sam. xii. 7.

A SERMON,

ON THE RESPONSIBILITY OF MINISTERS AND THEIR FLOCKS.

2 TIM. IV. 1, 2.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

“Jesus Christ, the same yesterday, to-day, and for ever”—is the foundation of all christian doctrine, and the groundwork of all christian hope. Existent from eternity to eternity, “God blessed for ever,” He “in the beginning was with God, and was God;” and in the latter days, when the universe shall pass away, and the heavens shall be shrivelled as a scroll, he shall stand upon that earth as judge, where, in the capacity of man, he came to ransom and redeem. Heaven and earth shall pass away, but he and his word shall never pass away. “They may perish, but he shall endure; yea, all of them shall wax old like a garment; but he is the same, and his years shall not fail.” (Ps. cii. 26, 27.) The Lord Jehovah cannot change, nor can his word alter; for his judgments and his mercies, like him, are true, and shall endure for ever. To him, the ages of the world and the constant succession of mere temporal changes are but as drops that merge and mingle undiscovered in the ocean of that vast eternity from which they sprung, mere noteless scintillations that succeed each other in the constant radiation from the source of light and life. And were it not so, what would be the consolation or the trust of the believer in the word of revelation? If the religion of the Saviour were intended solely for the age in which he condescended to appear on earth,—if his threatenings and his promises were but as transient messages to one peculiar race of men, to one peculiar age or nation, to the immediate disciples and followers of himself or his apostles;—if not intended for all ages and all peoples and countries, then might the justice of Almighty vengeance properly be questioned, and the mercy of redeeming love be fairly viewed as a mere partial scheme of favouritism and election. But how, on such a supposition, could the object of the Saviour’s advent be accomplished? How on such a slender, such a feeble basis, could that throne be built, that kingdom be established, which is to bear dominion from the east unto the west and from the north unto the south, even from the one sea unto the other, and to enrol all kingdoms, and nations, and languages, in the ranks of the Redeemer, and beneath

* This sermon was preached on the Sunday after the consecration of the Parochial Chapel of Longfleet and Parkstone, Dorsetshire, September 29, by the Rev. W. B. Clarke, M.A. the appointed clergyman.

the banners of the Lamb, "till the earth shall be filled with the knowledge of the Lord, as the waters cover the sea?" If the commandments of the law were simply so many transitory rules for the regulation of the tribes of Israel, and not intended to endure unto the end of the world;—then is the God of the Jews not the God of the Christians:—if the precepts of the Gospel are not of imperative consequence to the very end of time, then we must either look for another dispensation, or, as that is impossible according to the gospel, then Christ Jesus did not die for the sins of the whole world:—doctrines so utterly at variance with the word of truth, that we cannot but concede the point for which I am contending.

The appointments, then, which Jesus made to carry on his wondrous work, and the regulations which were framed by his apostles, are, therefore, after due allowance for the differences of customs and of manners, of equal weight with Christians of the present day as with the early followers of the Lord: "The unity of the Spirit and the bond of peace," are of no less importance now than formerly; and as in the infant days of church existence, so now "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. iv.) The responsibility, then, of the Christian now is still the same, whether he be hearer or teacher, and no less now than then is there the weight of obligation upon all men, in the respective states to which their God has been pleased to call them, to receive and to obey the laws and precepts which he has wisely published and proclaimed. When, therefore, we would inquire what is the line of conduct which we should pursue, in our vocation and calling; when we would seek the faith in which we ought to walk; we must have recourse to that written declaration of Almighty wisdom which the Scriptures have made known. There, as in a mirror, we may see reflected, not alone the works, but also the will of God;—there may we dig, as in a land of springs and fountains, for the water of salvation;—there may we search, as in the mine of everlasting wealth, for those invaluable riches which neither moth nor rust can corrupt, and which, as they have all received the stamp of heavenly truth, shall be admitted as a tribute into the treasury of God. Are we afflicted or in sorrow? there we may find the softening words of consolation. Are we in prosperous circumstances? there may we learn that due discretion which shall guide us in the use of temporal blessings. Are we repentant sinners? thither must we look for our intercessor and our advocate, our offering for sin, our assurance of pardon. To all men, of whatever station or condition in society, are these fitting and appropriate injunctions; and none who seek but shall be sure to find; the door stands open,—if he knock, he shall obtain admittance; if he ask he shall receive.

Premising this as true, in general, of all the various circumstances in which mortals can be placed on this side the grave, and, in particular, of every difference of direction as implied and written for the guidance of each individual member of society; let us, on the present occasion of assembling in this place, turn this knowledge to our own improvement,—an occasion on which it is imperatively necessary that *one at least* amongst

us should try and examine the ground on which he, for the future, will be called upon to stand, in the performance of those solemn and important duties which he must henceforth exercise amongst the congregation which may assemble in this place;—and may the Lord God our Saviour bless, by the influence of the Holy Spirit, the consideration of the subject to *his* advantage and to *your* conviction!

The man who undertakes the office of a teacher in the Church of Christ has need of much instruction and assistance from on high. His vocation and his ministry are of such a solemn kind, that though it may well be matter of thankfulness to him, to be exalted to the office of ambassador for God, he must remember the obligation which is laid upon him to do his work with “singleness of heart” and mind, to “plead for Christ who hath committed the gospel to his trust,” (1 Tim. i. 11.) in the spirit of christian soberness and truth, and to pray and to labour for the conversion of the souls for which he has to give account. Need is there also for encouragement to persevere, for difficult it is to be “a good minister of Jesus Christ” (1 Tim. iv. 6.), in spite of the natural corruption of his own weak heart, the temptations to self-righteousness and the vanity that courts applause, the hardness and impenitence and jealous dispositions of his hearers, and those ten thousand machinations of the enemy, who, ever on the watch to do the work of mischief, continually is scattering tares to choke the wheat of God’s word, or to excite the pride that takes offence where benefit was meant, or lull to sleep the half-awakened conscience that might, if properly aroused, throw off the deadly torpor of an unthinking or an unbelieving self-contentment that stupifies and blinds, and leaves to speedy and inevitable ruin.

Happily, my christian brethren, on a topic of such tremendous moment, we are not left to the interpretation which caprice and vanity too often give of those general precepts scattered up and down the gospel. St. Paul himself, the great and first apostle to the Gentiles, of whom we are sprung, has left on record his directions to his sons in the faith, Timothy and Titus, the models upon which all future ministers are bound to frame their lives and conversation. To them I refer you for the rules by which the conduct of your teacher will be tried,—by which he must regulate his method of instruction from this place,—and to which he invites attention, not alone as justifying him in your eyes, but as offering to your notice subjects of the first importance to your own eternal interests.

It has pleased the all-wise Disposer of events, in whose power are the issues of life and death, to bring to a conclusion that work and labour of love which many deemed impossible. It has pleased him to bless the labours of those who have built up this house of prayer. God *has* prospered us;—and I stand here to-day, commissioned to declare his counsel and his will. I came amongst you more than thirteen months ago a stranger—bearing with me but few credentials of my past career, and graced with but few trophies of successful duty. It would however be injustice, if I denied, that though I came a stranger, not as a stranger have I been received. The ministry which I have exercised from that time up to this, although it has been of such a nature as not to bring me into contact with my hearers—

more than in a formal or a casual manner ; yet have they listened to my exhortations and remarks with an attention and regard, for which I am, both in my own and in my Master's name, a debtor : and I deem it only due to them thus openly to state my obligation.

Amidst a season of great doubt and great anxiety—a season of disappointment and vexation—a time of trial and perplexity, not seeing how events might end, or with what difficulties we might have to strive, the Lord hath blessed me with a patient and a confiding heart ; and I am yet enabled to address you from this place, with the full enjoyment of every privilege which, under any circumstances, could await me. To some I' am, perhaps, still unknown ;—but it is my desire not long to be unknown. If they will receive me as I wish to be received—the friend of the sick chamber and the dying bed—the humble instrument of comfort in affliction—the messenger of consolation to the heavy-laden penitent—the preacher of repentance to the sinner—the herald of redemption to the captive—the minister of good tidings to them that need salvation ; not long shall I find it necessary to claim indulgence for the message which I bring. In all these characters, I feel assured, I need not supplicate your welcome. But the duties of the faithful minister are sometimes of a different nature. There are occasions when he feels himself constrained to speak of *judgment* as well as of *mercy* ; to mention wrath as well as love ; to arm himself with the threatenings of God's word against the sinner and his favourite sins, and to denounce the backsliding traitor to his King and Captain. On occasions like these, if any such arise, it may be, that I shall have to speak to you of the terrors of the judgment-seat,—of the curses written in the law,—of the denunciations of eternal hatred,—and of the unmitigated sufferings of the cast-away.

It is on such heart-rending subjects, that the christian minister feels it difficult and painful to address his hearers. He feels, that as a human being, liable to sin and prone to error, burthened himself with broken vows and duties ill discharged ; a sinner, like his hearers, liable to be undone for ever, and obnoxious to the offended justice of all-perfect Majesty, he is taking on himself an office of the most difficult kind ; that his earnest expostulations and his solemn warnings are liable to misinterpretation and, still worse, *misapplication* ; that the passions of the hearer, whom he would willingly reclaim, are roused against the hand that would arrest him in his mad career ; and that pride, vanity, self-love, and wounded self-importance, are too apt to be excited where they should be appeased, and to plunge the sinner into a still deeper vortex of interminable sin. He knows, too, that by such candid boldness, he is losing the esteem of men—not, it is true, of men whose good opinion is an object of reward—but still of men with whom he must be constantly connected in the daily scenes of human life ; and even this consideration, humiliating as it is, is not often so hardly rejected, as to offer no detriment to his solemn duties. But, my brethren, despite all these untoward objects, the path of duty must be trod ; there is an eye upon the shepherd who shall permit his flock to stray, or is too weak in courage to recall them, should they wander in a distant or a dangerous field. And should they deviate on the summit of some steep and giddy height, or plunge away into the recesses of some wild

impervious forest; still there, whatever the fatigue, whatever the immediate or apparent difficulty, to lead them back to the green pastures of salvation, he must seek them; for at his hands each one will be required, when the Lord reckoneth with his stewards. "Thus saith the Lord God; Behold, I am against the shepherds, and I will require my flock at their hands." (Ezek. xxxiv. 10.) Easy is it for a minister to flatter with his lips, or to pass in silence over sins that need correction; easy is it to cry, "Peace, peace, when there is no peace" (Jer. viii. 11.); but if God's people are seduced thereby, woe unto the seducers—"to wit, the prophets that see visions of peace, when there is no peace, saith the Lord God." (Ezek. xiii. 10.) Even in this world, is this weakness and uncertainty detected and exposed:—they who despise the forms, thereby gain fresh ground for blame against the spirit of our worship; and the cunning of the infidel will instantly employ the weakness of the minister as an argument against the truth of the religion he professes. How often do we hear the deist openly professing to accuse the ministers of the gospel of disbelieving what they preach, because they do not hear, perhaps, so much reproof and exhortation as might be desirable; and yet so inconsistent is our poor unsteady human nature, that when a pastor is *sincere* and *earnest*, on the part of those who boast the most of their affection for the Church, we hear too frequently the words of Korah and his company used,—“Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore lift ye up yourselves above the congregation of the Lord?” (Numb. xvi. 3.) To such like arguments it may be wise to answer by a reference to the words of God himself: “Son of man, I send thee to the children of Israel; be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks; thou shalt speak my words unto them, whether they will hear or whether they will forbear.” (Ezek. ii. 3, 6, 7.) “Son of man, I have made thee a watchman in the house of Israel; therefore hear the word of my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” (Ezek. iii. 17, 18.) Such is the word of God to the prophets of Israel: and what is the commandment of the same God, by the mouth of Jesus Christ, to the priests that minister in the congregation of Christians? “Woe unto that man by whom the Son is betrayed! it had been good for that man if he had not been born.” (Matt. xxvi. 24.) “Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” (1 Tim. v. 20, 21.) “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” (Tit. ii. 15.) “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.”

Surely, surely, here is enough to make the most conscientious pastor tremble at his charge! Surely, he *is* justified, if he should even seem to “*magnify*” too much “*his office!*” Let me then ask your sufferance, christian friends, beforehand, for the performance of the duty that devolves upon me from this day. And let me beg, that no one will suppose, in any thing I may hereafter feel it right to say to you from this place, that I am presuming on my situation to step across the line of strict propriety, if I seem too candid on the subjects that may come before us. I feel the burden I have taken on myself a heavy one;—there are discouragements opposed to the performance of the task imposed; with some there may be the influence of feelings which have no reference to me, but which may, notwithstanding, operate against the object which I have in view;—the best interests of my hearers,—the eternal good of those committed to my charge,—the inculcation of all christian feelings,—the peace of brethren,—and the fellowship of saints. May all unkindly sentiments from this day cease to operate amongst you! May the consideration that a building dedicated to the service of the King of Heaven,—a service which is formed for the exclusive welfare of his worshippers, be sufficient to allay the heat of party disputants, and to reconcile the jarring strifes of men that have one common faith, one hope, one Saviour; and who, hereafter, sooner or later, must appear before the *same* tribunal, where the petty subjects of our earthly disputations will be swallowed up in the prospect of an eternity of bliss or pain! Let us unite to serve the Lord, and to wish good-will to men; to forget the past and look to the future; and to stretch forth, to those that may stand aloof, the hand of fellowship, encouraging them by our example to pass over from the hostile ranks, and help us! Let us rejoice, that so many temples* have been built unto the Lord, and pray “that they may be established, that His name may therein be magnified for ever.” (1 Chron. xvii. 24.)

Pray also, christian brethren, for the success of those that minister therein; especially for your immediate minister, that he and they may find strength and grace to warn the unruly, to comfort the feeble-minded, and to do good unto all men; proclaiming the glorious tidings of salvation to those that have not heard, and the terrors of eternal judgment to those who will not hear, the gospel-call to holiness of life. Pray that he may always recollect the solemn charge delivered in the text—and that remembering the awful penalty attached to his forgetfulness, he may be able to preach the word—be instant in season, and out of season,—that he may reprove sin of every kind and nature, rebuking sinners who wilfully offend, and exhorting all to turn to righteousness of life, patiently bearing the obloquy he may excite, and teaching from the Scriptures what should be the reason of your faith, and the cause and object of his endeavours to bring it to perfection. Thus will the duty of the minister and people be in some degree reciprocally discharged: thus shall we all, in our respective stations, labour to exhibit the true fruit of christian peace and brotherhood.

* Four churches have been built up in the neighbourhood of Poole within the last four years.

When you consider, in what awful words the great apostle has enforced his message unto Timothy, you must feel convinced, that the exhortations to faithfulness in the ministerial duties are of the first importance. "I charge thee, before God," he says, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." My brethren, at that awful hour, when "the dead, small and great, shall stand before God," and "the books of conscience shall be opened," and you that hear, and I who speak, shall be confronted face to face, what will be our mutual sentiments, if, through neglect, any one of you be found amongst the number of those wretched beings, against whom already is the sentence of the Judge recorded,—"*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!*" (Matt. xxv. 41.) What, I say, will then be *your* reflections, and, if instrumental to so sad a doom, what also will be *mine*? You will turn upon me with a look of horror and contempt, with a heart that fain would break but cannot—desiring death, and knowing that you will be then immortal, and can never die, fitted to endure and doomed to suffer torments without end or mitigation; and you will say,—'But for thee, vile and wretched hypocrite, who didst see me entering in the path of danger, and who wouldst not warn me of it; who knewest that I trod the road to ruin, yet commissioned and commanded to recall me from it, sufferedst me to walk therein; who didst behold me on the precipice, and instead of snatching me from plunging headlong into the yawning gulf that stretched beneath me, didst allow me carelessly to leap therein; I might now have been admitted into yonder blissful Paradise, with the spirits of the just who now are perfect, and instead of wailing and lamenting in the torment of unquenchable and burning agony, might have been praising, in the hymn of ecstasy that tortures now my ears, the redemption that was purchased for my soul, but which thou kept back from my acceptance!' Think not such a scene impossible!—if there be truth in Scripture—if there be any faith in the records of God's will—such *may* most undoubtedly be the fate of you or me. But may God avert so sad a possibility! May he enable me to speak, and you to hear, the word in such a saving manner, as shall enable us, at the solemn moment, whence there is no recall, to appear with confidence before our Judge, pleading the merits of his blood, and claiming the power which has been given him in heaven and in earth, as our undeserved but certain privilege, to gain admission to the city, in whose light shall walk the nations that are saved! (Rev. xxi. 24.)

This day commences a career which must, to me and to you, have everlasting consequences,—and from this day, through all eternity, a connexion is established, which must either be for the blessing or the curse of each of us. It is as much, therefore, *your interest as my duty* that I fulfil, in all its intricate details, the task that devolves upon me, whilst I am permitted to labour in this corner of the gospel vineyard. "I charge thee before God and the Lord Jesus Christ," is an exhortation that I dare not disobey: but think not that it belongs to me alone.

The word, it is true, is to be preached by the pastor; but by the people it must be obeyed. I must exhort, reprove, and rebuke, and you must follow up the exhortation, or the burden will then fall upon

yourselves alone. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. xxxiii. 9.)

I have deemed it right on this occasion of our first assembling in this place, since its dedication to religious purposes, to address myself thus personally to the congregation; and I trust that no one will mistake the object of so doing. At any time, the entrance on a novel field of duty is an interesting subject to the christian minister; but on this occasion, and at this time, it is peculiarly so. The building in which we are here met together is altogether new,—we worship here for the first time on consecrated ground,—the congregation is new also:—and, knowing that a "city set on a hill cannot be hid,"—that there will be numerous eyes on earth as well as in heaven, watchful of our progress, it surely could not be inappropriate that I should apply myself, before I ventured to attend to yours, to my own solemn obligations, as connected with them. And by thus placing before you what God requires of a pastor, you may also better understand what he expects of the flock. For, if the soul of the shepherd is to answer for the sheep of his pasture, the sheep themselves, *who will not hear his voice*, are equally responsible and equally involved.

May God in his mercy bless the attempt, and crown our future labours in his service with success! May He vouchsafe abundantly his blessing to rest on this new ark of his covenant of mercy; that the sceptic, who may come to scoff,—the critic, who may come to blame,—the careless, who may come from form,—the self-righteous, who may come in pride,—the penitent, who may come in meekness, may each carry home with him the blessing of conviction, reproof, humility, or consolation, as each respectively requires!

The field of duty round about us is both wide and varied in its character; and, like the scenery which is its type, has some barren, as well as many lovely spots, on which care and labour may not, we hope, be spent in vain. And if the certainty that some sins call for peculiar care amongst our poorer brethren, may serve to discourage,—the knowledge also that there are those, who, about to lay the snow of fourscore winters in the grave, which may shortly open for them round these walls, have desired to see the day when a temple should be erected in the spot of their nativity, that they might approach the altar of the Lord before they die, in the place where they have shared so long the blessings of life,—is an encouragement to persevere.

May the Lord of the harvest bless the soil and its increase to his praise and glory; and whilst you, my christian friends, remember your responsibility, may I also remember mine. May I ever bear in mind what I have to do, and whereunto I have been sent! May I ever recollect that "I am under a dispensation of grace,"—that "I am constrained to preach the gospel," whether my hearers shall approve or not,—that "woe is unto me if I preach not the gospel!"

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXV.

FATHERS OF THE THIRD CENTURY.*

MINUCIUS FELIX.

Quid gentilium scripturarum dimisit intactum?—*Jerome in Epist. ad Magn.*

DURING the early part of the third century many orators and lawyers, of eminence and ability, had embraced the Christian faith. Among them was MARCUS MINUCIUS FELIX, whom it is probable that Arnobius,* in adverting to this fact, had more immediately in view. The gens *Minucia* was a noble Roman family; but though Minucius rose to considerable eminence in his profession at Rome, he was not, as it seems, a Roman by birth. From the manner in which he speaks of *Fronto*, a sceptical philosopher of Numidia, in his dialogue entitled *Octavius* (§. 9.), it may fairly be inferred, that he was himself a native of Africa; nor is he the only champion of the Gospel which that country produced. Within no great lapse of time, *Tertullian*, *Cyprian*, and *Arnobius* preceded or followed him in the defence of Christianity. He was originally a heathen; and, according to his own confession, had indulged in all the excesses of pagan impurity. His talents were employed in the justification of the vilest criminals, and in the most inveterate persecution of Christians and Christianity. *Octavius* was the constant companion of his pursuits and his vices; and so strong an attachment had been cemented between the two friends, that they were seldom seen apart. In the midst of their career of dissipation, the attention of the former was directed to the Sacred Scriptures; and, upon mature reflection, he became a convert to the faith. No sooner had he come to a knowledge of the truth, than he carried the glad tidings of salvation to *Minucius*; and thus both the one and the other were enrolled under the banner of the Cross.

After his conversion, Minucius still continued to follow his professional pursuits. Lactantius and Jerome (*Vir. Ill.* §. 58.) speak of him as an eminent jurisconsult, and practising in the Forum of Rome; and the former seems to regret that the time thus spent interfered considerably with the service which he might otherwise have rendered to Christianity.† During the vacations however, which the Roman law allowed at the time of vintage and harvest,‡ he seems to have relaxed

* *Contra Gentes*, Lib. I. *Et oratores et jurisconsulti, magnis ingeniis præditi, transierunt ad Ecclesiam.*

† Lactant. *Div. Inst.* v. 1. *Liber, cui Octavio titulus est, declarat, quam idoneus veritatis assertor esse potuisset, si se totum ad id studium contulisset.*

‡ Minuc. *Octav.* §. 2. *Sane et ad Vindemiam feriæ judicariam curam relaxaverant.*—Ulpian, in *Pandect. Leg. I.* states, that the vacations were fixed in the autumn, that litigation might not interfere with the vintage. Compare *Sueton. Aug. 35.* Hence also *Cyprian. Epist. ad Donatum*: *Et promississe me meminim, et reddendi tempestivum prorsus hoc tempus est, quo, indulgente vindemiâ, solutus animus in quietem, solennes ac statas anni fatigantis ferias sortitur.* See also *Augustin. Confess. ix. 2.*

from his severer studies, and to have devoted his mind to the defence of his religion. On one occasion he had received a visit from *Octavius*; and it was agreed that they should proceed together to *Ostia*, partly for the benefit of his health; taking with them a mutual friend, *Cæcilius*, who was yet an unconverted heathen. An act of adoration, paid by him on the road to an image of Serapis, gave rise to a conversation, which ended in the conversion of *Cæcilius*. After the death of *Octavius*, *Minucius* threw the substance of this conference into the form of a dialogue, which, in honour of his memory, he inscribed with his name. How long he survived his friend is uncertain; but from the deference which *Cæcilius* pays to his wisdom and judgment, it is reasonable to suppose that he was somewhat advanced in years at the time when the conversation took place.

The *Octavius* is the only work of *Minucius* now extant; possibly, the only production of his pen; for, the Treatise *de Fato vel contra Mathematicos*, which was attributed to him by the ancients, is mentioned by *Jerome* (*ubi supra*) for the simple purpose of declaring it spurious. It was probably attributed to him in consequence of an intention, expressed in the Dialogue (§. 36.), of treating more at large upon the subject. *Erasmus* knew nothing of any work of *Minucius*; and for a long time the *Octavius* was regarded as the 8th book of *Arnobius*, till it was at length restored to its rightful author, and its genuineness fully vindicated, by *Baudouin*, a learned lawyer, who published it separately, with a preliminary dissertation, in 1560. The error arose from the fact of its existence in a single MS. at the end of the seven books of *Arnobius*, which were discovered in the Vatican; and the title *Octavius*, being readily corrupted into *Octavus*, would tend to confirm the mistake. *Hadrian Junius*, however, had noticed it before *Baudouin*; and the difference of style, not to mention that the work of *Arnobius* is not written in dialogue, would strike even a cursory reader. *Lactantius* and *Jerome* (*ubi supra*) mention expressly seven books of *Arnobius*, and no more.

In the dialogue, *Octavius* bears also the second name of *Januarius*, and *Cæcilius* that of *Natalis*. After a short introduction (§§. 1—4),* detailing the circumstances which gave rise to the dialogue, *Cæcilius* commences the debate with a violent attack upon the impudence of Christians in presuming to have outstripped the wisest of philosophers in the pursuit of truth; recommends a blind adherence to the religion of pagan antiquity, with all its absurdities of omens, auguries, sooth-sayings, and poetic superstitions; and ridicules the doctrine of a resurrection, and the folly of braving certain death in the uncertain prospect of a life to come (§§. 5—8.). He then sneers at the title of *Brethren*, as assumed by Christians upon slight acquaintance;—charges them with

* In the third section, there is a curious description of the game, called by the Greeks *ἐποστροφισμός*, which is still much in vogue among children, under the name of *Ducks and Drakes*. It is worth transcribing. *Cum ad id loci ventum est, pueros videmus certatim gesticantes testarum in mare jactationibus ludere. Is lusus est, testam teretem, jactatione fluctuum levigatam, legere de litore: eam testam plano situ digitis comprehensam, inclinem ipsum atque humilem, quantum potest super undas irrotare: ut illud jaculum vel dorsum maris raderet, vel enataret, dum leni impetu labitur; vel, summis fluctibus tonsis, emicaret, emergeret, dum assiduo saltu sublevatur. Is se in pueris victorem preba', cujus testa et procurreret longius, et frequentius exsiliret.*

worshipping an *ass's head*, the *Genitalia* of their Bishop,* and the cross of a crucified malefactor;—imputes to them the crimes of infanticide and cannibalism;—argues in favour of polytheism;—jests upon the idea of a general conflagration;—and represents the patience of Christians under suffering and persecution, as the height of folly and infatuation (§§. 9—13.). Arrogantly supposing that his objections are unanswerable, he challenges Octavius to a reply; nor does he fail to stigmatize him as *homo Plautinæ prosapiæ*; a title of reproach very commonly applied to the Christians, and originating in the poverty of Plautus the comedian.† *Minucius*, whom they had appointed umpire of the contest, rebuking (§. 14.) him for his petulance, while at the same time he commends the ingenuity with which he had managed his harangue, *Cæcilius* accuses him of partiality (§. 15.); and he, having repelled the charge, calls upon *Octavius* for his defence. Having pointed out the inconsistencies in which the reasoning of *Cæcilius* was involved, and maintained that abuse was not argument (§. 16), *Octavius* traces the existence of God in the beauty and perfection of his works, more especially in the formation of man; proves that God is a spirit, invisible, infinite, pure and incomprehensible; and that his unity is acknowledged even in those common and natural exclamations, *Deus magnus est, Deus verus est, Si Deus dederit*, (§§. 17, 18.) After citing the opinions of the greatest philosophers in support of the notion of one Supreme Being (§. 19.), he demolishes the entire fabric of the ancient poetic mythology, with all its countless gods and endless superstitions (§§. 20—27.). He then exposes the cruel injustice of the various calumnies invented against the Christians, the sanctity of whose characters was a sufficient proof that they were wholly incapable of the abominations with which they were charged, and who assumed the title of *Brethren*, as being baptized into the same faith, and partakers of the same hope (§§. 28—31.). As to the images, and temples, and altars of Polytheism, he rejects them as unworthy of the majesty of God (§. 32.); he refers to Plato and other philosophers, as concurring with Christians, in the expectation of a general conflagration; he argues, that it is as easy to raise as to create a body, and that the various revolutions in nature indicate the certainty of a resurrection, of which the outlines may be traced in the Pythagorean doctrine of the *Metempsychosis*; and maintains that the fear of eternal punishment, which is nevertheless threatened even by heathen sages and poets, induces weak men to disbelieve in the existence of heaven and hell (§§. 33, 31.). Adverting to the notions sometimes entertained respecting *fate* or *destiny*, he contends that the will of man is free, and altogether uninfluenced by God's foreknowledge; and asserts that the sufferings of the faithful are no proof of God's carelessness in their behalf, but merely trials of their faith and patience (§. 35.). In conclusion, he observes that the Christian may

* Penitents, receiving absolution, knelt down before the bishop or presbyter, who laid his hand upon their heads and blessed them. Hence they were said, *Sacerdotis colere genitalia*; and all the calumnies, with which the Christians were assailed, were based upon equally solid foundations. See Cave's *Primitive Christianity*, Pt. III. c. 5. *Bingham's Antiquities*, B. I.

† See Jerome's *Chronicon* under *Olymp.* 145. and compare Origen c. Cels. III. p. 144.

indeed appear to be miserable, but cannot really be so, inasmuch as true happiness consists in the knowledge of God, and this it is his constant desire to obtain (§§. 36—38.). Such is an outline of the reply which *Octavius* rendered to the cavils of his antagonist, which not only received the applause of *Minucius* (§. 39.), but was followed by an ingenuous acknowledgment of conviction from *Cæcilius*,* and a request to be further instructed in the principles of Christianity on the morrow. Thus the conference ended (§. 40.) in the mutual satisfaction of all parties. The proceedings at the meeting of the following day, if they were committed to writing by *Minucius*, have not been preserved.

There is great uncertainty with respect to the time when *Minucius* wrote the *Octavius*. Jerome, in one place (Epist. 50.), places him after *Cyprian*; and, relying upon this authority, Baudouin supposes that he flourished after the middle of the third century. In the *Catalogue* however, where the order of time is more closely followed, he is placed between Tertullian and Cyprian; so that Lardner is probably more correct in dating his work near the end of the reign of Severus, A. D. 210. *Minucius* unquestionably followed Tertullian, to whom he is indebted for many of his arguments; and, on the supposition that he preceded Cyprian, he has, in his turn, furnished that Father with several entire passages, in his Treatise *de Idolorum Vanitate*. The internal character of the work, moreover, accords well with the circumstances of the Christians during the reign of Severus. They were involved in the sufferings of persecution; and the calumny more especially, which charged them with worshipping an ass's head, and was now in general circulation, is mentioned by Tertullian (Apol. §. 16.) as a recent fabrication.

The style of *Minucius* is evidently formed upon that of Cicero, with whose writings he was thoroughly acquainted. His language is flowing, elegant, and correct; and he has a lively manner of expression, which fixes the attention of the reader, and claims his acquiescence. There is no display of learning or research, no prolixity of argument, no rhetorical flourishes, and no artifice to entrap the judgment: all is plain, open, and perspicuous. The following proof of the being and providence of God, as manifested in the works of creation, may be selected as a fair specimen of his powers of composition:—

Nec recuso, quod Cæcilius asserere inter præcipua connisus est, hominem nosse se et circumspicere debere, quid sit, unde sit, quare sit; utrum elementis concretus, an concinnatus atomis, an potius à Deo factus, formatus, animatus? Quod ipsum explorare et eruere sine universitatis inquisitione non possumus, cum ita coherencia, connexa, concatenata sint, ut, nisi divinitatis rationem diligenter excusseris, nescias humanitatis; nec possis pulchrè gerere rem civilem, nisi cognoveris hanc communem omnium mundi civitatem: præcipuè cum à feris belluis hoc differamus, quòd illa prona, in terramque vergentia, nihil nata sint prospicere, nisi pabulum; nos, quibus vultus erectus, quibus suspectus in cælum datus est, sermo, et ratio, per quæ Deum agnoscimus, sentimus, imitatur, ignorare nec fas nec licet ingerentem sese oculis et sensibus nostris cælestem claritatem. Sacrilegii enim vel maximi instar est, humi quærere, quod in sublimi debeas invenire. Quo magis mihi videntur, qui

* Some have imagined, that this *Cæcilius* was the same who converted *Cyprian* to Christianity, as related by his biographer, *Pontius*. Such an identity, with reference to the intervals between the probable date of this dialogue, and the conversion of *Cyprian*, is by no means impossible. Still it is founded on conjecture only; and it may be expected that a coincidence of this nature would have been more distinctly pointed out.

hunc mundi totius ornatum non divinâ ratione perfectum volunt, sed frustis quibusdam temere coherentibus conglomeratum, mentem, sensum, oculos denique ipsos non habere. Quid enim potest esse tam apertum, tam confessum, tamque perspicuum, cum oculos in cœlum sustuleris, et quæ sunt infra circæque lustraveris, quam esse aliquod numen præstantissimæ mentis, quo omnis natura inspiretur, moveatur, alatur, gubernetur? Cœlum ipsum vide quam latè tenditur, quam rapidè volvitur, vel quod in noctem astris distinguitur, vel quod in diem sole lustratur; jam scies quam sit in eo summi moderatoris mira et divina libratio. Vide et annum, ut solis ambitus faciat; et mensem vide ut luna auctu, senio, labore circumagat. Quid tenebrarum et luminis dicam recurrentes vices, ut sit nobis operis et quietis alterna reparatio? Relinquenda verò astrologis prolixior de sideribus oratio, vel quod regant cursum navigandi, vel quod arandi metendique tempus inducant: quæ singula non modò ut crearentur, fierent, disponentur, summi opificis et perfectæ rationis eguerunt; verum etiam sentiri, perspicui, intelligi, sine summâ sollertiâ et ratione non possunt. Quid? cum ordo temporum ac frugum stabili varietate distinguitur, nonne auctorem suum, parentemque testatur? Verè quæ cum suis floribus, et æstas cum suis messibus, et autumnus maturitas grata, et hiberna olivitas necessaria: qui ordo facilè turbaretur, nisi maximâ ratione consisteret. Jam providentiæ quantæ, nè hiems sola glacie ureret, aut sola æstas ardore torreret, autumnus et veris inserere medium temperamentum, ut per vestigia sua anni revertentis occulti et innoxii transitus laberentur. Mari intende, lege litoris stringitur: quidquid arborum est vide, quam è terræ visceribus animatur: aspice Oceanum, refluit reciprocis æstibus: vide fontes, manant venis perennibus: fluvios intuere, cunctis semper exercitiis lapsibus. Quid loquar aptè disposita recta montium, collium flexa, porrecta camporum? Quidve animalium loquar adversus sese tutelam multiformem? alias armatas cornibus, alias dentibus septas, et fundatas ungulis, et spicatas aculeis, aut pedum celeritate libera, aut elatione pinnarum? Ipsa præcipuè formæ nostræ pulchritudo Deum fatetur artificem: status rigidus; vultus erectus; oculi in summo, velut in speculâ, constituti; et omnes ceteri sensus, velut in arce, compositi. (*Minuc. P. Octav. §. 17.*)

As the object of Minucius was to develop the reasoning by which Cæcilius was convinced of the folly of Paganism, rather than to instruct him in the principles of Christianity, there is very little in his work which has any connexion with the doctrines of the Gospel. Had the conversation, which took place at the meeting of the three friends on the following day, been still in existence, his testimony on many fundamental points might have been highly valuable. There is, however, a passage in the *Octavius*, which proves that the Christians of that age worshipped Christ as God (§. 29.); and his assertion of the doctrine of the resurrection is distinct and explicit. *Dupin*, indeed, has perverted his words into an admission, that the soul dies with the body; but the expression (§. 33.), *nihil esse post obitum, et ante ortum nihil fuisse*, if taken in this acceptation, is directly at variance with the speaker's argument. Octavius means to say, that even were the body reduced to the same state of *nothingness* in which it was before its birth, it would still be as easy for God to raise it, as it was for him to create it. The same argument is frequently employed by the early Fathers, and Tertullian affords an excellent commentary upon the sense which his countryman Minucius intended to convey, in his *Apologet. §. 48. Qui ergo nihil fueras, prius quam esses, idem nihil factus cum esse desieris, cur non possis rursus esse de nihilo?*

The *Editio Princeps* of *Minucius Felix* was published with that of *Arnobius*, in folio, at Rome, in 1542. A *Variorum* edition was edited by *Ouzel*; Lug. Bat. 4to. 1652. 8vo. 1672. But the best editions are those of *J. Davies*, Master of Queen's College, and printed in 8vo. at Cambridge, in 1702; and of *Gronovius*, 8vo. Lug. Bat. 1709. The

former, which is generally preferred, contains the entire notes of *Rigaltius*, and a selection from other writers, together with the *Dissertatio Francisci Balduini, J. C.*, and the editor's own remarks. Annexed are the "*Instructiones*" of Commodianus. It was reprinted at Cambridge, in 1712; and at Glasgow, in 12mo. in 1750.

CORONER'S AUTHORITY IN SPIRITUAL MATTERS.—BURIAL SERVICE.

T. W.'s exposition or application of the Apostolic precept, "Who-soever resisteth the power resisteth the ordinance of God," (CHRISTIAN REMEMBRANCER, No. IX. Vol. XV. pp. 553, 554.) will lead, if admitted to be just, to such startling consequences, that we are persuaded he will himself feel obliged to us for requesting him to reconsider it. He is speaking of the Clergyman in Surrey who refused to read the Church Service over a suicide, notwithstanding the verdict of insanity which the coroner's jury had returned: he says, that "in opposing his own judgment" (in p. 554, it is "conscience") "against such a verdict, he is guilty of a direct violation of a plain Apostolic precept, 'Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation:' that is, whosoever violates the laws of his country, enacted by the proper authorities, is justly amenable to the penalties attached to such violation."

The question is, who are "the powers?" that is, the proper authorities in spiritual matters,—the State? or the Church? the Civil Governor? or the Spiritual Pastors, the Apostles and Elders, whom God has commissioned to feed the flock of Christ, and take the oversight thereof? If T. W. thinks the Civil Governor has power in these matters, as from his expression, "laws of his country," one should naturally infer, will he state how he can exempt Daniel from blame, who, notwithstanding "the writing and decree," persisted in worshipping God as his "conscience" dictated? or Peter and the Apostles, who had the audacity to tell the High-priest and his colleagues, that they "ought to obey God rather than men?" or the primitive Christians who "violated the laws of their country, enacted by proper authorities," when they refused to offer sacrifice or swear by Cæsar? But if T. W. will exempt these from blame, let him extend his exemption to the poor Surrey Clergyman, who, as the commissioned servant of God, feared to say in God's name what he believed to be false, though a coroner and twelve jurymen undertook to warrant him in so doing.

The mistake into which T. W. has fallen, has arisen from not distinguishing between the civil and spiritual authorities. In *civil* matters what he says is perfectly true, that he who offends against the laws of his country is justly liable to the penalties incurred by such offence. But when did God give the Civil Governor authority in spiritual matters? Not before the canon of the New Testament was closed, certainly: and we have not heard of any fresh revelation since. The King's headship of the Church is not by Divine right, but by concession of the spiritual Pastors.

Before the *Surrey* Clergyman can be shewn to be “*justly* amenable to penalties” for his conduct, it must be proved that he has violated the laws of the Church. Now T. W. is forced to admit that the *letter* of the law is with him; but that “common consent” and “common sense” have agreed to set aside the letter. If the law be wrong and foolish, let it be *altered*; and let the Clergy of the Church of England understand *on what terms* they are required to exercise their divine commission; but as long as it remains law, do not condemn a man for adhering to it. It is very true that the *spirit* of the law may hold a man free from blame who departs from the letter, where circumstances seem to require it; but it will never *compel* a man to do so where he judges it contrary to the truth of religion, and injurious to his people.

The Church has made no exception in favour of insane persons; and even if that exception were admitted, still some other tribunal must be requisite to satisfy a Christian, in such a case, than an attorney and twelve men who may, one and all, be unbaptized or excommunicate persons. If it be deemed too weighty a matter to be entrusted (as the administration of the Eucharist is) to the discretion of the officiating Minister, with whom the ancient Canons left it, let some other course be pointed out which shall not make an open mock of sacred things, as the present practice does.

Too much store (*in foro conscientie*) will not be set upon the decisions of the ecclesiastical courts, when it is considered that action, arrest, and præmunire all await the unhappy judges of those courts, if, in administering the laws of the Church, they dare to decree according to them, where they happen to be at variance with an act of parliament, which may now be passed by Papists and Socinians.

E. II.

ADDITIONAL SCRIPTURES MENTIONED IN THE NEW TESTAMENT, BUT NOW LOST.*

An epistle of St. John, alluded to in 3 John, ver. 9.

I wrote unto the Church: but Diotrephes, who loves to have the pre-eminence among them, receives us not.

An epistle of St. Paul to the Ephesians, alluded to in Eph. iii. 3, 4.

As I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.

An epistle of Jude, alluded to in his general Ep. ver. 3.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints.

An epistle of St. Peter, *vide* 1 Pet. v. 12.

By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying, that this is the true grace of God, wherein ye stand.

An epistle of St. Paul, mentioned Col. iv. 10.

Aristarchus my fellow-prisoner saluteth you, and Mark, sister's son to Barnabas, (touching whom ye received commandments.)

* See CHRISTIAN REMEMBRANCER, for February, 1832.

THE APOSTLES' CREED, PARAPHRASED BY DR. F. ANDREWES.

I	who doe knowe God's power, have felt his rod.	BELIEVE IN GOD.
THE FATHER ALMIGHTIE	Yet hope for mercie: and who the roote and birth.	MAKER OF HEAVEN AND EARTH,
AND EKE IN JESUS CHRIST	Is of the world. with one accord,	HIS ONELY SONNE OUR LORD.
WHO WAS CONCEIV'D	I doe beleve (and we may truly boast Him God of God) even	BY THE HOLY GHOST,
BORNE	as a man, that he our flesh might chuse.	OF THE VIRGIN MARY.
SUFFERED	Which he did borrowe if we enquire the time and date:	UNDER PONTIUS PILATE.
WAS CRUCIFIED,	When Jewes were subject naï'd to the crosse and bled	DEAD AND BURIED,
HE DESCENDED,	Through manie wounds: even a conqueror to quell The spirits that were once thirst	INTO HELL,
ON THE THIRD DAY.	when all was perfected. By his owne power,	HE AROSE AGAIN FROM THE DEAD;
ASCENDED	last, when he had made all even Here upon earth, for us (even in glory bright.	INTO HEAVEN.
SITTETH AT THE RIGHT HAND,	As heire when all is finished,	OF GOD THE FATHER OF ALL MIGHT.
THENCE HE SHALL COME,	At the last day,	TO JUDGE THE QUICK AND DEAD.
I DOE BELIEVE,	and gather comfort most, From the sweet breathing where noe man faunts,	IN THE HOLY GHOST.
THE HOLY CATH'LIKE CHURCH,	Living in before we dye,	THE COMMUNION OF SAINTS;
THE FORGIVENESS OF SINNES	And then where soules of men	THE RESURRECTION OF THE BODY.
AND EVERLASTING LIFE,	And blessed angels sing for aye	AMEN

From the Harleian MSS. Vol. 4955. p. 57. b

HYMN SUNG AT THE CONSECRATION OF LONGFLEET CHURCH,

On Wednesday, 25th Sept. 1833, immediately before the Sermon.

OH ! Thou to whom on Canaan's hills
Their altars rude the Patriarchs reared ;
Whose presence endless ages fills,
By saints and angels loved and feared,—

Thou, in whose light all creatures live,
Whose love redemption's price displays,
To us thy blessing deign to give,
And turn our homage into praise !

Not unto gods of wood and stone,
Or human pomp and pride, we build ;
But to *thine* everlasting throne,
Would bring the worship thou hast willed.

In all the boundlessness of grace
Send down thy unction from on high,
And hallowing this thy chosen place,
Our powerless faith with strength supply.

Here be thy mysteries adored—
Thy gospel preached—thy name believed—
Thy bond of unity restored—
Thy pardon felt—thy peace received !

Upon the temple and the priest,
Thy suppliants and their solemn vow,
Be all thy choicest gifts increased,
Those glorious gifts we covet now.

From this day forth may those who turn
In hatred from these walls away,
No more thy sacred precincts spurn,
But hither come to praise and pray !

W. B. C.

ORGANO-HISTORICA ;

Or the History of Cathedral and Parochial Organs.

NO. VI. — THE ORGAN AT CHRIST CHURCH, SPITALFIELDS.

THIS instrument was erected in 1730, by *Richard Bridge*, an artist of no mean celebrity ; and in point of number of stops and pipes, it is the largest in London. He appears to have been as celebrated in his day as either Schmidt or Harris were before him. The majority of his organs are of the first class ; yet the one under consideration has been esteemed his best ; though from its locality its fame has not been sufficiently known to be appreciated. Its case is of beautiful mahogany.

be truly magnificent; but, we are sorry to say, it is at this time in a very dilapidated state, owing to a deficiency in funds for the necessary repairs. It has three pair of bellows, but the wind is remarkably unsteady. The few stops that still retain their pristine purity are the three-stop diapasons, one open diapason in the great organ, and a flute in the choir. With the exception of the horn in the choir organ the reed stops have suffered very much.

As a necessary and important improvement, we venture to recommend entire remodelling, extension of the swell in compass, and a venetian front; also a set of pedal pipes on a large scale. These additions, together with coupling stops and composition pedals, would render the instrument equal in rank to any we have in London.

NO. VII. ST. SAVIOUR'S, SOUTHWARK.

Schwarbrook, a German, who was cotemporary with *Byfield*, *Bridge*, and *Jordan*, was the builder of this organ. He produced several fine instruments, which are still in existence; but his masterpiece is at St. Michael's Church, Coventry.

Although the instrument under our present critique is not so large in point of number of stops and pipes as the one just described, yet it is to be preferred, in consequence of its having most of the modern improvements. It underwent an extensive repair in 1818, by that late excellent artist, Mr. James Davis, of Francis Street, Bedford Square.* At that time the organ was made long octave, and the compass of the swell extended to C in the tenor, with a venetian front, new bellows, and a set of double open diapason pedal pipes to G G G,—a regular octave below the manual. The pedal pipes here mentioned were the first ever made upon so large a scale. It has an octave and a half of German pedals.

During the late repairs at the western end of St. Saviour's, the organ was removed into the body of the church, and the following additions and improvements were made by Mr. Bishop, under whose care the instrument is placed. This gentleman added a *Cremona* to the choir organ, in the place of the *vox humana*; a *claribella* to the great organ, in the place of the *cornet*; and a *stop* that enables the performer to produce octaves in the bass, when using the pedals, either in the great or choir organs; a *pedal* that brings the reed stops on and off in the great organ, and also the same in the swell; a *couplet stop*, to unite the *swell* to the great organ; and two stops to *unite* the pedals to the great or choir organs. Mr. Bishop also added two more, (the 12th and 15th,) both new stops, in the place of the old ones, which have greatly enriched the chorus of the full organ by divesting it of the *cornetty* twang that it originally possessed. The mixture and sexquialtra should have been new also.

These improvements, however, have rendered this instrument one of the most complete in London.

It contains the undermentioned stops :—

GREAT ORGAN.			
1 Stop Diapason.		3 Principal.	
2 Open ditto.		4 Flute.	
3 Ditto ditto.		5 Fifteenth.	
4 Principal.		6 Mixture.	3 ranks.
5 Flute.		7 Cremona.	505 pipes.
6 Twelfth.			
7 Fifteenth.		SWELL.	
8 Sexquialtra	4 ranks.	1 Stop Diapason.	
9 Mixture.	3 ditto.	2 Open ditto.	
10 Trumpet.		3 Principal.	
11 Clarion.		4 Cornet.	3 ranks.
12 *Claribella to C.		5 Trumpet.	
13 Double Diapason, from C C to C C C.		6 Hautboy.	
14 Pedal Pipes, from G G to G G G.		7 Clarion.	
	974 pipes.		
CHOIR ORGAN.			
1 Stop Diapason.			378 pipes.
2 Open ditto.		Choir,	505 ditto.
		Great organ,	974 ditto.
		Total number of pipes	1857

The compass of the great and choir organs are from G G to F in alt, 58 notes ; that of the swell from C in the tenor to F in alt, 42 notes.

The diapasons of the great organ blend finely together ; and when the double diapason and pedal pipes are added the effect is rich, but particularly so when the swell is coupled to these stops. The *pedal pipes*, by *Davis*, are of wood ; but the double diapason on the keys are of metal, the largest pipe of which (C C C) stands in the middle tier in front.

This organ, and the one at Exeter Cathedral, built by *Loosemore*, in 1665, were the only two instruments known to possess *double diapasons of metal* until of late years.

The *chorus* of this organ, before the improvements by Mr. Bishop, was any thing but good, in consequence of the *scale* of the compound stops not agreeing well with that of the diapasons.

The trumpet and clarion, both of a small scale, are not able to cope with the *flue work* of the great organ. That a *trumpet* and *clarion* on a larger scale is still required, is proved by the effect produced in uniting the swell to the great organ, by means of the coupling stop ;—then it is *majestic*. From the new invention, by Mr. Bishop, the wind of this organ has been rendered perfectly steady. As solo stops, the reeds in the swell are by no means good. The touch and movements of the great and choir organs are both bad.

PURGATORY.

THE following is the substance of a document which has for several years been pasted up in the churches of Madrid :—

“ The Holy and Royal Bank of Piety has, since its establishment in

* A wooden stop of fine quality, and of the same pitch as the diapasons, equally beautiful as a solo stop or in chorus, and the invention of Mr. Bishop.

1721 to Nov. 1826, delivered from purgatory 1,030,395 souls, and from Nov. 1826 to Nov. 1827, 11,402; in all 1,041,797. The sum total expended for this object is equivalent to 43,000,000 francs (nearly 1,791,700*l.* sterling). The number of masses said to accomplish this work of piety has been 558,921; consequently every soul has cost eight-tenths or nine-tenths of a mass, and from 30 to 35 francs (1*l.* 5*s.* to 1*l.* 9*s.* 2*d.* sterling).—*Archives du Christianism.*

DATES OF THE ERRORS OF THE CHURCH OF ROME.

THE Romish Church sometimes boasts of the antiquity of its religion; but many of the following dates of the origin of some of its peculiar doctrines and customs will shew that they are too modern for a Biblical Christian to admit as well-founded:—

	A. D.
Holy water	120
Penitence	157
Monasticism	328
Latin mass	398
Extreme unction	558
Purgatory	593
Invocation of the Virgin and saints	594
Usurpation of the Popes	607
Kissing the Pope's toe	709
Worship of images	715
Canonization of saints	993
Baptism of bells	1000
Transubstantiation	1000
Celibacy of Priests	1015
Indulgences	1190
Dispensations	1200
Inquisition	1204
Confession	1215
Elevation of the host	1222

CONVERSION OF THE PRINCE OF LUCCA TO PROTESTANTISM.

THIS conversion has been sometimes announced, denied, or left in doubt in several public journals. We are now able to affirm that the prince has left the Romish Church, and communicated in the Protestant Church. The Prince of Lucca is a member of the family of the *Bourbons*, and bears the name of Charles Louis de Bourbon; he is nephew of the late king of Spain, infant of Spain, and married a daughter of Victor Emmanuel, king of Sardinia. His age is thirty-four.

COLLECTANEA.

METHODISTS.—The Annual Conference lately terminated its sittings at Manchester. The number of preachers present has been 430. The religious services have been very numerous both in doors and out. The

increase of members, as stated by the President, amounts to 26,339 in the United Kingdom and in the missionary stations, of which the following is the return :

Increase of members in Great Britain	22,898
In Ireland	1,504
On the missionary stations	1,937
Total	26,339

This is exclusive of the returns from America, where the increase amounts to upwards of 40,000 members.

The building of the Episcopal Church, for the use of the British Embassy and residents in Paris, is going on, and the church will be ready for Divine Service in the beginning of next December.

LAW REPORT.

No. XX.—RIGHT OF BURIAL WITHIN THE CHURCH.

CASE,*—October, 1825.

THE parish of ——— is in the city of London, and it is well known that within that city there are many customs, in reference to the Church, which are at variance with the general law, as applicable to churches in other parts of the kingdom; for instance, throughout the kingdom in general, the Incumbents are bound to repair the chancel, while in most of the churches in London, and in ——— among others, that burden is borne by the parishioners. Again, throughout the kingdom the Incumbent, in general, has a right to choose the upper churchwarden, whereas, in ———, and most other of the London parishes, both are chosen by the vestry. Again, the parish clerk is, in general, throughout the kingdom, appointed by the incumbent; but in very many London parishes, and in this among them, the choice is with the inhabitants. It follows, therefore, that what is the law throughout the kingdom in general, is not of necessity applicable to the city of London.

These observations are made to introduce the statement of a question now in dispute, between the present Rector of ——— and his parishioners, in reference to burials, and laying down grave-stones

in the body of the church. It must be admitted, that, in general, no person may be buried in the body of the church, or in any part of it, except the parish vault, without the consent of the Incumbent; but then it is submitted, that this general rule, like the others before stated, may be done away with by usage, and that usage for a long period of time may amount to immemorial custom.

There seems some reason to believe that, so far back as the reign of Henry VIII., the right of the London clergy to receive the fees for ground for burials did not extend to burials in the body of the church; for it appears in Stow, (book v. p. 26.) that in a bill put in the Star Chamber, in the twenty-fifth year of that king's reign, by some citizens against their priests, and whose interest it then was to make the most of their priests' income, (speaking of the priests' perquisites,) they say, among the articles for burials,—“ Eighthly, for the burial in the chancel or high quire, 10s., or 13s. 4d., or 20s., or 40s., or more;” but they do not notice any thing as receivable by the priests for burials in the body of the church.

It may be stated, without the possibi-

* The above is a case drawn up by the Parish, and was submitted to Dr. Lushington and Mr. J. Parkes for their opinions.

lity of contradiction, that, in no one instance within the memory of any living person, has any Rector of ——— interlered with, or claimed, the fees for burials, or laying down grave-stones, in any part of the body of the church; but that, on the contrary, the leave for burying and laying down grave-stones in the body of the church has uniformly been given by the churchwardens, and the fees thereon have been received by them, and credited to the parish in their accounts; and this has been the invariable custom for upwards of 200 years, as appears by the accounts of the churchwardens, which go back as far as 1617.

In the year 1619, there are credits for six graves in the body of the church, and for three knells applicable to three of the persons therein buried; and, also, for two other knells for ——— and ———, without any thing being charged for their graves; but whether they were buried in the chancel, or in some other parish, does not appear.

In like manner the accounts proceed to the year 1674, when the entries of the names of the persons buried cease, and the monies received are entered in total sums, as follow:—

	£	s.	d.
Received for the burial of ———			
in the vault	3	0	0
Received for six burials in the church-yard	0	12	0
Received for five burials in the church	1	13	4

In this manner the entries are made for the the next ten years, (say to 1684.) after which time the numbers are not entered, but mere entries are made in the following general words: "Received for burials this year;" and this mode of entry is used in every year's accounts down to 1737, when, again, the entry of names commences, and which has been continued to the present time.

At a vestry held in December, 1718, a committee was appointed for making a table of burial and other fees, which committee was composed of the Rector, the churchwardens, and other inhabitants. They reported thereon on the 8th of January; the table prepared by them was approved, and subscribed by several present at that vestry; the same was confirmed at the next vestry, in April, 1719, and was ordered to be registered at Doctors' Commons.

In consequence of these proceedings, a table of fees was engrossed and allowed by Humphrey Henchman, LL. D. Vicar-

General and Official, Principal of the Diocese of London.

As the different orders lay scattered among the minutes of vestry, and were not easily to be found if immediate reference was wanted to them, it was in January, 1780, ordered, "that the fees and dues for buryings, christenings, and weddings, as settled by this vestry, be fairly transcribed upon vellum, put in a proper frame, and glazed, and hung up in the vestry-room of this parish." And in consequence of this order, a table of fees was accordingly prepared, (which, however, was never presented for allowance at Doctors' Commons), and that table has hung up in the vestry from that time to this, a period of forty-five years, and has regulated all the charges that have been made.

No question was ever made as to the right of the parish to receive the fees for breaking the ground, or laying down grave-stones in any part of the body of the church, until the present year; but, at a vestry held on the 7th of April, 1825, one of the parishioners having stated that, on the burial of his late wife in the body of the church, he had been required to pay the sum of one guinea to the Rector for his fee, which, by reference to the table of fees and dues, appeared to be 15s. more than the sum thereby allowed, it was ordered that the vestry clerk do write to the Rector, requesting him to state the ground upon which he has made such increased demand.

The Rector puts his claim upon the broad ground, that no person may be buried in any part of the church except the parish vault, without his consent; and that the churchwardens cannot grant any license for that purpose, but that it is a privilege exclusively given to the parson, because the soil and freehold of the church is only in the Parson, and in none other; and that not only in that respect, but in his general capacity of Incumbent, he only is the person whom the ecclesiastical laws appoint as judge of the fitness or unfitness of this or that person, to have the favour of being buried in the church, for that the canon law directeth that none but persons of extraordinary merit shall be buried there, of which merit, and by consequence the reasonableness of granting or denying that indulgence, the Incumbent is in reason the most proper judge; and as to the claim set up by the churchwardens, on behalf of the parish, upon the ground of long usage, he contends that, however long the usage may have been, yet the

non-opposition or consent of former incumbents cannot affect his rights, they having had only a life-interest in their estates as Incumbents, and that the maxim, *nullum tempus occurrit ecclesiæ*, prevents any custom from taking effect in respect of burials in any part of the church other than the parish vault.

On the contrary, the churchwardens, on behalf of the parish, contend that so long usage as 200 years and upwards uninterruptedly, affords a ground for inferring an immemorial right; and that if custom, as applied to the parish repairing the chancel is to have effect to relieve the incumbent from that burthen at the expense of the parish, it must also have effect when the custom claimed is in favour and ease of the parish.

You are requested to consider the foregoing statement and advise on behalf of THE RECTOR, whether, under the circumstances, the right of leave to bury and lay down grave-stones in the church, and take the fees for the same, is in the Rector, or in the churchwardens for the time being.

OPINION. — This question must be considered, with relation to the general law, and also the peculiar customs of the City of London. With respect to the general law, I consider it to be, with respect to all fees for burials, uncertain and unsettled, and for this obvious reason, that the Courts of Common Law have hitherto held, that none but ancient customary fees can be sued for; and the Ecclesiastical Courts have held that other fees may be due, though they cannot enforce the payment of the same; and, in fact, there are no legal means of recovering them. With respect, however, to interments in the church, and the laying down grave-stones there, the Ecclesiastical Court would, I have no doubt, proceed to punish any person doing so, without the consent of the Rector previously had and obtained, and would hold the Rector justified in demanding a reasonable fee for such consent. This is clearly the result of the decided cases.—Lord Stowell's opinion, in *Bardin and Calcott*, (1 Hag. p. 17.) is, that fees are due to the Rector of common right,—to the parish, who were represented by the churchwardens, by custom. The circumstance of fees being due to the churchwardens by custom, does not exclude the Rector. On this and other authorities, I am of opinion, that by the general law, Rectors are entitled to demand fees for their consent to burials in the church, and the putting down grave-stones, and that the Eccle-

siastical Courts would furnish them, who might do so, with their consent.

The question then resolves itself into the point, whether, in the present case, the Rector is, debarred by custom from this general right. Custom too, in this case, may be one of two kinds,—custom of the City of London, which is certified by the Recorder; or immemorial custom, to be proved by the custom existing from time whereof memory of man is not to the contrary, and subject to the ordinary rules by which custom has decided. Now, whether this custom would or would not be certified by the Recorder, I can give no opinion, for it would not depend on the facts here appearing, but on other facts and circumstances wholly unknown to me; but I have good reason to believe, that many of the customs which prevail in London, as to churches, churchwardens, &c. are not in fact customs of the City, and in case of contest, would not be so certified; and, judging of this from other customs, which though prevailing are not customs of the City of London, I should be inclined to infer that this was not a custom of the City of London. But this is a question of fact, not law.

If the case be tried on the ordinary principles of custom, I am of opinion that there is no custom in this case of legal validity to exclude the Rector from his general right of demanding the fees in question. But this gift may not wholly exclude the churchwardens from claiming fees also.

STEPHEN LUSHINGTON.

Doctors' Conventions, Oct. 12, 1825.

MR. PARKE was also requested to consider the foregoing statement, and advise on behalf of THE PARISH, whether, under the circumstances, the right of leave to bury and lay down grave-stones in the church, and take the fees for the same, is in the Rector or in the churchwardens for the time being.

OPINION. — It does not follow that, because the churchwardens are entitled to a fee for giving leave to bury in the body of the church, the Rector is therefore excluded from receiving a compensation for his consent. A custom to pay the churchwardens may exist, and be good in point of law, though the freehold be in the Rector, because the parish is at the charge of making up the church floor (1 Ventris, 274.) The proof of such a payment, therefore, will not establish a right in the churchwardens to the freehold of the church; nor is the additional circumstance, that the Rector

has never received any fee, sufficient to make out such a customary title. Very strong evidence indeed would be required in support of a custom giving the freehold to the churchwardens—originally, or of a prescriptive derivative title from the Rector; and, I think, the present case does not furnish such evidence. In the case of *Beckwith v. Harding*, (1 Barn. and Ald. 508,) there were circumstances of a similar nature presented to the consideration of the Court, from which it was argued, that the freehold ought to be presumed to be in the churchwardens, but the Court was clearly of opinion that they were insufficient for the purpose.

But, even if the freehold were proved to be in the churchwardens, I very much doubt whether the Rector would not still have the power of refusing his consent to a burial in the church, because the right of giving leave appears to be vested in him, not merely because he has the freehold, but in his general capacity of incumbent, in which he has a jurisdiction to judge of the fitness of granting that distinction.*

My opinion, therefore, is, that in the present case the churchwardens have no exclusive right to fees from burials in the church, and for laying grave-stones there. J. PARKE.

Temple, Oct. 21, 1825.

KEYS OF THE CHURCH TO BE IN THE CUSTODY OF THE MINISTER.

THE following is an extract from a judgment given by Sir J. Nicholl, in a suit "*Lee v. Matthews*," 1830 (Dr. Haggard's Reports, Vol. III. p. 169.): and which we here offer as corroborative of the Opinion laid down by Dr. Lushington, and inserted in the CHRISTIAN REMEMBRANCER, Vol. III. p. 57.

"There was, in this parish, some difference of opinion about painting the church. Sir John Lee, who became a parishioner only at Michaelmas, 1828, appears to have supposed that the Minister, and the churchwarden nominated by him, had no voice in matters that were to be paid for by the parish, nor with the vestry book. Sir John Lee was strongly opposed to the Minister and his measures—was often called to the chair; and, as chairman, had inserted in the vestry book some entries censuring the Rector, and which the

Chancellor of the Diocese advised should be expunged. On the other hand, the Minister kept possession of the keys of the church; and as it should seem, in order to prevent this painting at that particular time; and surely the Minister of the parish is the fittest person to decide, at what season the public worship may be suspended with least inconvenience to the religious duties of the parishioners. This vestry was called for the purpose of ordering an additional key of the church to be made for the use of the parish churchwarden. This was very irregular; for the Minister has, in the first instance, the right to the possession of the key, and the churchwardens have only the custody of the church under him. If the minister refuses access to the church on fitting occasions, he will be set right on application and complaint to higher authorities."

MONTHLY REGISTER.



SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Ripon, Masham, and Aldbro' District Committee.

A SPECIAL meeting of the members of the above Society was held at the Chapter House, Ripon Minster, on Monday, the 16th September, 1833, the Very Rev. the Dean of Ripon, President, in the chair. On the motion of the Right Hon. Sir L. Shadwell, Vice Chancellor,

seconded by Charles Oxley, Esq., the following resolutions were unanimously adopted:—

1. This Committee acknowledge with increasing conviction, the imperative and solemn obligation of its members, to encourage Christian Missionaries in

* *Fide* Gibs. 453 Barn. Eccl. Laws I. 257

foreign countries, and the duty of earnest prayer for the conversion of the heathen.

2. The success which has attended the labours of the Missionaries of the *Society for the Propagation of the Gospel in Foreign Parts*, and the testimony which has been borne by persons of religious character, and high station residing abroad, as to their efficiency and true piety, fully entitle the Society to the support of the Christian public generally, and especially of the members of the Established Church.

3. That the communication lately made by government, of their intention to withdraw the parliamentary grant of 15,000*l.* a-year from the funds of the Society, at a moment when additional Missionaries are required for new stations, both in India and North America, requires the immediate and serious attention of all its friends, and their zealous exertion in soliciting additional subscriptions, in order to the complete support of all the stations.

4. That as the funds which this District Committee have remitted for some years (varying from 70*l.* to 100*l.* a-year) have arisen principally from annual subscriptions of One Guinea, and congregational collections, they now recommend that application be made throughout the district for small subscriptions, as the best method of increasing the funds of the Society.

5. That the district be divided into sections, and that the following ladies and gentlemen be authorized to solicit and receive subscriptions on behalf of the Committee.

[Here follow twenty-three names.]

6. That this Committee reluctantly concur in the resolution of their Parent Society, that their expenditure in North America should be lessened, by regulating the future payments to the Clergy, according to the reductions made in the parliamentary allowance, and that they seriously regret the difficulties which many exemplary men will suffer, from the diminution of their incomes; but this Committee at the same time venture to express a confident hope, that the time is not far distant when the Parent Society may find it unnecessary to act upon that resolution, inasmuch as the present state of things may excite greater activity, not only among the Clergy, but also among the Laity, who have as great an interest in the diffusion of Christianity as the Ministers of the Church, and also have the means of making more abundant provision for every good pur-

pose than the Clergy, whose power can never equal their zeal.

JAMES WEBBER, *Chairman.*

ROBERT POOLE, JUN. }

JAMES CHARNOCK, } *Secretaries.*

Ripon, 16th Sept. 1833.

It gives us much pleasure to add, that very large meetings for the above object have been held at Maidstone and at Cheltenham. How it is that the government of this country can vote 1,000*l.* per annum to the Methodist Missionaries in British North America, at the very time they are withholding almost the necessary subsistence from their own Protestant Clergy, is to us inexplicable.

S. P. C. K. & S. P. G.

Plymouth District Committee.

THE Anniversary Meeting of the above Societies was lately held at the Royal Hotel, Plymouth, the Lord Bishop of the Diocese presiding; the business of the meeting was as usual preceded by prayer.

The Rev. Robert Lampen, the Secretary to the Society for Promoting Christian Knowledge, at the request of his Lordship, read the Report: in which he stated, that, during the last year, were sold 272 Bibles, 619 Common Prayers, 108 Testaments and Psalters, and 3,762 Tracts. Since the Anniversary in 1830, have been circulated, in this neighbourhood, 1,112 Bibles, 1,162 Testaments and Psalters, 2,110 Common Prayers, and 6,682 of the other publications of the Society, making altogether a total of 11,096 Books and Tracts.

The Rev. S. Rowe, being called upon by the Bishop for a Report of the Gospel Propagation Society, made a verbal statement of the circumstances of the District Committee, which, though not free from subjects of regret, afforded no little occasion for congratulation in the prospect of increased support from new subscribers, and from the return of some valued members in consequence of the altered state of things with regard to Colonial Slavery. The decision of Government to withdraw its pecuniary grants from the Society might be regretted, but he hoped it would only awaken in individuals a greater desire to supply the deficiency. The operations of the Society in our foreign dominions were of the most interesting kind. In India, the fruits of the pious labours of Heber were beginning to appear in Bishop's College, Calcutta, which proved to be a most efficient means of preparing the native youths as Missionaries. — The

dioceses of Nova Scotia and Quebec, in North America, are also under the care of this Society; and it is impossible to contemplate its colonies without being struck with the advantages arising from its exertions in those extensive regions. In the West Indies, the dioceses of Jamaica and Barbados, present matter of the deepest interest from the recent measures of Government for the extinction of Slavery in our Colonies. These measures have relieved the minds of many well-wishers to the Society from the pressure of conscientious scruples, and they can now join heart and hand in its support.

The Rev. Robert Lampen then drew the attention of the meeting to the Incorporated Society for Promoting the Enlargement and Building of Churches and Chapels; the Report read set forth that the Society had rendered assistance in the erection of nearly 1000 places of worship, and by grants to the amount of

157,920*l.* it has been instrumental in providing 239,867 additional sittings, of which 179,322 were free and unappropriated. The Rev. Gentleman advocated this very useful Society with much energy and ability.

The Rev. J. Hatchard, in proposing the next Resolution, addressed the meeting at some length; and, after speaking in high terms of the doctrines and services of the Church of England, which he declared himself most warmly attached to, the Rev. Gentleman alluded to the Mariner's Church, recently established, near the Old Victualling-office, remarking that the congregation, which was chiefly composed of the poorer classes, having understood that they could, by laying up their savings with him, have prayer-books—they had since the opening of this place of worship purchased, at the full price, between two and three hundred copies; a proof, amongst that class, of their attachment to the Church.

S. P. C. K.—S. P. G. AND NATIONAL SCHOOLS.

Exeter Diocesan Association.

On Tuesday, October 8, the nobility and gentry from all parts of the county, as well as those in the city and immediate neighbourhood, attended the Cathedral, and together with the numbers present of the middle and lower classes, including 1923 children, belonging to the schools in this city and parishes immediately adjoining, formed one of the largest congregations ever before assembled within the walls of the venerable sacred edifice. The Rev. Precentor Lowe preached an excellent sermon in support of the Societies, from Proverbs xiv. 34—"Righteousness exalteth a nation." At the close of the service a collection was made at the doors.

Soon after the close of Divine Service at the Cathedral, the Anniversary Meeting of the Friends of the *Society for Promoting Christian Knowledge*, and of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, was held at the Guildhall, where there was a numerous and highly respectable attendance.

The Lord Bishop was called to the chair. The Committee expressed their gratification at the increasing prosperity of the Society, and stated that there had issued from Exeter Diocesan Repository during the last year,—Bibles, 1797; Tes-

taments and Psalters, 3,468; Common Prayer Books, 5,079; bound Books, 3,250; half-bound Books and Tracts, 25,312; being a very large increase over the issues of the preceding year; a number of these books had been issued gratis, and others sold at a very reduced rate, according to the situation of the applicants. The total number of books and tracts issued from the repository of the Exeter Diocesan Society during the year was 38,925. There have been twelve new subscribers added to the local list, and fourteen to the Parent Society; several sums of 3*l.* have been given to various districts in the county, for the establishment of Lending Libraries, the Circulation of Tracts, &c. The report adverted to the Parent Society, which had circulated upwards of four million copies of the Scriptures. During the last year the issues had been 360,000 copies of the Old Testament, and New Testament, and, Common Prayer, but chiefly of the two latter.

The report of the Committee of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, earnestly requested the attention of the public to the depressed circumstances of the Church Establishment in the North American Colonies, from which the

Government had signified their intention of withdrawing the annual Parliamentary grant towards its support; this, if not met by a corresponding liberality on the part of the British public, would cause serious injury to the Clergy in the Canadas, who are a meritorious and exemplary body of men, and who had taken the charge upon them with the understanding that their appointments were for life; the report earnestly appealed to the British public not only on behalf of the Clergy in these colonies, but of the members of our fellow-countrymen who have settled, and are continually settling in North America, and who, if assistance was not rendered them from this country, must remain destitute of the advantages and comforts of spiritual

guides, and instructors. The Committee turned from the gloomy situation of North America, with thankfulness and satisfaction, to the East Indies, where Christianity was rapidly advancing. Information received from the Bishop of Calcutta stated, that Bishop's College was in a most prosperous situation: it was an incomparable design, surpassing the Right Rev. Prelate's best hopes. The East was represented as presenting a wide field, where the Christian religion was already making its way; the ear of the Indian was opened, European literature was spreading, and idolatry fast falling beneath its own weight in these vast territories. The report concluded by a strong appeal to the friends of the Church for increased support.

COMMITTEE FOR THE RELIEF OF THE VAUDOIS.

At a General Meeting, held June 19, 1833, the Bishop of Winchester in the chair, the following Report was read:—

The Report which the Committee have to produce, will show that the principal objects which the Subscribers to the fund entrusted to their charge desire to promote, have been kept in view; but they must first express their feelings of the deepest regret, at the great loss which they have experienced by the death of their late Treasurer, the Rev. Bewick Bridge.

The Committee recommend that the

Rev. W. S. Gilly should be requested to undertake the office of Treasurer.

The Vaudois Institutions receiving pecuniary aid from the Committee, continue in a state of progressive efficiency, and the following abstract of receipts and expenditure presents an account which will probably admit of no great variation in future, and may therefore be considered as exhibiting a statement of the permanent result of the Committee's exertions in behalf of the Vaudois.

Stock standing in the Names of

Archdeacon Hamilton,	} Trustees.
Sir George Harrison,	
Samuel Bosanquet, Esq.	

Annual Amount of Interest received by Messrs. Bosanquet and Co.

£	£	£	
5200 3 per cent. Cons.	156	} payable half-yearly	{ 78. January and July.
800 do. Reduced	24		
1200 3½ per Cents. . . .	42		
£7200	£222		{ 21. Do. Do.
			£111

Annual Payments made to Vaudois Institutions:—

	£
On account of the Hospital at La Tour	120
Infirmary at Pomaret	30
Education for the Ministry	20
Girls' Schools at Villar, St. Jean, St. Germain's, and Clots, 10 <i>l.</i> each .	10
Girls' School at La Tour	12
	£222

For these sums two half-yearly payments are drawn for, upon the Treasurer, at Messrs. Bosanquet's and Co., on the 1st of January and on the 1st of July in every year, by the Officers of the Table, and distributed by them according to instructions given by the Committee.

The general subscription towards this fund has not been much increased since the last Report, but from time to time small sums are received, some for the general account at the disposal of the Committee, and others for special purposes: e. g. for Schools,—Education for the Ministry, and otherwise. These sums are placed in the Bankers' hands, and are, from time to time, appropriated to the payment of incidental expenses, or remitted to the Valleys according to the orders of the Committee. There is now a disposable balance of this description, to the amount of 46*l.* 10*s.* 2*d.*

In addition to the Fund above-mentioned, which is peculiarly under the charge of the Committee, the Royal Grant of 277*l.* 1*s.* 6*d.* annually, recovered by means of the Committee, passes through the hands of the Treasurer. It is usually paid in May or June, by the Lords of the Treasury, through A. Y. Spearman, Esq., Auditor of the Civil List, upon the periodical application of the Treasurer, and is placed to the Treasurer's Vaudois Account, at the banking house of Messrs. Bosanquet and Co., to meet the drafts of the Officers of the Table, in two half-yearly sums of 138*l.* 10*s.* 9*d.* payable in January and July.

The Committee have nothing new to communicate on the subject of the Hospital at La Tour, the Infirmary at Pomaret, or the five Girls' Schools; but they lament to have it to report, that at the beginning of this year, some of the Vaudois community were suffering under a scarcity of provisions, from the failure of the last year's crops. Lieutenant-Colonel Charles Beckwith, a member of the Committee, who was fortunately on the spot at the time, informed the late Treasurer and Secretary of this calamity. The late Treasurer remitted the sum of 5*l.* out of his floating balance to the Valleys, and the Secretary sent 100*l.*, which he raised by contributions among his private friends. After this succour, increased by a subscription on the part of Mr. Sims, and other friends of the Vaudois, it has not been thought expedient to make a public appeal in behalf of the

sufferers, and it is hoped that it may yet be avoided.

The sum of 20*l.* annually, hitherto applied towards the maintenance of Vaudois students at Geneva and Lausanne, but, by order of the Committee, to be appropriated in future in aid of the New Institution, founded at La Tour by an act of private munificence, for the education of young persons intended for the ministry, is not yet disposable to this object, because one only of the two students, between whom it was divided, has finished his academical course. It is determined that 20*l.*, part of the balance of 46*l.* 10*s.* 2*d.*, be granted to this Institution, whose funds are not yet equal to its objects.

The Reports of the Officers of the Table, touching the progress of the scholars of the Grammar School at Pomaret, founded by the Society for the Propagation of the Gospel, at the instance of the Committee, and of the Students of the New Institution at La Tour, and their Reports also of the efficiency and attention of the Rectors of these establishments, are very satisfactory. At the late public examination two scholars were removed from the Grammar School to the New Institution, and nominated to bursaries or exhibitions there, as a reward for their attainments.

Upon the whole, the Committee have reason to believe, that the general prospects of the Vaudois are improving. The Sardinian Government appears to be more and more favourably disposed towards them. Commissions have been given to native Vaudois serving in the army; and the censorship on Protestant books is becoming less severe. The New Institution at La Tour has been formally sanctioned and legalized by royal authority, and the king of Sardinia has expressed his desire, that equal justice should be administered to his Protestant and Roman Catholic subjects.

For these happier prospects the Vaudois are greatly indebted to the interposition of our own Government, both on the part of the present and the late administrations; and the Committee cannot lose this opportunity of expressing their sense of the good offices rendered to the cause of the Vaudois, by the motion of Sir Robert H. Inglis, Bart., in the House of Commons on the 24th of January, 1832, for the production of papers relating to the Vaudois, which was followed by the declaration of the Secretary for Foreign Affairs, that it was the desire of the British Government to

extend its regards to the Vaudois, in conformity with ancient treaties.

By order of the Committee,
W. S. GILLY, Sec.

Committee.

HIS GRACE THE ARCHBISHOP OF
CANTERBURY.

The Earl of Clarendon.

The Earl of St. Germain's.

The Lord Bishop of Winchester.

The Lord Bishop of Exeter.

The Rt. Hon. Sir G. H. Rose.

Sir T. D. Acland, Bart.

Sir Thomas Baring, Bart. M.P.

Sir Robert H. Inglis, Bart, M.P.

The Archdeacon Wrangham.

The Archdeacon Hamilton.

H. D. Acland, Esq.

Jasper Atkinson, Esq.

Charles F. Barnwell, Esq.

The Rev. Dr. Burrow.

Lieut.-Col. C. Beckwith.

Samuel Bosanquet, Esq.

William Gotton, Esq.

The Rev. F. Cunningham.

The Rev. Dr. Gilly.

W. R. Hamilton, Esq.

Sir G. Harrison.

Gorges Lowther, Esq.

The Rev. T. W. Mercer.

The Rev. J. S. Pons.

The Rev. Dr. Richards.

The Rev. Thomas Sims.

The Rev. Joseph Wigram.

Treasurer.

The Rev. Dr. Gilly.

Honorary Secretaries.

The Rev. Dr. Gilly.

The Rev. James Samuel Pons.

Auditors.

W. R. Hamilton, Esq.

C. F. Barnwell, Esq.

Rev. T. W. Mercer.

POLITICAL RETROSPECT.

DOMESTIC. — The first subject that claims our attention is the state of the Revenue. The Whigs have absolutely inundated us with reports of financial prosperity, and their organs among the public press have not failed to promulgate whatever their *wealthy and honest* masters dictated. There is, however, no denying such matters of fact as *pounds,*

shillings, and pence, (although the latter items do not figure in ministerial accounts,) and, accordingly, the 10th of October forced our rulers to lay before the public the "tottle of the whole" of their receipts, which exhibit a defalcation of nearly five hundred thousand pounds!! — *Eccæ signum!*

	Year ended Oct. 10, 1833.		Quarter ended Oct. 10, 1833.	
	INCREASE.	DECREASE.	INCREASE.	DECREASE.
	£	£	£	£
Customs	38,708	—	—	423,680
Excise	—	415,350	103,121	—
Stamps	—	58,630	23,694	—
Taxes	—	36,144	—	4,830
Post Office	87,000	—	38,000	—
Miscellaneous	18,485	—	—	5,008
Imprest, &c.	—	16,489	15,427	—
	144,193	524,613	180,242	433,518

Here are seven items of public revenue, six of which exhibit a decrease, either in the year or quarter. The first is by far the most alarming. The reduction of taxes could not affect the Customs, neither has there been any remission of government dues. The fact, then, is clear. The wisdom of our *governors* has annihilated some branches

of our commerce, and paralysed others. Our trade with Holland and Portugal is gone for ever; and all to support the revolutionary principles of the Whigs. The excise, which more immediately relates to home consumptions, and the comforts of the people, has gone back *pari passu*. And the solitary instance of prosperity is in the post office.

All this, in "the good old times," would have been pronounced bad enough; but what will our readers say when they peruse the note annexed to this precious document?

"The probable amount of *Eschequer Bills* required to meet the charge on the *Consolidated Fund*, quarter ending October 10, 1833, is £4,508,299 !!!"

Four millions five hundred and eight thousand, two hundred and ninety-nine pounds !!! A pretty addition this to the unfunded debt; which, added to the West Indian bouns of *twenty millions*, and five millions to other pressing claimants, will place our delightful rulers in (what Brother Jonathan would call) a "*queer f.c.*"

Of other domestic matters little remains to be said. Parliament has been further prorogued to the 12th of December.

FRANCE AND BELGIUM enjoy about an equal share of "peace and plenty" with ourselves.

RUSSIA, AUSTRIA, AND PRUSSIA are evidently on the *qui vive*; and the year 1834 will, in all human probability, open with a campaign against the propagandists of revolutionary principles. In the meantime, it is satisfactory to know that each of these vast countries is enjoying a share of prosperity which excites the bile of *Reformers*, and that the apostles of the Sans Culottes of Paris, and political unionists of Great Britain, find small favour amongst the contented and thriving population of these countries.

PORTUGAL.—The civil war in this country still continues with unabated violence. The cause of the King appears, at present, declining; but we are much deceived in the Portuguese character if they remain passive under the yoke of a foreign despot and adventurer, although his designs may be cloaked under an appearance of paternal regard for the interest of the Puppet Queen.

SPAIN.—The eyes of all Europe are, at this moment, fixed upon this interesting country. When we remember the position once held by the Spaniard in the counsels of Europe,—when we reflect upon his former maritime glory, and his vast colonial possessions in the New World,—when we recollect that Spanish honour and courage were proverbial, any thing likely to influence his destinies, and replace him on the footing he is for every reason entitled to, claims our attention and sympathy. The death of King Ferdinand has produced this

crisis. The rightful heir, according to the ancient laws of Spain, has been deprived of his birthright; and, in defiance of the Salique Law, a Baby Queen is foisted on the nation. To this it could not be anticipated Don Carlos would tamely submit; and consequently a civil war, the termination of which, and its collateral results, cannot be surmised, has already commenced. We shall only add the ancient herald's prayer,—“God defend the right.”

THE COLONIES.—Nothing decisive has yet taken place in consequence of the altered relation between the master and his labourer or apprentice; but all accounts concur in the utter impossibility of the system working well, and fearful anticipations of an explosion.

CAPTAIN ROSS.—Although, strictly speaking, the return of this intrepid officer does not come within the design of our Political Retrospect, still we are sure the deviation will be readily pardoned; and we trust the gallant captain and his brave companions will accept the congratulations of the CHRISTIAN REMEMBRANCER on an event, which we had almost ceased to hope, but which an all-wise and all-good Providence has been graciously pleased to accomplish, to the unqualified delight and gratitude of every right-thinking individual, not only of Great Britain, but the entire civilized world. Capt. Ross concludes his highly interesting letter to the Admiralty in these words:—

“The results of this expedition have been conclusive, and may be briefly comprehended in the following words.—The discovery of the gulf of Boothia, the continent and isthmus of Boothia Felix, and a vast number of islands, rivers, and lakes; the undeniable establishment that the north-east point of America extends to the 74th degree of north latitude; valuable observations of every kind, and particularly on the magnet; and to crown all, have had the honour of placing the illustrious name of our most gracious sovereign William IV. on the true position of the magnetic pole.

“But the glory of this enterprize is entirely due to HIM, whose divine favour has been most especially manifested towards us, who guided and directed all our steps; who mercifully provided, in what we deemed a calamity, His effectual means of our preservation; and who, even after the devices and inventions of man had utterly failed, crowned our humble endeavours with complete success.”

CALENDARIUM ECCLESIASTICUM.

NOVEMBER, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED
22 SUNDAY after TRINITY		
<i>Morning</i> .—Prov. ii.	Wisdom from God	{ Dr. T. Townson. 42. W. Reading. IV. 89. J. Knight on the Parables. 405.
Luke xix.	The Ten Pieces of Money	{ Dr. R. Fyfe. S.S.
Collect.	Prayer for the Peace of the Church .	{ Archd. Hodson. 229.
Epistle, Phil i. 3—11. }	Christian Minister's Joy and Con- dence	{ Dr. M. Hale. IV. 452. Bp. Porteus. Lect. 16.
Gospel, Matt. xviii. 21—35.	Unforgiving Servant	{ Dr. Wordsworth. I. 321 J. Knight. 129
—	—	—
Appropriate singing Psalms {	CXIX. 33, 34, 35, c m. <i>Bexley</i> CXXII. 5, 6, 7, 8, c m. <i>Westminster New</i>	
<i>Evening</i> .—Prov. iii.	Wisdom's Ways	{ Dr. I. Barrow. I. 1. Bp. Beveridge. II. 197.
Col. iii.	Affection set on Heaven.	{ P. Skelton. II. 132. C. Girdlestone. II. 213.
—	—	—
Appropriate singing Psalms {	CXXI. 1, 2, 3, c m. <i>Bath.</i> <i>Evening Hymn.</i>	
23 SUNDAY after TRINITY		
<i>Morning</i> .—Prov. xi.	Uprightness	{ Wm. Reading. IV. 98.
John ii.	Buyers and Sellers	{ F. Bagge on Miracles. II. 62 Dr. Maclaud. I. 133
Collect. }	An earnest Request that our Prayers may be heard	{ F. Bagge on Para. I. 421 Dr. R. Moss. III. 1. 27. Bp. Seabury. II. 273 281.
Epistle, Phil. iii. 17—21.	Heavenly Conversation	{ Dr. Brady. I. 297. Dr. Bundy. I. 167.
Gospel, Matt. xxii. 15—22.	Duty of a Christian Subject	{ Dr. W. Claggett. III. 224 C. Girdlestone. I. 171 Dr. Hale. IV. 176. Dr. Stanhope. III. 612.
—	—	—
Appropriate singing Psalms {	CXXII. 1, 2, 3, c m. <i>St. George's.</i> XLI. 5, 6, 9, 10, c m. <i>Abridge</i>	
<i>Evening</i> .—Prov. xii.	Excellency of the Righteous	{ H. Seegal. III. 115. Dr. J. Rogers. I. 147
2 Thess. i.	Brotherly Kindness	{ Dr. H. More. 391. 178 J. Abnetmethy. II. 223
—	—	—
Appropriate singing Psalms {	CXXXIII. 1, 2, 3, 4, c m. <i>Irish</i> <i>Evening Hymn.</i>	
24 SUNDAY after TRINITY		
<i>Morning</i> .—Prov. xiii.	Good and bad Company.	{ Dr. T. Coney. II. 13, &c Bp. Wilkins. 235.
John ix.	Christian Diligence	{ W. Reading. IV. 137. Dr. Townson. 199.
Collect.	Prayer for Pardon of Sin	{ H. Grove. I. 3, 8. Dr. J. Jackson. 119
Epistle, Col. i. 3—12.	Heavenly Happiness	{ Dr. R. Moss. III. 259. Bp. Beveridge. II. 561
Gospel, Matt. ix. 18—26.	Faith in Christ	{ Dr. Whitley. 217. S. Scattergood. I. 282. Dr. W. Hopkins. 190.
—	—	—
Appropriate singing Psalms {	I. 1, 2, 3, 6, c m. <i>Crowle.</i> XIII. 3, 4, 5, L m. <i>St. Pancras.</i>	
<i>Evening</i> .—Prov. xiv.	Virtue the good Man's Reward	{ Dr. Coney. I. 23 Dr. Abbot. I. 87.
1 Tim. vi.	Contentment	{ C. Girdlestone. I. 157. Dr. Paley. Post. Ser. I. 208. Bp. Patrick. 63, &c
—	—	—
Appropriate singing Psalms {	CXII. 1, 2, 3, 4, L m. <i>Angels' Hymn.</i> <i>Evening Hymn.</i>	

LESSONS, &c	SUBJECT	AUTHORS to be CONSULTED
25 SUNDAY after TRINITY.		
Morning.—Prov. xv.	Sacrifice of the Wicked, and the Prayer of the Good	Rp Jobb 21. G. Burnet II. 217.
John xvi.	Praying in Christ's Name	Dr. W. Sherlock. II. 223.
Collect	Prayer for Fruitfulness in good Works	Rp. Weston. I. 169, 189. Rp. Beveridge. I. 322.
Epistle, Jer. xxiii. 5—8.	The Lord our Righteousness	Rp. Van Mildert. I. 339. Dr. A. B. Evans 36.
Gospel, John vi. 5—14.	Christ the Prophet of his Church	Archd. Hodson. 79. Archd. Hodson. 117 Dr. Altham. II. 20
Appropriate singing Psalms	XI. 1, 5, 7, c.m. <i>St. James</i> CXXVII. 1, 2, 3, 4, c.m. <i>Bath.</i>	
Evening.—Prov. xvi.	Fear of God	C. W. Le Bas. II. 289 S. Johnson. II. 86.
Philemon.	Duty of Rich to Poor.	C. Girdlestone. I. 139.
Appropriate singing Psalms	CXXV. 1, 2, 5, c.m. <i>Lincoln.</i> <i>Evening Hymn</i>	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTE OF RESPECT.

On the 16th of September, a meeting was convened in the Town-hall, Richmond, the Mayor, Robert Gill, Esq., in the chair, to present to the Rev. James Tate, previously to his taking leave of his fellow-townsmen, a handsome piece of plate, purchased by 500 subscribers, and an address from the inhabitants of the town and neighbourhood. The plate was presented by John Hutton, Esq., of Marke, the college associate and steady friend of Mr. Tate, and the address by one of his earliest pupils, Mr. Justice Smurthwaite. The meeting was fully attended by his friends and admirers of all classes, among whom were Lord and Lady Dundas, and many of the neighbouring gentry and clergy. The assemblage of ladies was very numerous, and their tears bespoke the deep interest which they felt in this public valediction to a great and good man. The address was short, but impressive, and called forth a reply at once honourable to his judgment and his feelings.

THE CHURCH at LONGFLEET, which has been so long ready, was lately consecrated by the Lord Bishop of Bath and Wells, acting as Commissary for the Bishop of Bristol, who was prevented attending by indisposition. This Church was erected principally by the Hon. W. F. S. Ponsonby, of Canford House, M.P. for Dorsetshire, for the use of the tithings of Parkstone and Longfleet, the Parish Church (Canford) being at too great a distance from this portion of the district to accommodate the inhabitants. The building, which is a plain and most excellent model of an old English Church, does great credit to the taste of the architect, Mr. Blore, and the different artists employed; it contains upwards of 400 free sittings for the use of the poor; and is, in every respect, calculated to afford great accommodation to the district. The *Te Deum*, the hundredth psalm, an anthem, and several other pieces of music, were performed in the finest manner, and so as to elicit the approbation of Signor Molino, a distinguished composer from Turin, who happened to be present. Between the Litany and the Communion Service, the hymn, (which will be found at page 681,) written for the occasion by the Rev. W. B. Clarke, was beautifully sung.

The Bishop of Bath and Wells read his portion of the service admirably. The Rev. W. O. Bartlett read the Prayers; the Rev. W. B. Clarke the Lessons; and the Rev. C. Gray the Epistle; the Bishop and Dr. England officiating at the Communion afterwards. The sermon was preached by Dr. England, Archdeacon of Dorset—and an admirable discourse it was—from Psalm xxvi. 8; setting forth the advantages of our Liturgy, the high praise due to the founder of this new Church, and concluding with an eloquent defence of the noble institutions of our happy country.

The Church was dedicated provisionally as a Chapel of Ease to Great Canford, it

being the intention of the Hon. W. F. S. Ponsonby, at no distant day, to separate a district from the mother Church, and constitute it a parish by itself. The Church is to be dedicated by the style of St. Mary in Longfleet.

Immediately after that of the Church; the consecration of the ground took place.

We understand that, owing to some legal doubt as to the authority whence licenses must originate, the performance of marriages must for a time be delayed; but the services of baptism and burial are immediately to take place. The Rev. W. B. Clarke, A.M. is appointed minister.

CONSECRATION OF ST. MICHAEL'S CHAPEL.—Thursday, September 27, was appointed for the consecration of the Chapel of St. Michael, in Burleigh Street, Strand, which has been erected under the Act of Parliament, as a chapel of ease to the parish church of St. Martin-in-the-Fields. The chapel itself, both on the outside and in the inside, is built in the plainest style of the Gothic architecture of the thirteenth century: economy and not decoration has been consulted. But though the building has been erected within the expenditure of 5,000*l.* (the sum of the original estimate,) it is both an ornamental and commodious place of public worship, and highly creditable to the architect. The edifice contains seats for 890 persons, one half of which are free; and they are so disposed, that every member of the congregation can both see and hear the clergymen. It has what is termed a clerestory, or nave, and two side aisles, and is almost a Gothic cathedral in miniature. The munificence of Dr. Richards, the Vicar of St. Martin's, has enriched the chapel with a very fine-toned organ, and there is a gallery for the chorister, &c. A diversity to the usual appearance of buildings of this sort has been occasioned on the exterior by placing the bell-tower at the south-east angle. The tower is crowned by a spire, which is in strict keeping with the style of the whole chapel, and forms a very conspicuous object from Waterloo Bridge, and the surrounding neighbourhood. The ceremony of the consecration was performed by the Bishop of London, attended by a respectable body of the clergy of Westminster, and by his officers and chaplains. The sermon, which was also delivered by his Lordship, was upon a text taken from 1 Cor. xiv. 32, 33, and was adapted to the occasion.

The late Duke of Sutherland has left any twelve of the pictures of the famous collection of the late Duke of Bridgewater to the College of Brasenose, Oxford, to be chosen by the Principal thereof.

BUILDING SCHOOLS.—Conditions fixed by the Treasury, under which grants may be obtained from the recent Parliamentary vote of 20,000*l.* :—

1st. That no portion of this sum be applied to any purpose whatever, except for the erection of new school-houses, and that in the definition of a school-house, the residence for masters or attendants be not included.

2dly. That no application be entertained, unless a sum be raised by private contribution, equal, at the least, to one-half of the total estimated expenditure.

3dly. That the amount of private subscription be received, expended, and accounted for, before any issue of public money for such school be directed.

4thly. That no application be complied with, unless upon the consideration of such a report, either from the National School Society, or the British and Foreign School Society, as shall satisfy this Board that the case is one deserving of attention, and there is a reasonable expectation that the school may be permanently supported.

5thly. That the applicants, whose cases are favourably entertained, be required to bind themselves to submit to any audit of their accounts which this Board may direct, as well as to such periodical reports respecting the state of their schools, and the number of scholars educated, as may be called for.

6thly. That in considering all applications made to the Board, a preference be given to such applications as come from large cities and towns, in which the necessity of assisting in the erection of schools is most pressing, and that due inquiries should also be made before any such application be acceded to, whether there may not be charitable funds, or public and private endowments, that might render any further grants inexpedient or unnecessary.

MRS. HANNAH MORE.—It may be satisfactory to our readers to be informed that the various bequests to Dissenting institutions mentioned in Mrs. More's will, as reported in the papers, were not hers, but those of her sister, Mrs. Martha More, who left these sums for Mrs. Hannah's use during her life, and at her death to be assigned as directed in the accounts which have gone abroad.

THE BISHOP OF EXETER.—On Saturday, October 12, the Lord Bishop of Exeter returned to his palace from his primary visitation of the whole diocese, which has occupied six weeks, and we hear, from all quarters, that his Lordship has been received throughout, both by laity and clergy, with every mark of respect and attention. The Bishop, in the course of this visitation, has been incessantly employed in the duties of the diocese. His Lordship confirmed last year at above forty places in Devonshire, and this year at twenty-eight places in Devon and Cornwall. The total number confirmed, we understand, is nearly thirty thousand! The Bishop, in his recent visitations, has had personal communication with six hundred of his clergy, and has, in his progress, consecrated four new churches, and six new burial grounds. We understand that his Lordship took occasion to state publicly, that the expenses attending the consecration of a church did not exceed twenty-one pounds, and the charges of the consecration of a burial-ground were not more than fifteen pounds. The churches consecrated are at Redruth, Hessenford, in St. Germain's, Stonehouse, and Dartmouth. New churches are being built at Penzance, and at Bridgetown, Totness.

The Bishop of Lincoln's next ordination will be held at Backden, on Sunday, the 22d of December. Candidates are required to send their papers thither to his Lordship before the 10th of November.

The Bishop of Oxford intends to hold an Ordination in the Cathedral, Oxford, on Sunday, the 22d of December. All candidates for ordination on that day must send the necessary papers to J. Burder, Esq., 27, Parliament Street, London, on or before Saturday, November 9.

The Archbishop of York holds a General Ordination at Bishopthorpe, on the 17th of November.

The late Dr. Hughes, Canon Residentiary of St. Paul's, who died in January last, in addition to the large sums which he constantly spent in charity in his life-time, left by his will legacies to the Corporation of the Sons of the Clergy, of 1,200*l.*; to the Society for Promoting Christian Knowledge, of 1,000*l.*; to the Society for the Propagation of the Gospel in Foreign Parts, of 1,000*l.*; and to the London Ophthalmic Infirmary in Moorfields, of 300*l.*: and these legacies have all been paid, according to a direction in a codicil to his will, free of legacy duty, which adds 350*l.* to their amount.

We have the pleasure of stating, in the matter of the Stamford Free School, that every thing is arranged between the Mayor, the Rev. W. Gretton, and Dr. Wood, and that Mr. Gretton will open the school after Christmas on the most liberal system of education. It is calculated that so large a number of scholars will resort to the foundation, that an additional school-room will be necessary; and it is intended to build one on a site contiguous to the present remains of St. Paul's Church, which have been used as the Grammar School since the consolidation of the churches in Stamford in the year 1553.

DURHAM UNIVERSITY.—The Dean and Chapter of Durham have received, for the Museum of the University, a female *quesal*, presented by Mr. Skinner; and a box of valuable minerals of this country and of Italy, presented by the Rev. John Hodgson. They have also received a donation of valuable books for the library of the University from Mr. Humble.

The new School, in St. Ebbe's, Oxford, was opened on Sunday, the 29th of September. Upwards of 200 children of the Sunday School attended, with their respective teachers. After the usual prayers, and one appropriate to the occasion, the children were examined as to their progress in religious knowledge. The School, which will be opened shortly as a Day School for seventy-five boys, and the same number of girls, is well and strongly built, and neatly finished with a plain Gothic front.

THE LATE ARCHDEACON OF CARDIGAN.—Died, at Llandilo, Carmarthenshire, at the very advanced age of eighty-nine, the Rev. Thomas Benyon, Archdeacon of Cardigan. It is thought that he expended all the proceeds of his different preferments in building

churches, and making liberal subscriptions to most of the benevolent institutions connected with the Establishment. St. David's College, Lampeter, in particular, is indebted to him for his munificent gift of 1,000*l*. He was a great proficient in the Welsh language, and encouraged others in the same pursuit by means of liberal patronage. To his numerous tenantry he was a most kind and indulgent landlord.

ORDINATIONS.—1833.

<i>Carlisle</i> . . . Oct.	<i>Lincoln</i> . . . Sept. 22.	<i>Norwich</i> . . . Oct. 6.
<i>Hereford</i> . . . Sept. 22.	<i>Llandaff</i> . . . Sept. 22.	

DEACONS.

Name.	Degree	College.	University.	By Bishop of
Atkinson, Richard	B.A.	Trin.	Dublin	Lincoln
Betton, Joseph	B.A.	Christ's	Camb.	Lincoln
Blunt, Robert	B.A.	St. John's	Camb.	Lincoln
Blythe, William	B.A.	Christ's	Camb.	Norwich
Davies, William	Lit.			Llandaff
Dupré, Michael Thomas	B.A.	Lincoln	Oxf.	Lincoln
Eade, Thomas French	B.A.	Wadham	Oxf.	Norwich
Giles, William Galley	B.A.	Wadham	Oxf.	Norwich
Gosling, Edward Johnson		Magdalen Hall	Oxf.	Llandaff
Grigson, William	B.A.	Corpus Christi	Camb.	Norwich
Holmes, Edward Adolphus	B.A.	Emmanuel	Camb.	Norwich
Howells, John	Lit.			Llandaff
Lister, William	Lit.			Llandaff
Lockwood, Charles Blomfield	B.A.	St. John's	Camb.	Norwich
Martin, Frederick	M.A.	Trinity	Camb.	Norwich
Maugham, William		St. Bees	Camb.	Carlisle
Meadows, Philip Pierrepont	B.A.	Corpus Christi	Camb.	Norwich
North, Isaac William	B.A.	Trinity	Camb.	Norwich
Owen, Owen	B.C.L.	Queen's	Camb.	Norwich
Platten, John Clithero	B.A.	Caïus	Camb.	Norwich
Powell, Thomas	Lit.			Llandaff
Priest, Edward	B.A.	Corpus Christi	Camb.	Norwich
Rashdall, John	B.A.	Corpus Christi	Camb.	Lincoln
Reeve, Abraham Charles	B.A.	Trinity	Camb.	Norwich
Spencer, John Leigh	B.A.	Worcester	Oxf.	Hereford
Stockdale, Joseph Walter	B.A.	Trinity	Camb.	Lincoln
Taylor, Robert Mitford	S.C.L.	Christ's	Camb.	Carlisle
Thomson, Joseph	B.A.	Corpus Christi	Camb.	Norwich
Wegg, Robert	B.A.	St. John's	Camb.	Norwich
White, William Spranger	B.A.	Trinity	Camb.	Lincoln
Willan, James Henry	B.A.	St. John's	Camb.	Lincoln
Wright, Cecilius Lukin	B.A.	Trinity	Camb.	Norwich
Young, Thomas Deake	B.A.	Queen's	Camb.	Norwich

PRIESTS.

Acworth, William	B.A.	Queen's	Camb.	Lincoln
Bailey, Rishton Robinson	B.A.	Sidney Sussex	Camb.	Norwich
Ball, Thomas Jennings	B.A.	St. John's	Camb.	Norwich
Bedingfield, James	B.A.	Trinity	Camb.	Norwich
Belaney, R.		St. Bees	Camb.	Carlisle
Benson, Christopher	B.A.	Queen's	Oxf.	Carlisle
Blenkinsopp, Richard George Leaton,	B.A.	Trinity	Camb.	Carlisle
Bond, Richard	M.A.	Corpus Christi	Camb.	Norwich
Bull, Elijah Serle	B.A.	Queen's	Camb.	Norwich
Champnes, Thomas Thornton	B.A.	Merton	Oxf.	Lincoln
Charlesworth, Joseph William	B.A.	Peterhouse	Camb.	Norwich
Clarke, William Wilcox	M.A.	Wadham	Oxf.	Norwich
Clarkson, Townley Lebeg	B.A.	Christ's	Camb.	Norwich
Collinson, Richard	B.A.	Queen's	Camb.	Carlisle
Dand, Michael	B.A.	Queen's	Oxf.	Carlisle

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Daniel, William Dack	B.A.	Caius	Camb.	Norwich
Darvell, James Sydney	Lit.			Llandaff
Dixon, Edmund Saul	B.A.	Corpus Christi	Camb.	Norwich
Ensor, Edward Smith		Brasenose	Oxf.	Norwich
Evans, Richard	B.A.	Jesus	Oxf.	Llyndaff
Fawcett, Rowland	M.A.	St. Peter's	Camb.	Hereford
Freeman, Edward	B.A.	Corpus Christi	Camb.	Norwich
Green, Thomas	B.A.	Worcester	Oxf.	Hereford
Golding, Josiah Edward	B.A.	Queen's	Camb.	Lincoln
Jenner, Charles Herbert	B.A.	Trinity Hall	Camb.	Norwich
Kidd, Richard Bentley Porson	B.A.	Emmanuel	Camb.	Norwich
Knight, Edward Dodderidge	B.A.	Exeter	Oxf.	Llandaff
Llewellyn, John	B.A.	Jesus	Oxf.	Llandaff
Lewis, John	Lit.			Llandaff
Longworth, Thomas James	B.A.	Jesus	Oxf.	Hereford
McCalmont, Thomas (<i>let. dim.</i>)	B.A.	Worcester	Oxf.	Lincoln
Maturin, Charles Henry (<i>let. dim.</i>)	M.A.	Fell. of King's	Camb.	Lincoln
Minty, Edward Thurlow	B.A.	Caius	Camb.	Norwich
Morgan, William Leigh	Lit.			Llandaff
Nicholls, Lewis Anthony		St. David's	Lampeter	Llandaff
Patridge, William Edwards	B.A.	Brasenose	Oxf.	Lincoln
Pooley, Thomas	M.A.	Jesus	Camb.	Norwich
Porter, George Henry	B.A.	Caius	Camb.	Norwich
Prescott, George Edward	M.A.	Trinity	Camb.	Lincoln
Pruvis, William Pye	M.A.	Catharine Hall	Camb.	Lincoln
Rapier, C.	B.A.	Trinity	Dublin	Carlisle
Rees, Amaziah	Lit.			Llandaff
Rogers, William	B.A.	Catharine Hall	Camb.	Lincoln
Russell, Harry Vane	B.A.	Corpus Christi	Oxf.	Carlisle
Scurr, J.				Carlisle
Smythies, Thomas Gosselin	Lit.			Llandaff
Snappe, Charles Johnson	M.A.	Queen's	Camb.	Norwich
Sparkes, Charles	B.A.	St. John's	Camb.	Norwich
Steward, John	B.A.	Worcester	Oxf.	Hereford
Thompson, Joseph				Carlisle
Turner, James Farley	B.A.	Christ's	Camb.	Hereford
Tyrell, William	B.A.	St. John's	Camb.	Lincoln
Wayman, William	B.A.	Exeter	Oxf.	Norwich
Weighell, John	B.A.	Pembroke	Camb.	Lincoln
Wells, John Tighe	B.A.	University	Oxf.	Llandaff
Whitfield, George Thomas	B.A.	St. John's	Oxf.	Hereford
Williams, Thomas Lewis	B.A.	University	Oxf.	Llandaff
Wills, Edmund	B.A.	Queen's	Camb.	Carlisle
Wilson, John Posthumus	B.A.	Magdalene	Oxf.	Lincoln
Yelloly, John	B.A.	Trinity	Camb.	Norwich
Yorath, James	Lit.			Llandaff

Deacons, 33.—Priests, 61—Total, 94.

CLERICAL APPOINTMENTS.

<i>Name</i>	<i>Appointment.</i>
Cox, F.	Chapl. of the County Gaol and House of Correction, Aylesbury.
Garrett, —	{ Chapl. of Bethlehem Hospital. — of the House of Occupations.
Gretton, F. E.	Mast. of Stamford School.
Iliff, Frederick	Head Mast. of the Sch. of the Royal Liverpool Institution.
Kuper, Chas. Augustus Fred.	Domestic Chapl. to H. R. H. the Duke of Cambridge.
Lennard, D. B.	Domestic Chapl. to Lord Western.
Lowther, G. P.	Rural Dean of Wilby, in the Diocese of Salisbury.
Slatter, G. M.	Bodleian Lect. in Exeter.
Tate, William B.	Second Mast. of Oakham endowed Grammar School.
Waters, R. J.	Priest in Ordinary to H. M. at St. James' Palace.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Beynon, Benjamin .	Thurlstone, R. .	Devon	Exeter	Sir J. B. Y. Buller
Bissland, T. . .	Hartley, R. .	Hants	Winch.	
Bowen, W. W. . .	Camhus, V. .	Pemb.	St. Dav.	W. W. Bowen, Esq.
Bulteel, C. J. Cooper	Ernington, V. .	Devon	Exeter	The King, this turn
Byrth, Thomas . .	Stonchouse, P. C.	Devon	Exeter	{ V. of St. Andrew, Plymouth
Clarke, W. B. . .	Longfleet & Parkstone, C.	Dorset	Bristol	{ Hon. W. F. S. Pon- sonby & Rev. W. O. Bartlett
Clarkson, T. Lebeg .	Beyton, R. .	Suffolk	Norwich	Lord Chancellor
Collison, Henry . .	{ Beetley, R. . East Bilney, R. .	{ Norfolk	Norwich	Wm. Collison, Esq.
Cooke, John . . .	Northfield, R. .	Worcest.	Worcest.	— Fenwick, Esqs.
Delafield, John . .	Storrington, V. .	Sussex	Chichest.	Duke of Norfolk
Eaton, Thomas . .	Chester, St. Mary	Chester	Chester	Marq. Westminster
Evans, Dr. . . .	East Lydford, R. .	Somerset	B. & Wells	
Fancourt, W. L. D.D.	Preb. in Cath. Ch. of Lincoln			Bp. of Lincoln
Harrison, B. . . .	{ Beaumont, R. . with Mose, R. .	{ Essex	London	Guy's Hospital
Hayward, G. Christ.	Nympsfield, R. .	Gloster	Gloster	Lord Chancellor
Hodgson, John . .	Hartburn, V. .	North.	Durham	Bp. of Durham
Hordern, Peter . .	Chorlton, P. C. .	Lancas.	Chester	Manchester Coll. Ch.
Howarth, Henry . .	Mepershall, R. .	Beds.	Lincoln	St. John's Coll. Cam.
Hughes, ——— . .	Llanfihangel Penbrin, V.	Cardigan	St. Dav.	Bp. of St. David's
Kitchen, Isaac . .	Ipwich, St. Stephen, R.	Suffolk	Norwich	Rev. Wm. Marsh
Lewellin, L. D.C. L.	{ Preb. of Clyro in Coll. Ch. of Brecon Lampeter, V. .	{ Cardigan	St. Dav.	{ Bp. of St. David's
Lightfoot, J. Prideaux	Wootton, R. .	Northam.	Peterboro'	Exeter Coll. Oxf.
Lyall, Wm. Rowe . .	Hadleigh, R. .	Suffolk	Cant.	Abp. of Canterbury
Luney, R.	Plymouth, Charles, C.	Devon	Exeter	{ V. of Charles, Ply- mouth
Otley, Chas. Bethell .	Welby, R. .	Lincoln	Lincoln	{ Frances H. Rennell, Executrix of the late Preb. of S. Gran- tham, in Cath. Ch. of Salisbury
Paley, Geo. Barber .	Cherry Hinton, V. .	Camb.	Ely	Peterhouse, Camb.
Porter, Geo. Henry .	Marlesford, R. .	Suffolk	Norwich	Rich. Porter, Esq.
Robbins, William . .	Heigham, R. .	Norfolk	Norwich	Bp. of Norwich
Robinson, John, D.D.	Cliburn, R. .	Westm.	Carlisle	Bp. of Carlisle
Rose, Hugh Jas. . .	{ Fairstead, R. . Southwark, St. Thomas, D.	{ Essex	London	{ Bp. of London
Sevier, James. . . .	Hasfield, R. .	Gloster	Gloster	James Sevier, Esq.
Skeeles, Geo. John .	Cranwell, V. .	Lincoln	Lincoln	Bp. of Lincoln
Thompson, R. . . .	Sutton-on-Trent, V. .	Notts	York	Sir C. Hulse, Bart.
Webster, Rowland .	Stranton, V. .	Durham	Durham	Sir M. W. Ridley, Bt.
Whitbread, E. S. . .	{ Strumpshaw, R. . with Bradiston, R. .	{ Norfolk	Norwich	
Williams, John . . .	{ Archd. of Cardigan Preb. of Llanarthyney in Coll. of Ch. Brecon			{ Bp. of St. David's

CLERGYMEN DECEASED.

Barnett, M.	{ Cranwell, V. .	Lincoln	Lincoln	Bp. of Lincoln
	{ North Willingham, V. .	Lincoln	Lincoln	A. Bourcherett, Esq.
	{ Archd. of Cardigan			
	{ Preb. in Cath. Ch. of St. David's			{ Bp. of St. David's
	{ Preb. in Coll. Ch. of Brecon			
Beynon, Thomas . .	{ Llandeveyson, P. C.			
	{ Llanfihangel Aberbythych, C.	Car.		
	{ Llanvihangel Kilvargen, R. .			
	{ Penboyr, R. with Ydrindod, C.	Pemb.		
			{ St. Dav.	{ Earl Cawdor

Name.	Preferment.	County.	Diocese.	Patron.
Birkett, Joseph . .	Stranton, V.	Durham	Durham	Sir M.W.Ridley, Bt.
Brooks, William . .	Head Mast. of Free Grammar School at Coventry			
	Coventry, St. John, R.	Coventry	Lichfield	Mayor & Corp.
	East Farndon, R.	Northam.	Peterboro'	St. John's Coll. Oxf.
	Great Glemham, C.			Dudley Long North,
Browne, William . .	with Little Glemham, R.	Suffolk	Norw.	Esq.
	Marlesford, R.			Rich. Porter, Esq.
	Domestic Chapl. to the Marquis of Sligo			
Cox, Robert . . .	Stonehouse, P. C.	Devon	Exeter.	V. of St. Andrew, Plymouth
Fenwick, John T. .	Northfield, R.	Worcest.	Worcest.	G. Fenwick, Esq.
Harbin, Edward . .	Kingweston, R.	Somerset	B.&Wells	W. Dickenson, Esq.
	Newton Regis, R.	Warwick	Lichfield	Sir F. Burdett, Bt.
Inge, Charles . . .	Rudgeley, V.	Stafford	{P.of D.&C. Lichf.	D. & C. of Lichf.
Jennings, William .	Baydon, C.	Wilts'	Salisbury	Sir F. Burdett, Bt.
Johnson, J. LL.D. {	Welborne, R.	Norfolk	Norwich	Mrs. Bodham
	with Yaxham, R.			
Miller, Saunders Wm.	Hasfield, R.	Gloster	Gloster	James Sevier, Esq.
Munnings, T. C. . .	Beetley, R.	Norfolk	Norwich	Rev. T. C. Munnings
	East Bilney, R.			
Sanders, Daniel . .	Lifton, R.	Devon	Exeter	A. Harris, Esq.
Wetherell, J. D.D. .	Chapl. to H. M.'s Palace at Kensington	Berks	Salisbury	Bp. of Salisbury
	Streacley, V.			
Wise, Wm. D.D. . .	Hurst, C.	Berks	{P.of D.of Salish.	Dean of Salisbury
	Reading, St. Laur. V.		Salisbury	St. John's Coll. Oxf.
Wood, John . . .	Duloe, V.	Cornwall	Exeter	Balliol Coll. Oxf.
Wood, John . . .	Saxthorpe, V.	Norfolk	Norwich	Pemb. Coll. Camb.

OXFORD.

ELECTIONS.

The Rev. George Rowley, D. D. and Master of University College, has been renominated Vice-Chancellor of the University, for the second year. The following Heads of Houses were afterwards nominated by the new Vice-Chancellor to act as Pro-Vice-Chancellors during his absence from the University, viz.:—Dr. Jenkyns, Master of Balliol College; Dr. Jones, Rector of Exeter College; Dr. Gilbert, Principal of Brasenose College; and Dr. Bridges, President of Corpus Christi College.

The Rev. George Biggs, M. A. on the Old Foundation of Queen's College, has been nominated and admitted Pro-Proctor of the University, in the room of the Rev. Thomas Pearson, resigned.

In Convocation, the nomination of the Rev. George Moberly, M. A. Fellow of Balliol College, as Public Examiner *In Literis Humanioribus*, was approved.

Edward Wetherell Rowden, Esq., has been admitted a Fellow of New College, in the room of the Rev. William Tabourdin, M. A. deceased.

The Rev. I. F. Secretan Gabb, B. A. Scholar of Jesus College, has been elected Fellow of that Society.

Thomas Pearson, M. A. has been elected

and admitted a Fellow of Queen's College, on Mr. Michel's Foundation.

Mr. May has been admitted Scholar of New College, in the room of John Poulter, Esq. M. P. for Shaftesbury.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. J. P. Chambers, Fell. of Magd. Coll.

MASTERS OF ARTS.

F. H. Romney, Worcester Coll. Gr. Comp.

Edmund Lilly, Worcester Coll.

Rev. Charles H. Craufund, Magdalen Hall.

Rev. J. F. Secretan Gabb, Fell. of Jesus C.

Rev. George Henry Watkins, Worcester Coll. Grand Comp.

Rev. Geo. Wm. Kershaw, Worcester Coll.

Rev. George Kennard, St. Alban Hall.

Rev. James Nash, Trinity Coll.

John Ellison Bates, Stud. of Christ Ch.

Rev. John F. Stansbury, Magdalen Hall.

Edward Hill, Stud. of Christ Church.

Geo. Morley Dowdeswell, Pembroke Coll.

Julian Charles Young, Worcester Coll.

BACHELORS OF ARTS.

George Greig, St. Edmund Hall.

Edward Smith, Wadham Coll.

Robert Montgomery, Lincoln Coll.

John B. Bond, University Coll.

Francis P. G. Dineley, Worcester Coll.
 Rev. Rich. Gordon Bedford, Queen's Coll.
 Thomas Briscoe, Schol. of Jesus Coll.
 Edw. Meyrick, Demy of Magdalen Coll.
 Thos. H. Newman, Demy of Magd. Coll.

Alexander Cameron, Magdalen Hall.
 William Anthony Glynn, Magdalen Hall.
 Wm. Wylie, Merton Coll. Grand Comp.
 John Cannon, Magdalen Hall.
 Frederick Francis Fawkes, Christ Church.

CAMBRIDGE.

The following Gentlemen have been appointed the CAPUT for the year ensuing:—
 The Vice-Chancellor.

George Thackeray, D.D. Provost of King's Coll. *Divinity*.

William Frere, D.C.L. Master of Downing Coll. *Law*.

Cornwallis Hewett, M.D. Downing Coll. *Physic*.

Francis William Lodington, B.D. Clare Hall, *Sen. Non Regent*.

George Phillips, M.A. Queen's Coll. *Sen. Regent*.

The following Gentlemen have been elected University Officers for the year ensuing:—

PROCTORS.

Rev. John Lodge, M.A. Magdalene Coll.
 Rev. John Graham, M.A. Queen's Coll.

PRO-PROCTORS.

Rev. Prof. Henslow, M.A. St. John's Coll.
 Rev. Samuel Fennell, B.D. Queen's Coll.

MODERATORS.

John Hymers, Esq. M.A. St. John's Coll.
 Hen. Philpott, Esq. M.A. Catharine Hall.

SCRUTATORS.

Rev. Geo. Peacock, M.A. Trinity Coll.
 Rev. Charles Currie, M.A. Pembroke Coll.

TAXORS.

Rev. George Skinner, M.A. Jesus Coll.
 Rev. J. F. Isaacson, M.A. St. John's Coll.

The following Gentlemen have been appointed Select Preachers, each for the month to which his name is affixed:—

1833. *October*.—The Hulsean Lecturer.
November.—Rev. Professor Scholefield, Trinity.

December.—Rev. Henry Howarth, St. John's.

1834. *January*.—Rev. S. J. Allen, Pembroke.

February.—Rev. Rob. W. Evans, Trinity.

March.—Rev. Thomas Crick, St. John's.

April.—The Hulsean Lecturer.

May.—Rev. H. J. Rose, Trinity.

Robert Whiston, B.A. and Benjamin Dann Walsh, B.A. of Trinity College, have been elected Fellows of that Society.

The Seatonian Prize (for the best poem on *St. Paul at Philippi*.) has been awarded to the Rev. T. E. Hankinson, M.A. of Corpus Christi College.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. H. Howarth, Fell. of St. John's Coll.
 Rev. S. Littlewood, St. John's Coll. (Comp.)

MASTERS OF ARTS.

Charles Humfrey, Downing Coll.
 Rev. Robert Boustead, St. John's Coll.

BACHELORS OF ARTS.

John Rugg, St. John's Coll.
 Robert Monteith, Trinity Coll.

Meetings of the Cambridge Philosophical Society for the present term:—
 Wednesday (*Anniversary*), Nov. 6; Monday, Nov. 11, Nov. 25, and Dec. 9.

The Syndics appointed for carrying into effect a Grace of the Senate for the erection of a Museum and Rooms for the accommodation of the Professors of Chemistry and Anatomy, have agreed to the following report:—The Syndics having taken into their consideration the subject of warming and ventilating the Lecture Rooms and the Anatomical Museum, recommend to the Senate that some plan for effecting this should be adopted, and having examined plans submitted to them by Mr. Whitwell and Mr. Price, they prefer the plan of Mr. Whitwell; his estimate of the expense for warming and ventilating the Museum and the Theatre of Anatomy being 98*l.*, for the two rooms of the Anatomical and Botanical Professors, 55*l.*, and for the two rooms of the Jacksonian and Chemical Professors, 55*l.*; they consequently recommend for the adoption of the Senate the plan of Mr. Whitwell, and that it should be carried into execution immediately.

NOTICES TO CORRESPONDENTS.

Communications from "E. O." "X." and "D. I. E." came too late for our present Number.—The suggestion of "E. C. K." is good; and we will shortly give an example. The P. S. hint shall be reported.—Want of time is our reply to "A. Z." If possible, the earlier part of next year we will endeavour to gratify him.

THE
CHRISTIAN REMEMBRANCER.

DECEMBER, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Sentiments of a Minister of the Establishment, on contemplating the present Ecclesiastical Condition of the Western Portion of the Diocese of Exeter, contained in a Sermon, preached at the annual Visitation of the Clergy of the Deanery of Penwith, at Penzance, on Wednesday, June 12, 1833. By the Rev. W. GRYLLS, M.A. Vicar of Crowan. To which is added, a Postscript, further explaining the Author's Sentiments, in reference to the Wesleyan Community, as it subsists and operates at present in this part of the Kingdom.* London: Roake and Varty. Pp. xv. 68. 1833.

So many excellent men and sincere friends of the Church have desired to connect Methodism with her as a subordinate auxiliary, that we shall not quarrel with a clergyman, who is in many respects a most estimable man, for coming forward to advocate this measure. We rather offer him our thanks for the opportunity he has thus afforded us to shew that the scheme is utterly impracticable. With this feeling we shall not descend to petty criticism, but at once grapple with the subject.

In the western part of Cornwall, where Mr. Gryll's parish is situated, Methodism has become the religion of the people. The numbers in recognized connexion with it as members exceed 1-12th of the population. It is quite natural that the feelings and opinions of Mr. G. should be influenced by the condition of his own neighbourhood; but his personal experience becomes of little weight, when it is seen that the number of members in East Cornwall is only 1-26th; in England and Wales, 1-50th; and in London and the other great towns, scarcely 1-70th.

It is a common remark, and Mr. G. himself sanctions it, that Cornwall has been indebted to Methodism for its morals, and even for its civilization;

and also that Methodism has obtained its numbers, not by drawing them from the Church, but by reclaiming those whom the Church had neglected. The first position is altogether untrue; and the second is true only in a *very* qualified sense.

Cornwall, it is known to every one, is a narrow, and almost insular slip of land, about 80 miles in length. Its population is chiefly congregated towards the western extremity, where the mines are found, and the fisheries carried on. By the last census, 73 western parishes contained 170,000 inhabitants, and 130 eastern parishes, only 130,000. Its increase of population, during the present century, is 120,000.

Until within a very few years, the general state of the roads was so bad, that a west-countryman who had crossed the Tamar, was thought a traveller; and down to a comparatively recent period the Cornish language continued to be spoken. Hence Cornwall was really a distinct country, with its own character, and its own manners; and even now, the inhabitants are prouder of their local name as Cornish, than of being Englishmen.

The opinion once prevalent respecting the state of the county was most unfavourable; nor is this at all surprising. Strangers passing through it would be struck with its dreary appearance; especially as the London road goes over a range of hills almost as bleak and barren as Dartmoor. If they noticed the people, they would see manners to which they were unaccustomed; conveniences which they could not appreciate; and wants which they would think essential; and bringing their own standard with them, would be ready to pity or condemn every deviation from it. One of these tourists addressed to the county the ill-natured remark,

“Thy fires want fuel, and thy sons want bread,
And can't get wood for coffins when they're dead.”

They did not consider that a land, whose wealth was in the bowels of the earth, and in the seas around it, might present a barren surface, yet be peopled by a noble race of men; and that the manner and mode of living might differ widely from those of neighbouring counties, yet not shrink from a fair comparison. And in truth, long before Methodism existed, the lower classes in Cornwall were surpassed, and probably equalled by none. They were peculiarly intelligent, for every miner becomes a practical engineer and geologist—intrepid, for whether in the mine or on the sea, their life was a course of danger—they were moral and hospitable—they honoured the king, and loyalty is not a solitary virtue—they were attached to the Church, and generally trained so well to the observance at least of her forms, that it was held discreditable not to attend public worship—they were respectful to their superiors, a feeling not yet quite extinct in the country parts, where

many of the children are still taught to make their bow or curtesy to the passing stranger.

The barbarous sports which prevailed in other counties, bull-baiting and cudgel play, were almost unknown in Cornwall; and the county game, wrestling, was played, not by kicking with prepared shoes, as elsewhere, but as a mere trial of strength and skill.

When the forces of the rebel parliament invaded Cornwall, the undisciplined Cornishmen, headed only by their natural leaders, the gentry of the county, defeated them again and again. A letter from their unfortunate sovereign, thanking them for victories obtained in his cause, against all the odds of numbers, discipline, and equipment, is painted in a conspicuous part of most of their old churches. But when was it ever known that a barbarous force defeated with the same weapons a superior and civilized one? Again, in 1793, when the late Lord Exmouth fitted out his first frigate, he manned her from choice with Cornish miners; and before there could be time to train them, they fought an action which for brilliancy has seldom been equalled. A moral superiority is generally the foundation of a physical one.

A measure of the general intelligence of a country is the standard of its first-rate men. As lofty mountains are not found to arise from low ground, so great minds are not produced from among a brutalized population. Within the last century Cornwall has to boast of a Chatham; and, by descent, of his no less illustrious son: Of a Boscawen, the father of the navy; and of an Exmouth, long the proudest name in it: Of a Davy, the first of chemists: Of an Opie, who left the lowest drudgery of a tin-mine, to rival the first masters of his art. She has given to the country the first statesmen, the first commanders, the first in art and in science; nor is her intelligence less striking in the extent to which it is diffused. The improvements made in the steam-engine by Cornish engineers, have trebled the power which Watt believed the utmost it was capable of receiving; and Professor Brewster has declared, and probably with truth, that, excepting London, there is more practical science in Cornwall, than in any other part of Great Britain.

But intelligence never can prevail among a demoralized population. If there be a proposition in morals more certain than another, it is this,—that low and vicious pursuits debase the understanding as much as they corrupt the heart; and this brings us to the conclusion that Cornwall was moral, as well as intelligent, before Methodism was ever known.

It is offered as a proof of the humanizing influence of Methodism in Cornwall, that it has stopped the riot and risings among the miners which formerly existed. It has done no such thing. When famine has pressed heavily on a county which did not raise food for its population,

the poor tanners would come in bodies into the towns with their sacks and their money, pleading only for the barest sufficiency of the coarsest food (barley bread) for themselves and their families, offering the utmost price for it their wages would afford, but declaring that they must have it at such a price. And who can blame them? To lie down and starve quietly, with food around them, is rather more than we should expect from human virtue; and the objector may be challenged to produce an example of greater honesty and forbearance under similar circumstances. Plenty, not Methodism, has stopped the risings. Agriculture has been extended and improved, and cottage gardens, and even cottage fields, are general in the mining districts. Extensive tracts, which thirty years ago were deserts, are now a garden. A large proportion of the miners hold leases of land reclaimed by themselves: most keep their pig, many their cow. But a fact, decisive against the plea of Methodism, occurred two years ago, when there were risings in different parts of the county to prevent the exportation of corn, and Methodists were found among the ringleaders. Among those committed on a capital charge were some who actually preached to their fellow-prisoners in the jail.

Other beneficial changes have taken place, but all of them from causes distinct from Methodism. Smuggling has been put down in Cornwall, as elsewhere, partly by the vigilance of the officers, and still more by the bonding system. Increased facilities of intercourse with other parts, by good roads, and easy sea communication, have nearly destroyed all local peculiarities. The stories of Cornish wreckers were unfounded calumnies, which owed their origin to the utter ignorance which prevailed on the state and manners of the western part of the county. All the statements we have made have been confirmed, as far as they needed confirmation, by the testimony of one of the most intelligent and respectable gentlemen in Cornwall, who has known the county for nearly seventy years, and who for the last fifty years has filled an important public office in the western part of it.

Let Methodism have all the credit which in justice belongs to it; but let not the character of a county be calumniated, and whole generations of its clergy libelled, to give a colouring to its extravagant and unfounded pretensions.

The first report of the number of members in connexion with Methodism, in the different circuits, was published in 1766. At that time, and until 1786, the whole county was divided into two circuits, the eastern containing, in round numbers, 450,000 acres, the western 300,000. Half a dozen preachers, commonly uneducated men, perambulated these extensive circuits, and preached in succession at the principal places; each receiving a yearly salary of 12*l.*, and subsisting on the hospitality of those among whom he laboured. Persons who

can seriously imagine that occasional sermons from illiterate strangers could effect a sudden and general change in the morals of a country ; or that half a dozen such labourers could accomplish more in a few years than 200 clergymen had effected for generations, may be convinced of their error by referring to the numbers published in the Minutes of Conference. In 1766 the number of members in Cornwall was 2235. It fluctuated through the fifteen years following, and in 1780 was only 1971. From this time it continued to advance, except when what is called a Revival had created a great and deceptive increase, which was always followed by a more than corresponding decline. In 1791 there were three circuits, and 4192 members ; in 1801, six circuits, and 7919 members ; but much of this increase arose from a Revival in the two western circuits. Up to this period, and for some years after, Methodism no where pretended to be more than an auxiliary to the Church ; and, even at Redruth, service was not held during church hours until 1808. In 1811 there were nine circuits, and 8117 members. Methodism was now a distinct sect, becoming gradually more and more estranged from the Church, which, in the principal towns, its members were no longer expected, or perhaps wished to attend. It had outlived the contempt which, even in the early part of the present century, continued to press on it, and having established itself among a rapidly-increasing population, its advance was more rapid than ever. In 1821 the circuits were twelve, and the members 12,792 ; and in 1831, it had sixteen circuits, including the Scilly Isles, and 17,956 members, of whom about 3-4ths are found in the western division. But have the morals of the people improved ? Would that they had even remained stationary ! The county was once pre-eminently loyal. It is so no longer. After the death of George III. an ass, with a paper crown, was led in procession through Redruth, the very centre and head-quarters of Methodism, and the parties were not interrupted ! Twenty years ago, a street-walker was unknown, even in the naval port of Falmouth ; all the towns in the west now swarm with them.

Methodism itself has undergone a serious deterioration in Cornwall, the inevitable consequence of the means to which it has been indebted for its activity and extension. The clergy of Cornwall are more than 200 ; indeed the names of 204 appear as subscribers to an exclusively county institution ; the Methodist preachers, exclusive of the individual in the Scilly Isles, are 28. Three circuits have each one preacher ; eleven have two ; and one has three. How is it that these can keep pace with the increasing population of the county, and in the west supply a pulpit in almost every hamlet ? It is by making every individual of moderate respectability a local or assistant preacher. There are just 200 of these in seven contiguous circuits, who supply

the different meeting-houses in their respective circuits, according to a circuit plan which is published quarterly. To speak of the competency of the great majority of these would be mockery. If they could supply, by superior talents, the defects of education, they cannot have leisure for study while employed continually in earning their daily bread. They must become divines by the short cut of substituting for sound doctrine the prominent dogmas of their sect. The meagre and unprofitable character, the deadening influence of ignorant and unstudied discourses, require neither proof nor comment; but animal excitement is quite compatible with them, and Methodism has a doctrine which in its perversion admirably squares with this part of its machinery. When religion is sublimated into a system of feelings; when assurance is received as a proof of conversion; when it is only necessary to intoxicate; it requires no extraordinary skill to administer the cordial.

The care of every regular preacher in Cornwall extends on an average over 40 square miles, containing 10,600 inhabitants, and with 640 recognized members; and in the deanery of Penwith, each has the charge of ten preaching houses. Nothing more can be necessary to prove that the local preachers, with the class leaders, are the real guides of the Methodists in Cornwall. Here, then, we have two distinct powers, which, from their nature, must have opposite tendencies: the regular preachers, well-informed, though without a classical education, and thoroughly grounded in divinity, at least according to the views of their founder,—the local preachers, accustomed to identify the essentials of religion with the prominent and peculiar dogmas of their sect, and prompted by the strongest motives to substitute the excitement at which ignorance most excels, for the sober discipline which only judgment and knowledge can exercise. The first, anxious to keep their societies in the safe road and sober pace of Church Methodism; but as helpless as a charioteer whose horses have run off with him, since their moving forces are a body of men, whom they cannot dispense with, and whose influence far exceeds their own.

In the first and earliest stage of Methodism, the people go to the meeting-house, because the church is too small to accommodate them, or too distant for their convenience, or for the sake of week-night services, when the church is not open; and they excuse themselves for any apparent irregularity by the plea, that Methodism agrees in all things with the Church, and indeed is almost a part of it. They still attend the Church occasionally, are familiar with her services, and avail themselves of her sacraments. In the next stage, they have been accustomed to meet in class, to contribute weekly to the support of the preachers, and to subscribe to the Methodist societies; and the interest they feel for the institution with which they have identified themselves, gradually supersedes their hereditary affection for the Church. They

have now acquired a taste for a religion of which personal assurance is the substance, and excitement the means; but though the hymn book has taken place of the Liturgy, the truths taught in their childhood, and the sober devotions in which they were formerly accustomed to join, correct the stimulants they indulge in, and restrain their excesses. But for the parish church, with all its venerable and elevating associations, they have substituted the village meeting-house. For the clergyman, once respected for his station and character, and loved as their own friend and instructor, they have taken an uneducated neighbour. They have ceased to join in the holy aspirations of the Liturgy, and now echo the unpremeditated and unconnected effusions of ignorance. They no longer meet their natural friends and leaders, the gentry of the parish, as worshippers at the same altar, a bond closer and dearer than any that can bind together the extremes of society; they regard them now as the supporters of a rival and overbearing Establishment. They have deserted a religion which, in all its circumstances and associations, was calculated to raise them above themselves, for one which descends in all things to their own level. They cease to admire the dignity of the Church, which no longer exalts them, and to respect the political and social institutions and distinctions with whose agents or possessors they have no longer a common feeling; and they think that if the Church were less favoured, and the privileges of rank and opulence more equalized, it would be better for the country. Another generation succeeds, trained from childhood in utter neglect of the Church, and consequently ignorant of that sound and devotional form of doctrine, and destitute of all those elevating associations which, however thrown aside, were never quite forgotten by their parents. A religion of excited feelings has now no restraint; the venom of democracy, no effectual antidote. The authority of their own regular preachers is cavilled at; the exclusive and absolute power of the Conference regarded as tyranny. At length they regard Methodism itself as a tame and oppressive system, whose services are too cold for their feelings, and whose authoritative order is intolerable, and they quit it for new sects,—Bryanites, Primitives, and Shouters, of whom it is scarcely possible to conceive ignorance too gross, or enthusiasm too extravagant.

It is important to observe, that the danger to Methodism increases with its extension, because in proportion to its number of members will be their dependence upon local preachers. The evils are felt by the regular preachers, who now find it necessary to wink at irregularities which formerly would have been visited with expulsion. The evident tendency is to cause an increasing estrangement between the regular preachers with the intelligent part of the society on the one side, and the bulk of the local preachers and the multitude on the other; and it has been predicted, by Dr. Adam Clarke and Samuel Drew, two of the

greatest names in Methodism, that eventually the former body will fall back to the Church, and the latter form themselves into more democratic institutions.

Having thus traced the progress of Methodism in West Cornwall, exposed its pretensions, and indicated its probable fate, we may return to Mr. Grylls, and point out the fallacy of some of his statements, the impracticability of his plans, and the danger of attempting them.

At page xi. of the Introduction is the following passage :—

The deanery of Penwith, in which this sermon was preached, is in length about 25 miles, and in average width $5\frac{1}{2}$, and contains nearly 80,000 inhabitants. It has 24 places of worship belonging to the National Church, the duties of which are discharged by 23 clergymen, supplied by the Establishment, and three besides, engaged as assistants by the incumbents of the larger parishes. Within the same circuit there are, registered in the “Wesleyan Preacher’s Plan,” of the present year, (now before me,) 90 places of worship, with 122 “accredited preachers,” attached to them. If to these we add those places of meeting in which the *preaching* is too occasional to require their insertion in those plans, those also belonging to the Baptists, Independents, &c. (most respectable communities,) and those finally in which certain other sects are accustomed to assemble, it will be found that the tale runs thus :—

	PLACES OF WORSHIP.	MINISTERS.
Belonging to the Establishment, there are	24	26
Belonging to other communities	130	150.

Now for the facts. The ninety Wesleyan places of worship in Penwith undoubtedly exist; the number being understood to include every room, parish poor-house, or building of whatever description, in which a service is held. The places of meeting for occasional preaching have no existence; for since the “Preacher’s Plan” is published quarterly to inform the people whom they will hear, and the preachers what they are to prepare for, all places and times are inserted. Of the 122 “accredited preachers,” the number of regular ministers is NINE; all the rest are local preachers. The Baptists and Independents have four places of worship, with, perhaps, four or five village stations attached to them. “Most respectable” they undoubtedly are; the minister of one of them having been a baker’s boy, who has been distinguishing himself during the late political excitements, (see the provincial papers,) by revolutionary speeches at mob meetings; and another having within the last two years kept a gin-shop. The “certain other sects” are the Bryanites, Primitives, and Shouters. Mr. G. evidently guesses at their numbers, which indeed there are no means of ascertaining, for the uninitiated would scarcely discover the chapel under the disguise of a loft, or outhouse; or the minister in the garb of a labourer, or a washerwoman. One only importance attaches to these; that they shew the danger which Methodism has to apprehend, the gulf into which it is gradually sinking, the tendency of the exciting system.

To believe in God the Father, who hath created us and all the world; in God the Son, who has redeemed us and all mankind: and in God

the Holy Ghost, who sanctifieth us and all the elect people of God;—is necessary and sufficient to salvation: and all who truly and properly receive this faith, however we may differ from them in other points, we acknowledge as christian brethren.

As the principal means of grace which the wisdom of God has appointed, and his goodness has blest, we have a Church; the essentials of which are—a priesthood invested with a commission so extensive and awful, that it must be the most arrogant presumption for any man to assume it—and sacraments, the assuring pledges, the outward and visible signs of an inward and spiritual grace, which receive their peculiar efficacy from God through his appointed priesthood: and there is no ground to consider, and we do not believe, any to be priests, who have not received their authority from Christ himself through an apostolical succession. Articles XIX. and XXIII.

The mode in which the priestly office is to be exercised, and the sacraments administered, are points to be determined by considerations of time and place, as may best conduce to edification. Forms, ceremonies, dresses, modes of worship, the appendages and instruments of the Church, are not to be lightly regarded, seeing they are appointed by competent authority, and sanctified as offerings upon a holy altar; nor yet to be changed without grave consideration: yet are they not so established as to claim absolute exemption from scrutiny and revision. Articles XX. and XXXIV.

In these propositions every true churchman will readily acquiesce. They shew that the Creed of a religious society, and the authority of a church are perfectly distinct,—that an individual may hold all things necessary for his salvation, and thus challenge our sympathy and affection as a christian brother; yet have united himself to a religious community which, as it possesses none of the essentials of a church, we are bound to protest against—and the conclusion of the whole, which must guide us in all discussions like the present, is this—that man may change what man has appointed, but that whatever is from God is sacred, and never to be made the subject of compromise or discussion.

By what concessions, then, may we effect a union with Methodism? By any modification of the Liturgy, the Offices, and Services of the Church? Methodism objects to none of these; nay, it approves and accepts them all. No question would be raised upon any point of all which we can regard as debateable. The point upon which we divide is this—that laymen should take upon themselves, and appoint others, to be priests of God; and this is a question which we cannot discuss, and a practice which we dare not sanction.

But let it be said that a compromise may yet be made which shall save this principle. That Methodism will admit “that as the water of baptism excels common washing, and the elements in the communion

common food, so the ministrations of a priest who is commissioned to intercede with power, and to bless with authority, are beyond the prayers and instructions of a layman. But that yet, as it is the privilege and the duty of parents to instruct, and lead the devotions of their families, so individuals who are properly taught and gifted, may teach their neighbours, who cannot attend the church regularly, and that at stated times and places; in short, by sermons in meeting-houses. Thus confessing the superior efficacy of the Church services as means of grace, and not presuming to meddle with the sacraments, its preachers, claiming no higher ground than to be teachers or catechists, would not exceed the duties and privileges of laymen." This would indeed reduce the question to one of expediency; and if Wesley desired, as he certainly did, to keep his society in connexion with the Church, he committed a great oversight in not making the tie a fundamental and essential principle, instead of mere personal feeling. But Methodism now would scout such a proposal with indignation. At Leeds, the attempt to introduce a church abomination, in the shape of an organ, caused an extensive schism. Here, then, to a certainty, the negotiation would at once terminate.

But suppose, for argument sake, this point agreed upon. Will no insuperable difficulties arise in discussing conditions and details? Methodism does the greater part of its work by local preachers, who, in Penwith, are as 12 to 1 to the circuit preachers. Before the Church sanction this part of the system, would she not require the establishment of a discipline which would enable her to control the appointment of them? Would she tolerate the introduction of men without leisure, without education, without judgment, as the teachers of half the community? and would Methodism endure the rigorous and extensive pruning which such a discipline would involve?

Again, in a very essential point of doctrine. The prominent feature of Methodism is sudden conversion, with full personal assurance as the necessary and sufficient test of it. Can the Church approve and ratify this?

Leave, then, the question of union as impracticable and inexpedient now; but surely a "friendly correspondence" may be commenced and maintained. A friendly correspondence with Methodism as what! a Church? What, without a priesthood, and without sacraments? We must first revise the Articles. We must consider how we may venture formally to sanction what our principles require us to condemn.

Methodism, indeed, would hail the proposal of a "friendly correspondence" with the Church. It would give it consequence. It would make it an establishment. It would give it a plea upon which to found claims on the legislature, who could then meet any opposition the Church might offer with the argument, "You have voluntarily given

your formal testimony to the validity, credit, and usefulness of this society." But what is the Church to gain by it?—Help against the dissenters? They are far too few and feeble that she should fear them; and their principle, even among themselves, is so entirely discord, that Israel may safely rest, and leave the Philistines to smite one another.—Good feeling in return for the benefit she confers? Yes, truly! gratitude is a virtue much to be depended on; especially when the benefit is accepted as the bribe, or the concession presumed to be extorted from the fears of weakness. It is the very simplicity of inexperienced optimism to expect a grateful return for a benefit conferred under such circumstances. An acquaintance with the influence of motives upon the human character would teach us that when individuals, or establishments, have distinct interests, rivalry becomes more determined as the parties are nearer on a level. Good feeling would no doubt be manifested as long as any thing could be gained by it—the good-feeling of hungry expectants, wheedling a superannuated relative out of every thing he had to bestow, and ready to leave him without scruple to beggary and neglect when nothing more was to be got.

What then shall we do with nonconformity? We must not oppose it; for perishable as may be the superstructure, it is built on the same precious faith which is our own foundation. We dare not sanction it; for the differences between us refer to principles which we cannot compromise without guilt and ruin. We must let it alone, and labour to destroy the plea for its existence. We must labour to bring the Church home to the knowledge and the hearts of our heathen population, especially in our great towns; an undertaking worthy of all the energies she can command, and whose success will be her triumph. The duty is clear, and the success is certain; for the Church even now is honoured and loved as far as she is known; and we have only to make her character and claims universally understood to secure for her the suffrages of all.

We will conclude our remarks by observing that Mr. Grylls informs us that he has devised a plan for the attainment of his object, which he believes may be found practicable, and which he may hereafter publish. We confess that upon this subject we place very little reliance on his judgment; for his views of a church are lax almost beyond credibility. He considers the other orthodox communions to differ from his own only in non-essentials: and claims for the Church no higher ground than State expediency, no better authority than the will of the legislature. In perfect conformity with such opinions he says,

"Should a dissenting brother, whose difference touched no vital point in friendly confidence, question me,—the member of another society,—concerning the propriety of a secession from his accustomed communion, I would say, 'No, my brother, abide where you are.'"—(P. 18.)

ART. II—*Facts and Circumstances relating to the Condition of the Irish Clergy of the Established Church, and to the present State of Ireland.*
By the Rev. T. S. TOWNSEND, Rector of Timogue. Dublin: Curry
 and Co. London: Simpkin and Marshall. 1832. Pp. 96. xliii.

A REMARKABLE point in the temper of the present times is the extraordinary effort which the Papists are making for the moral and political dominion of their religion. We are repeatedly reminded that all danger from that quarter is effectually obviated by the present advance of mental cultivation; that, in the winter of ignorance, the exhalations of Popery, naturally enough, obscured the land in the absence of the sun; but now, when he pours his full effulgence on every workshop in the kingdom, and artisans can settle with ease where philosophers, formerly, were contented to doubt, we have no better-grounded apprehension of a present visitation of papal darkness, than of a November fog on Midsummer day. Notwithstanding all this, popery is upon the advance; and, certainly, if she does not re-establish her dominion in the United Kingdom, it is not to intellectual cultivation that we shall have to ascribe the deliverance. Without for an instant implying that there is any connexion between popery and intelligence, any more than there is between idolatry and intelligence, we only beg to remind our readers that the highly-cultivated Greeks and Romans were idolaters, and opponents of the gospel; that the modern Hindoo is the same; and that nothing can be more indisputably notorious than that the highest degree of mental cultivation is perfectly compatible with the most abject and absurd superstition. There is only one weapon wherewith to fight the dragon; the weapon which has already inflicted the mortal wound, however the monster, in its agonizing efforts, may sometimes present startling appearances of recovery. That weapon is "THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD." Wherever the Scriptures are *studied*, the moral dominion of Rome is desperate. Could we be satisfied that not a superficial acquaintance with the book of truth, but a deep and thoughtful examination of its contents, prevailed among us, we should have little apprehension for the diminution of Protestantism. Of this the Papists are now as well aware as they were at the Reformation. A gentleman (as it is understood) long known for his attachment to "Civil and religious liberty all over the world," has recently appeared as a pioneer for Popery; and the first obstacle at which his axe is aimed is THE BIBLE. "I could not but see," says this liberal and enlightened writer, to whom it is our intention, at no distant interval, to return, "that the MAIN SOURCE of all the HERESIES and BLASPHEMIES which have arisen, like phantoms, along the pathway of Christianity,

lay in that FREE access to the perusal of the SCRIPTURES, and that FREE exercise of private judgment in interpreting them, which *heretics* have, in all ages, contended for, and the CATHOLIC CHURCH has, in all ages, AS INVARIABLY CONDEMNED." Verily the lamb speaks out with his dragon's voice! Religious liberty all over the world! but, mind! this is no liberty to read the Scriptures! And, all this is published by, a liberal in these very liberal days, and yet the liberal spirit of our times is a sufficient safeguard against the recurrence of Papal dominion! As regards the moral extension of Romish supremacy, as we have said, we have no fears, while men are "mighty in the Scriptures." We can give no better advice, in the present crisis, to our Protestant brethren, than to impress on their minds the above quotation, not from any old Bellarmine or Marding, but from a fresh 19th-century liberal of the "invariable" church:—*and to act upon its purport.*

The political dominion of the Romish Church is, however, a very different matter. *That*, neither scriptural knowledge nor mental improvement can avert or defer; prayer and national reformation, through the mercies of the Saviour, may spare us that visitation. We have no public ground whereon to build a hope that we shall escape it. Nationally, with our eyes open to all the consequences, for the sake of an expediency as false on worldly as on religious principles, we delivered ourselves over to the enemy. Since the fatal measure of 1829, his advances have been such as to startle the least observant of such matters. Ireland, of all whose woes that measure was to be the opiate, was forthwith in a frenzy fever, and is at this moment subjected to martial law. The clergy are persecuted with bullet, steel and starvation. The Tory ministry, who had forfeited public confidence, were expelled to make room for men whom the people disliked, but considered honest. Those men completed on principle the ruin which their predecessors had, by a fatal mistake, facilitated. All their measures have systematically directed to the furtherance of popery. The "Reform bill" was constructed, in regard to Ireland, on purpose to deluge the floor of the Lower House with Papists, who sold themselves to the Ministry, on condition that their Church should be supported by all the power and influence of Government. This has been abundantly proved by what has followed. The most inveterate and most active enemy of Protestantism, even he who had declared that he "hated the Church and Constitution of England with immortal hatred," was rendered conspicuous by every distinction in the power of the Government to lavish on him. Next came the Education Bill, by which, in true accord with the principles of the "invariable" church, as promulgated by Captain (perhaps the next calendar will announce him Saint) Rock, the "free access to the perusal of the Scriptures" was restrained, and popish garblings substituted. Then came the Irish Church

Spoliation Bill, by which, without any Convocation, or any attempt at collecting the opinion of the Clergy, half the hierarchy was annihilated at a blow, to augment *small* livings in a country where the Whigs were incessantly complaining there were none but large ones, and to pay vestry cess, much upon the principle of abolishing the universities to maintain and repair charity schools. The idea of plunder was unfortunately promulgated by the Whigs before they found out that they could not realize it; and for this defect of ability, not of inclination, they lost the votes of their popish friends, who openly declared, in defiance of their oath, that they were altogether indifferent to any measures regarding the Established Church which did not place its revenues at the disposal of Rome. That their oath was not to injure the Protestant religion; but they had taken no oath not to diminish the Protestant pounds, shillings, and pence! Whether Mr. O'Connell would consider a bill suppressing one-half of the popish bishops in Ireland no injury of the Romish religion, he has omitted to tell us. The persons chosen by the Whigs to conduct the King's Government in Ireland have been constantly the men most obnoxious to Protestants, and most grateful to Papists. Men are received at the Castle in characters which the law disclaims and denounces; and a viceroy is now chosen who seems to have no recommendation but his objectionable conduct when he held the same office formerly;—who permitted the viceregal carriages to conduct his lady in state to and from the Masshouse! When it was found necessary to compel the papists to obedience, even to a Whig government, by military coercion, from all the protections of the new law the rights of the Protestant clergy were formally excepted! And while these uncomplaining Christians were literally starving, the popish newspapers are boasting that *Marble altars, Pontificals, Missals, Relics, &c.* are landing for their *new Cathedrals* (!), *duty free*, by special permission from the LORDS OF THE TREASURY!

Did space permit, we could pursue this subject considerably further.* But the above sketch is, we conceive, quite enough to alarm the most phlegmatic maintainer of the opinion that a political dominion of popery is no longer to be dreaded. But how may the evil be palliated and averted?—The best human means of which we are aware are exposure, and the decided expression of public opinion. Let the flimsy veil which Rome scarcely cares, in the intoxication of hope, to fling over her daring aspirations, be torn asunder; and let public indignation be roused against those who would lay the independent Christian inhabi-

* It would not be quite so *immediately* relevant to notice the hostility which the present Government has exhibited towards the United Church, independently of its uniform encouragement of popery. But the withdrawal of the usual grant to the S. P. G. may be here adverted to, inasmuch as the Canadian clergy, almost wholly supported by that Society, form the only barrier against the overflowings of popery in those parts.

tants of this United Kingdom, in body and soul, at the "toe" of a foreign idolater.

Mr. Townsend has taken part in this good work; and his little pamphlet is not, perhaps, the worse for its brevity, as it is better commended to the general reader at a time when long treatises, especially on the side of old-fashioned truth, are not extraordinarily popular. He thus states the present activity of the papists in Ireland for power.

Heretofore the best and wisest of the commentators upon our constitution, held it as a maxim that the property of the Church and Clergy was incorporated and identified with the great mass of private property, of which, as Mr. Burke observes, "the State is not the proprietor either for use or dominion, but the guardian only and the regulator." The true principles of English freedom produce constitutional motives, as well as those also which arise out of the higher authority of religion itself, against turning a body of clergy, independent, in their own right, to their property, first into beggars, that at best they may become so many ecclesiastical pensioners; and yet a wicked combination, by murder, blood, and outrage, has been able almost to accomplish what no constitutional power, vested in the legislature could do, without a reference to its metaphysical omnipotence, in order to avoid any appeal from its injustice. And under what circumstances is this act of tyranny attempted?—it is not during a long and wasting war—it is not when the State is making great exactions for the common security, against such dangers from abroad as, a few years ago, it was the fate of the British people to contend against—but it is at a period when the nation is at peace—when the internal traffic of Ireland has increased—when the middle ranks of her inhabitants are gradually and wonderfully extending—when those who have concentrated their power within the bonds of the combination referred to, the Roman Catholics of Ireland, have so increased in wealth, as to pretend to a leading monied interest in the country—as to be able to raise immense contributions for all purposes peculiarly their own—as to be able to bestow upon their clergy of all ranks munificent stipends,—to construct, throughout the whole country, splendid temples of prayer—to reward their political champion and primary agitator with an income, exceeding that of the President of the United States of America—to support an extensive press—and to endow superfluous funds for the persecution of their competitors, as well as for the support of their own agents and instruments. It is now, in this "high and palmy state" of their power, that they are demanding the demolition of the Church Establishment, as burdensome and oppressive—that their delegates in Parliament limit their clemency to allowing the Protestant clergy to die off to a certain standard, such as they may approve of, and then to be placed upon a footing with the excisemen. Their orators and politicians are, indeed, working hard to promote what they calculate is likely to circumscribe the gospel labours of Protestant clergymen—they propose to keep the number down to such a reduced scale, as may leave no leisure from the formal duties of the Church, so that superstition may fear no interruption, nor ignorance no instruction—they attempt, as it were, to fix for ever the number of those whose profession of faith is founded on the Bible, and to appoint the precise quantity of congregations who shall belong to the Reformed Church—they want almost to yoke down to an arbitrary estimate of their own, the Protestant people of Ireland, and to fix a standard number at which they shall remain for ever—and they propose to permit as many clergymen as they may think just sufficient for such a number, to be preserved from starvation, by such salaries as they shall think fit to allow them. Really, the wondrous facts respecting the Established Church in Ireland, which are at present staring us in the face, almost exceed the inventions of the most prejudiced and unfriendly imagination.—Pp. 20—23.

We are then forcibly reminded that the efforts of popery will not be confined to Ireland.

If the Church of Ireland should be broken down, notwithstanding the guarantee for her preservation held out by the act of union, it is again asked, Is the Church of England safe? far from it; those who look abroad see sufficient indications inauspicious to her repose; each of the united and identified churches stand upon the

same basis—namely, truth—that is their common foundation. How can truth be extinguished legislatively in Ireland, and preserved in England? There is but one foundation for any church—truth, such truth as is in accordance with the Bible; although in this age of infidelity and latitudinarianism some politicians may, perhaps, take other views of the subject, preferring what they conceive notions of *expediency* and *policy* to scriptural truth; and reasoning as if religion were a civil convenience or a human invention, and not as that upon which all success in this world, and all hopes in the next, altogether depend. It is from such a principle that the monstrous assertion, so prevalent at the present day amongst a particular party, has arisen: namely, that because the majority of the people of Ireland are Roman Catholics, therefore the Established Church should be Roman Catholic, and not that of the minor numerical sect. If this be true, Hindooism should be the established religion of British India, or Mahometanism of Persia; indeed, in almost all cases, Christianity should give way before the more numerous followers of idolatry. Once this principle be admitted, that the religion of a country should be decided by the *numbers* of its followers, and not by the *truth* of the religion itself, and there is an end to every distinction between what is true and what is false, or any other rule of action, but that which any mob, no matter how vicious, ignorant, or depraved, may choose to set up for themselves. The lowest and least informed constitute the majority of human beings in every State; and surely it is, even in a mere worldly and political sense, a proposition quite extravagant in itself to say, that if this low and ignorant majority should think proper to prefer any religion, the intelligent and the informed, who constitute the minority of every society, are bound to adopt that as the established religion of the State, and which, as the established religion, has a right to be nationally supported.—Pp. 26—28.

The state of the clergy in Ireland (1832) is then entered on. In calling the attention of our readers to which, and entreating them to compare it with subsequent circumstances, we shall terminate this article.

Although the Established Church may still be said to have a legal existence in Ireland, in point of fact, her actual existence, quoad her property, may almost be questioned. In about five counties the clergy are already reduced (that is, those who have not other means of support) to an actual state of mendicancy, so much so, that numerous instances could be produced where clergymen and their families have been for months past subsisting upon the *charity* of individuals. On this subject, Joseph Green, Esq. K.C. states before the Committee—

“I know some instances in which the clergy had scarcely the means of getting the *common necessities of life* in consequence of the arrears due to them.”—(*Evi. Lords.* 21.)

Rev. Robert Butler states also in answer to the question—

“What is the state of the clergy in these parishes? Very distressed indeed. Have there been instances of great individual distress? There have. Are those who have no private fortune left without the means of subsistence? Yes, I can state my own case as an instance. I have nothing else but the income derived from my living, except I had recourse to my friends and relatives; if I had not had recourse to them, I should not have had wherewithal to procure the *common necessities of life*.”—(*Evi. Lords.* 48.)

Gerald Fitzgerald, Esq. states—

“I know the clergy are in great destitution, men who had last year an income of 800*l.* to 1000*l.* a-year, are this year in want of the *necessaries of life*.”—(*Evi. Com.* 174.)

Colonel Sir J. Harvey states—in answer to the question—

“What are the pecuniary circumstances of the clergy?—Nothing can be more *destitute* or *pitiable* in the parishes where the opposition prevails.”—(*Evi. Com.* 33.)

The conspiracy which has accomplished this, has now extended itself throughout the entire of the south of Ireland. Giving Mr. Stanley and the other members of his Majesty's Government full credit for the best intentions towards the Irish Church, it can hardly be denied, that the manner in which those intentions have been carried into effect, has been attended with the most ruinous consequences to that Church—until, in his Majesty's speech allusion was made to the subject of *tithes*, the opposition to them was very limited, confined to one or two counties at most. The stir which the subject then for the first time publicly received, gave a new impetus to the

opponents of the clergy—that stir, which with great deference to the better judgment of those who made it, should never have been attempted, until the laws were first completely vindicated, and a prompt and effectual remedy to counteract the evil effects of the system complained of, was at the same time brought forward—such however was not the case; committees of both houses of parliament were appointed to consider the nature and circumstances of the property of the Irish Church; and pending their proceedings, as a *total stop was put to all payments whatever to the clergy*—many of them were reduced in the mean time to *actual beggary*. During the delay consequent on this, the conspiracy against the Church daily assumed a more decided and formidable character—every hour was made the most of in endeavouring to defeat whatever measures those Committees should ultimately propose; and as the result of the condition in which the conspirators against the Church now find themselves, they no longer adhere to their original demands, that the clergy of the Established Church should only receive a portion of the tithes; but her *total abolition is loudly and peremptorily required*. It is true that many fortuitous events in the peculiar situation of the country, tended much all the while, to strengthen and give power to that party, which, with an activity and firmness of purpose, which would become a better cause, left no means untried, or no opportunity escape, of advancing their favourite scheme of overthrowing the Established Church in Ireland; the most false and calumniating petitions were night after night presented to both houses of parliament, respecting the clergy: stock-purses were formed throughout the country to defeat them, and to evade the laws—a regular system of operations was organized—the Popish leaders in parliament almost stopped the business of the country, by their unwearyed and everlasting recurrence to the subject—at home, *anti-tithe agitation* assumed a shape that was actually formidable to the existence of society—and the whole Roman Catholic priesthood of Ireland, almost without exception, became the marshallers and directors of this clamour.—Pp. 67—71.

Of the character, conduct, and circumstances of the Irish clergy, a few additional observations it is hoped will not be considered out of season. The calumnies against them have extended far and wide, for their enemies are adepts in defamation—their justification, though complete—though wrought out by those very enemies themselves—though ample in all respects, and such as to raise the admiration and respect of all who witnessed it, is comparatively but little known to the public, and rests in quiet record in the pages of the parliamentary reports—from these reports, the following creditable testimonies amongst others far too numerous to recite, are extracted. Gerald Fitzgerald, Esq. resident police magistrate for the county of Tipperary, states:—

“What is the general feeling of the Roman Catholic population towards the Protestant clergy?—Till latterly, I think the feeling has been rather an amiable one; till the outcry that has been made against tithes, I think the Roman Catholic inhabitants of the country at large regarded the Protestant clergy with a feeling approaching in fact to affection; they are generally excellent gentlemen in the country, very amiable in their charities, and perfectly unshackled as to creed or sect.”—(*Evid. Lords.* 48.)

Colonel Sir John Harvey states—

“What according to your experience is the general feeling of the population within your district towards the Protestant clergy?—Previous to the agitation of this tithe question, I can have no difficulty in saying, that they were held in the utmost respect by the lower orders of the Catholic people (in any statement I make, I beg to observe, generally, that I rest it upon official documents in the possession of the Irish government, and upon information acquired during a period of four years that I have been in my present situation; passing through the country in all directions, communicating with persons of all ranks; professing no political opinion myself; received with hospitality by the nobility, clergy, and gentry, and persons of all creeds and political opinions.) From such sources of information I am enabled to state, that the general feeling of the lower orders of the population towards the Protestant clergy, previous to the agitation of this question was one of unbounded respect—they looked up to them as amongst the best resident gentry in the country—in all times of difficulty and distress they were the first persons to whom the Catholic poor thought of applying; they knew they were addicted to charity—that they made no distinction of creed in the objects soliciting their relief, and nothing could be more unbounded than the feeling of respect and confidence that appeared to me to be placed in them generally.”—(*Evid. Lords.* 25.)

Major Brown, sub-inspector of police for Kilkenny, states—

"Do you think that rectors and incumbents are generally unpopular amongst the people?—I do not. Were they in the habit of being charitable to the people?—Very charitable. And without distinction of sects?—In almost every case without distinction. Was there generally charity among the Protestant incumbents in distributing food and medicines?—Yes, food, and medicines, and every other assistance."—(*Evi. Lords.* 132.)

Sir William P. Carroll states—

"What has been the conduct of the Protestant clergy of Ireland, and what is their general character for benevolence and kindness to the people?—Most amiable and most benevolent."—(*Evi. Com.* 4144.)

It will be seen that those are the testimonies of persons altogether unconnected with the clergy.—Pp. 75—77.

The unwillingness of the clergy, even when starving, to take any measures for their relief which might, by possibility, tend to bloodshed.

To this mild and becoming feeling, a most respectable gentleman, and active magistrate for four counties in Ireland, bears testimony.

"Sir W. Gossett asked me whether if he sent troops to assist us, we would undertake to collect the tithe. I asked the clergymen, and they said, 'No, they would not have lives lost on any account.'"—(*Evi. Com.* 4308.)

G. Fitzgerald, Esq. states—

"Many clergymen have declined altogether enforcing tithes.—Archdeacon Cotton and Dr. Woodward have both positively declined pressing their claims: Mr. Woodward said he could not conscientiously seek tithe that must be enforced with the probable effusion of blood."—(*Evi. Com.* 173.)—Pp. 79—81.

The "*rapacity*" of the Irish Clergy :

Without entering into what is called the *tithe system*, as such, it is justifiable to observe, that by law and indisputable right, the clergyman was entitled to a *tenth* of the produce of the land. As long as he neither demanded nor received any portion beyond what legally belonged to him, (if his property was to be estimated by the same rules as that of all others,) it is fair to presume that none of those foul and unjust charges could be brought against him; but brought they were, and with what degree of truth and justice, the evidence before the Committees will best show. Dr. Erck, the secretary of the Ecclesiastical Commission now sitting in Dublin, and the editor of the Ecclesiastical Register, states in his evidence, (*Commons*, p. 624, Appendix 14.)

"From the best data I can obtain in Leinster, Munster, and Connaught, the tithes lay and ecclesiastical, average from a *sixty-seventh* to a *sixtieth* part of the produce; and in the province of Ulster, they average from a *sixty-third* to a *sixty-ninth* part of the produce."

The report states on the calculation of the same gentleman, (245. vii.)—

"That the amount of tithe composition in the province of Ulster is 11½*d.* per acre, and its proportion to the rental from 1-19 to 1-26.

"Munster is 1*s.* 2½*d.* per Irish acre, and its proportion to the rental, from 1-15 to 1-21.

"Leinster is 1*s.* 7½*d.* per Irish acre, and its proportion to the rental, from 1-12 to 1-21.

"Connaught, from 10½*d.* per Irish acre, and its proportion to the rental from 1-20 to 1-31."

To this it adds—

"Mr. Griffith (the Government engineer) by a totally different process, arrives at a conclusion not very dissimilar. He estimates that the total charges for tithe composition over the whole of Ireland would average 1*s.* 3½*d.* in the pound, or from 1-15 to 1-16 of the rental, which he adds is calculated upon a rent considerably lower than that actually paid."

The report again states—

"Mr. De la Cour, who, without any concert, estimated the whole of Ireland at only one-halfpenny per acre more than Mr. Griffith, gives a list of seven parishes in the county of Cork, the rental of which is 68,000*l.*, and the composition, 4,333*l.* or from 1-15 to 1-16 of the rental. Your committee have examined no less than eighteen

other witnesses upon this point locally acquainted with various parts in the counties in the margin, (Kilkenny, Tipperary, Kildare, Galway, Dublin, Queen's County, King's County, Cork, Cláre, Westmeath, Down,) and the result is a singularly close approximation to the same rate."

It will be remarked that in those calculations the landlord's interest only is taken into calculation. The report states—

"That the gross amount of composition, if it extended over the whole of Ireland, would be about 600,000*l*."

Mr. Griffith states—

"From the best data I have been able to procure, and from my own knowledge of the value of land in Ireland, I am of opinion, that the gross value of land in Ireland, rated at a moderate rent, may be about 12,715,578*l*."

This makes the amount of tithe composition, as it is at present, *less than the 21st of the rental of Ireland!*

Mr. Pierce Mahony states in evidence—

"Since I have been called upon to attend the Committee as a witness, I have inquired into the relative amount of payment for tithe in this country, (England), and in Ireland, and I am satisfied that we do not pay in Ireland one-fourth of the gross produce, or annual increase of the earth, in corn, cattle, &c. as tithe is frequently levied in England: and my sincere belief is, that even according to the tithe law as it stood before 1824, the clergy did not receive in the whole more than from one-third to one-fourth of what they were entitled to demand for their tithe; and I beg leave to add, that in forming this opinion I attempt to survey in my own mind the extent of the annual productions of Ireland which would be titheable here."—(*Evi. Com.* 522*6*.)

Mr. Mahony here enters into an account of the exports in produce mostly titheable which were carried into Liverpool alone, in the year 1831, the gross value of which came to 4,497,708*l*. 7*s*. 6*d*.; the tithe upon which would amount to more than two-thirds of what is paid throughout all Ireland!

"I am convinced that the generality of the clergy by no means receive the tithe they are entitled to. By the tithe they are entitled to you mean the full tenth? Yes, they never sought it, nor received it."—(*G. Fitzgerald, Esq. Evi. Com.* 175.)—Pp. 83—86.

The incomes of the Irish Clergy.

The enormity of the incomes of the Irish clergy is another of those violent imputations which have been so constantly and inconsiderately alleged against them. Here again the evidence before the houses of Lords and Commons refutes the charge, and brands it with falsehood and injustice. Mr. Griffith (*Evi. Com.* 282, No. 5.) states—

"That there are 2450 parishes in Ireland, and 1422 beneficed clergymen—1539 parishes under the composition act, and 911 which are not. The average amount of the composition of tithe (lay and clerical) in those 1539 parishes is 287*l*. 9*s*. 6*d*."

Rating all the tithes as stated in the parliamentary report (245. xii.) to be 600,000*l*. and deducting 50,000*l*. as belonging to bishops, cathedrals, collegiate churches, &c. there remain 550,000*l*. for the parochial clergy. This sum divided amongst 1422 beneficed clergymen will average to each 386*l*. 15*s*. 7*d*.; to this may be added the income of about 90,000 acres of glebe land, at 15*s*. per acre, amounting to 67,500*l*. (as estimated in the *Christian Examiner* of Nov. 1831, p. 873). from which deduct the incomes of at least 1000 curates, at 75*l*. each, and the remaining gross income will be 542,500*l*., which would leave each incumbent 381*l*. 10*s*. 1*d*. yearly income; estimating according to report the expenses of collection, losses, &c. at 15 per cent. there would remain 324*l*. 9*s*. 10*d*. as the average income of each incumbent, *at present* arising out of tithes and lands. This calculation it will be at once seen is made upon the most liberal estimate—and when the expenses of induction are taken into consideration, together with those of a collegiate education necessary for a clergyman, the incidents to which a gentleman's condition is liable—generally the wants of a family—the obligation to maintain a residence where there are no glebe houses, and where there are, the heavy incumbrances which almost always attend them—the numberless claims in the way of schools, charities, subscriptions, and so forth, the highest estimate which can be made of the average income of an Irish clergyman will appear anything but enormous, and the division of parishes, which is every day taking place, as it increases the number of incumbents, in the same proportion does it diminish their individual incomes.—Pp. 87—89.

On the subject of the incomes of the Roman Catholic clergy in Ireland, Dr. Doyle is reported to have stated before the Committee of the House of Lords, in answer to the question—

"Have you any returns of the incomes of the Roman Catholic Priests?—I got a return upon my appointment to my present office of soon after; I wished to ascertain what was the amount of income in each parish, that I might in the distribution of those parishes as benefices, be able to judge how they ought to be distributed. At that time I found that the different unions through the diocese produced on an average, something as I recollect about 300*l.* per annum."

A writer in the *Christian Examiner* (of Feb. 1831. p. 124.) states—

"I am quite certain, from the information given me by intelligent Roman Catholics, that many of the parish priests in Munster receive upwards of 1000*l.* a-year, some in Tipperary we know to rejoice in 1200*l.*"—P. 90.

LITERARY REPORT.

The Note Book of a Country Clergyman.
London: Seeleys. 1833. Pp. xiv.
302.

A VERY well-written, well-conceived collection of tales, illustrating the ministry of a clergyman amongst his parishioners. The preface states that the incidents are borrowed from real occurrences;—a little liberty must, we think, have nevertheless been taken with them to introduce them as here recorded; for the tale called "Confession" is surely too much beyond experience to be true. But be that as it may, we give the volume our best recommendation. Few things of the kind have pleased us so much.

The Doctrine of the Trinity in Unity, deduced from the discriminative Terms employed to designate the Divine Being by the inspired Writers of the Old Testament. By A MEMBER OF THE CHURCH OF ENGLAND. London: Rivingtons. 1833. Pp. xx. 125.

THE value of this treatise consists in the light thrown on the testimony to the Trinity, by the terms employed in the Hebrew to distinguish the Deity under his various characters and offices. By considering the word ELOHIM to designate, in connexion with singular verbs and pronouns, the *Trinity*—AL, God; JEHOVAH and ADONI to mean *eternal, self-existent, Judge*; and RUACH, *Spirit*, an insight is obtained into the full development of the mystery of the supreme and sovereign Creator, and an answer given to objections against the great doctrine of our Church which human learning cannot refute. The plan of the

work is very simple—applying this interpretation to the passages cited, it is seen how extraordinary is the use which the sacred writers make of the names of the Creator, Redeemer, and Sanctifier, employing them more appositely and designedly than from our common version would appear. We can only cite two examples in illustration.

"I imagine the words GODHEAD—TRINITY—and LORD GOD ALMIGHTY, to be the synonymes of ELOHIM. Perhaps the four first sentences in the Litany may help us to comprehend this important point. In the first sentence we pray to God the Father,—AL: in the second, to God the Son—JEHOVAH, ADONI, MESSIAH: in the third, to God the Holy Ghost—RUACH." P. xviii.

"Mark xii. 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel, the LORD our God is one LORD.

"Deut. vi. 4. Hear, O Israel, JEHOVAH our God is one JEHOVAH.

"Exod. xx. 3. Thou shalt have no other ELOHIM before me.

"Hosea vi. 6. For I desired mercy and not sacrifice, and the knowledge of ELOHIM more than burnt offerings."

"Thus CHRIST, MOSES, and HOSEA, all agree."

We are somewhat surprised, that the author of these ingenious illustrations should have omitted to quote the extraordinary examples to be found in the history of Gideon (Judges vi.); there are some other passages of equal importance also passed over. But on the whole, we must give unqualified praise to this publication, for it supplies a vacancy in the arguments on the doctrine involved,

and is, we think, calculated to do essential service to truth, and especially those doubters of awful truths, the Divinity of Christ—and the existence of the Triune God.

Psalms in Metre, selected from the Psalms of David, suited to the Feasts and Fasts of the Church, and other Occasions of Public Worship. New York: Swords, Stanford and Co. 1833. Pp. 60.

Hymns of the Protestant Episcopal Church in the United States of America; set forth in General Conventions of the said Church, in the Years of our Lord 1789, 1808, and 1826. (Stereotyped by James Conner, New York.) New York: T. and J. Swords, 127, Broadway. 1829. Pp. 60.

THESE two collections are bound in one, in the copy transmitted by the publisher. We wish something of the kind was set forth in England, to spare the want of unity in our Churches respecting Psalmody. A fashion is creeping in amongst some of our brethren, of introducing into their services, to the exclusion of the Psalms and the old legitimate Church Hymns, the modern doggrel of the day. The *Convocation* would be as useful in this respect as the *Convention*.

These collections of Hymns contain *Bp. Heber's Missionary Hymn*, and several others by him and Montgomery, from whose *Christian Psalmist* they appear to have been taken. The merit of others is not equal to those; but on the whole it is a very respectable collection, and might safely be used in our Churches and Chapels.

David and Goliath; or, an Attempt to prove that the Newtonian System of Astronomy is directly opposed to the Scriptures, and in very many instances contrary to Reason and Fact; also that the Scriptures give the truest and most reasonable Account of Astronomy; together with an Hypothesis agreeing with Scripture, Reason, Experience, our Senses, and known Facts, in which is included a new Method of Ascertaining the Size and Distance of the Sun, Moon, &c. By WILLIAM LANDER, Sen., *Mere, Wilts.* Illustrated by Engravings. *Mere:* For the Author. London: Pattie, High-street, St. Giles's. 1833. Pp. viii. 107.

THE county of Wilts seems to be a land of modern Magi. We have reproved the *Scriptural Geologists*, because they are en-

thusiasts; and, seeing to what an extent their principles are working, we think our reproofs were called for. But nothing in Bugg, or Brown of Ameshbury, or even the *learned* exposition of M. Chaubard, equals the grotesqueness of this present undertaking, wherein David, alias William Lander, sen., of Mere, Wilts, hurls a pebble at Goliath, alias Sir Isaac Newton, kn^t. The "*parturiunt montes*" of the title ushers in the "*ridiculus mus*" of the argument and *hypothesis*, that "*the sun moves round the earth*," and NOT "*the earth round the sun*,"¹ and, as if the force of absurdity could no further go, there is a frontispiece representing the David of Mere, in a standing posture, having his left hand in his waistcoat, which at "the frequent solicitations of one of the author's younger sons" (as we are expressly told in an advertisement), was substituted for a view of David's conquest over Goliath! "*Vanity of vanities, all is vanity*," saith the preacher.

We really should not have noticed this folly at all, had it not been our wish to put our readers in possession of as much as possible of the state of *Scripture knowledge* in the country; and as we doubt not that Mr. Lander, of Mere, is not a "*rara avis*," however he may think so, we use him as an example of that love for Scripture application which seems so much the fashion now-a-days. To refute or analyse this "*David and Goliath*," would be breaking a fly on the wheel; besides the book is worth the money as a jest-book, and such of our readers as wait to be made to laugh long and heartily, should buy the book (it costs only 5s.) for their own sake, if not for the author's, whose poetry, interspersed here and there, is quite as original as his arguments, his *hypothesis*, his measurements, his instruments, and his design!

Learned as Moses was in all the learning of Egypt, it is "*un peu trop fort*" to make him teach astronomy and geology in this way: by-and-by, we shall have a system of political economy, or the poor laws concocted out of the Pentateuch (a set-off to what is going on in South Carolina College), or some other equally inane and misapplied investigation of what was never intended to be so miserably treated of. If we go on much longer thus, we may follow up the advice of Omar, and burn the Bodleian; for with Mr. Lander sen. and a caput of scriptural geologists, we shall have the finest *university* of biblicals in

the universe. Our Cambridge moderators may now shut up the schools.

"It is said," says our author, "a soldier's musket will carry a ball a mile; for the sake of argument, let us suppose in four seconds, and fired eastward, the direction in which the earth is said to move in its diurnal motion. Now this diurnal motion of the earth would carry the man who shoots the ball a mile in the same time; (for in turning 900 miles an hour, it moves a mile in four seconds); consequently, as the ball and the man are both going in the same direction, the earth travelling at the same pace as the ball, they would arrive at the end of the mile together; and if the ball went twice as swift as the man in this case, it would not appear to the person who shot it to go but half a mile. But if we try it by the annual motion of the earth, which is said to be 68,000 miles an hour, the earth would then pass a mile in the nineteenth part of a second; and although the ball, if shot in the same direction as the earth, be supposed to pass a mile in the same time, yet the man would be carried by the earth at the same pace; and to the same distance in that time! just as a man on horseback keeps pace with his horse. Now we know, that in shooting a ball from a musket in the direction which the earth, in its diurnal motion, is said to move, the man who shoots does not arrive at the end of the mile at the same time as the ball, and THEREFORE the earth is CLEARLY PROVED to be IMMOVEABLE, &c. And I hope that now I may be allowed to say that the head of the giant is fairly cut off."!!!!!! —Pp. 101, 102.

We should think, after this, that even Sir Richard Phillips, whose nose must be henceforth considered out of joint, would not have a better claim to the title of David, than our Mere philosopher.

A Sermon, preached at a Visitation holden in the Parish Church of Holy Rood, Southampton, on Monday, May 16, 1831. By the Rev. S. B. VINCE, M.A. Vicar of Ringwood, and late Fellow of King's College, Cambridge. London: Rivingtons. 8vo. Pp. 14.

THIS sermon has been very lately placed in our hands; but, though delivered

above two years ago, we feel ourselves called upon, in these fearful times, to direct attention to the subject of which it treats. It is a plain and forcible statement of, the benefits resulting from a learned clergy, qualified by their attainments to repel the cavils of the adversary, and to support the national religion upon the basis of revealed truth. We trust that this brief notice will obtain for Mr. Vince's appeal the serious consideration which it deserves.

Paternal Advice to Young Men on entering into Life. New Edition, much enlarged. London: Groombridge. 1833.

A SECOND edition of this little work shews that our recommendation of it, last year, was not only just, but useful. We have it now with additional matter, and, consequently, with additional interest; and again do not hesitate to recommend it to the young "on entering life," as containing narrations which may act as useful checks to the mind untutored to the world.

An Address to the Deans and Chapters of the Cathedral Churches in England and Wales, on the Election of Bishops: to which is prefixed, a Prayer for the Orthodox Catholics, while their Church is under Persecution. By a PRESBYTER IN THE DIOCESE OF CANTERBURY. London: Rivingtons. 1833. 8vo. Pp. 43.

THE object of this address is to condemn the principle of *congé d'élire*: or, in other words, of deans and chapters being obliged to receive and to acknowledge as bishops, whomsoever any existing government, Socinian or otherwise, may please to nominate.

The author warmly contends that every chapter should have the power of rejecting those whom they may not think in all points qualified to be beneficial to the Protestant Establishment, without subjecting themselves to the by no means pleasant consequences of *præmunire*; asserting that the anomalous law, which he now thinks must press upon the conscience, should be repealed, and the power which is said to be possessed, should be virtually exercised.

A SERMON

IN BEHALF OF S. P. C. K. & S. P. G.

ST. MATT. vi. 10.

"Thy kingdom come."

THERE are few portions of Scripture which deserve more serious consideration than that in which our Lord has taught his disciples how to pray, and yet I fear there are few passages of holy writ whose meaning, from a want of such consideration, is less rightly understood than that which contains the Lord's own prayer. Christians, alas! are too apt to repeat its form of sound words, without comprehending or endeavouring to comprehend, what is the sense which these words are intended to convey; and I doubt whether this is more the case with any other part of that Prayer than the petition which I have chosen for my text on the present occasion. Let us then devote a few moments to the examination of that petition, and, after having explained what appears to be its true meaning, proceed to apply it, as I think it may readily be applied, to the objects which we have this day more especially in view.* May the Spirit of him, who has taught us thus to pray, be with us whilst we consider his own words!

Now the words to be considered are few indeed in number:—"Thy kingdom come." But they are abundant in important meaning; as we shall, I think, readily perceive, when we have determined, first, what is to be understood by the expression, "the kingdom of God," or, of "our Father which is in heaven;" and secondly, what we are intended to desire when we pray that *that* kingdom may come.

In Scripture then, in general, there is one sense in which God's kingdom is spoken of, when it refers to his universal government over the whole of created nature. Thus, not to mention many other such passages, it is declared in the Book of Daniel, that "the Most Highest ruleth in the kingdom of men;" that "His dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. iv. 32, 35.) Whilst the Psalmist records, that "the Lord hath prepared his seat in heaven, and his kingdom ruleth over all." (Ps. ciii. 19.) It must then be at once evident that, in this sense, we cannot pray that the kingdom of God may come; for these passages plainly declare that, according to this view, it is already fully come. In

* The substance of this Sermon was preached some years ago, in the course of a series of Lectures on the Lord's Prayer. On that occasion, an allusion only was made to the claims of the two Societies, of which a more full account is now given. On the next Sunday, a respectable farmer, who heard it, came forward of his own accord, and offered five shillings for the Society for the Propagation of the Gospel, which he has continued annually ever since.

this respect it is complete and perfect, and therefore cannot possibly be advanced or extended. This cannot then be the sense in which it was used by our Lord in the words before us.

Another sense in which this expression is employed in Scripture, and especially in the New Testament, is when it is applied to the dispensation of the gospel upon earth; when it is used to represent the state of the gospel in the world. This is "the kingdom of God," or what is the same expression, "the kingdom of heaven," which Jesus Christ, the Son of God himself, came to establish amongst men. This is the kingdom of God, which he told the unbelieving Jews was come unto them, (Matt. xii. 28.) though they would not receive it: this is the kingdom of God which is represented in so many of our Lord's beautiful parables, as being established, as increasing, and as about to increase, until the kingdoms of this world shall in the end become entirely the kingdoms of our Lord and of his Christ. (Rev. xi. 15.) In this sense, then, as the gospel-kingdom upon earth, it is quite clear that our Lord's disciples might well be taught to pray that God's kingdom might come, might advance, and continue to advance, until the gospel shall have spread through all lands, and all nations of the earth shall have become truly christian, and all mankind been brought under the divine dominion of the gospel of Christ.

There is, however, one other sense in which we find "the kingdom of God" spoken of in the New Testament; and it is one which is most closely connected with that last mentioned. The expression sometimes refers to the state of the blessed in the world to come. It is that final state of eternal bliss and perfection to which the gospel-state upon earth directly leads. In short, the one is the consummation and perfection of the other. The one is the kingdom of grace; the other the kingdom of glory. The one, the church militant on earth; the other, the church triumphant in heaven. And it is remarkable that in Scripture the apostles and faithful amongst the early Christians are continually represented as *desiring* and *praying* that that blissful state might come to them, and come quickly. To that state they expected that the second coming of the Lord would introduce them; and hence they are repeatedly described as looking forward, with most earnest wishes, to that glorious, though awful, event. For we find them spoken of as waiting for it, as longing for it, and as hastening towards it, even regarding it as bringing to them their final deliverance from all misery, and an entrance into joy eternal.

We may now see, at one view, the three chief, if not the only, senses in which the expression, "the kingdom of God," is used in Scripture. We must also, I think, perceive, that of these the second is the one which suits best with the petition of my text, in which the apostles are taught to pray that God's kingdom might come.

It is very possible indeed that our Lord might intend that his disciples should not confine their views merely to the advancement of the gospel kingdom in this world, but should fix their hopes and desires, as we find they did fix them, on the eternal blessedness and glory promised to them in the world to come. But I cannot persuade myself that such was his *chief* object in this petition. The second sense of the expression, "the kingdom of God," when viewed as referring to the

present establishment and gradual progress of the gospel upon earth, suits far better with the petition of the prayer which goes before, and the one which follows, both which clearly refer to present blessings.

Besides, let us consider, that at the time when this prayer was composed, the kingdom of the Gospel could hardly be said to have come at all. It had indeed been proclaimed by John the Baptist as near at hand. It had been proclaimed by the Son of God himself as being near. The peculiar nature of the gospel kingdom, with its laws and precepts, had been, in some degree, made known. But as yet these things had been but little received. In fact, the gospel-kingdom, if really begun on earth,* had as yet secured to itself but a very narrow footing. In this state of things we must at once perceive how very suitable it was that the apostles should be taught to pray, that *that* kingdom might come; that is, that the religion of their beloved Master might be fully made known to them, and through them to the rest of the world.

Nor will this petition, I think, be found to be less suitable for us now than it was for them. It is true indeed that the kingdom of the gospel has been long established in the world. For nearly 1,800 years it has been gradually extending its dominion from land to land, and from shore to shore. But how many millions and millions of mankind are yet without the limits of its rule! How many are strangers to its good tidings! And so long as this continues; so long as a single nation, or a single city, or even a single individual, remains without the pale of the gospel, so long may we justly pray, even in its original sense, to God the Father of heaven, that his kingdom may come.

But even to our own country, yes, and to our ourselves, this same prayer applies, and that most fully and decidedly. It is true, thanks be to God! that the sound of the glad-tidings of the gospel has for many hundred years been heard in this our highly favoured land. The kingdom of God has, thus far at least, long since come to us. But, brethren, it becomes a question for our serious consideration, whether we have each one for ourselves really received it? We may indeed have been in some sense placed within the limits of that kingdom; we may have been, by the blessed rite of baptism, enrolled amongst the favoured number of the children of the kingdom; we may farther profess and call ourselves subjects of our heavenly King: but we must never forget that *that* kingdom is of a peculiar character. It is a spiritual kingdom. "Behold," says our Saviour to his disciples, "the kingdom of God is within you." (Luke xvii. 21.) In other cases it consists in the possession of certain internal principles and dispositions of the heart and mind. It is moreover a kingdom of practical righteousness. "The kingdom of God," says St. Paul, "is not meat and drink;" not confined to mere outward forms and ceremonies; "but righteousness, peace and joy in the Holy Ghost." (Rom. xiv. 17.) And every part of the gospel proves that it is vain, that it is worse

* It may, I think, be doubted, whether the gospel-kingdom was really begun, or, in other words, the Church of Christ regularly founded and established, until the day of Pentecost, which, according to its natural interpretation, was the gathering in of the first-fruits of the gospel-harvest.

than vain, to call ourselves subjects of God's kingdom, if we will not have his Son Jesus Christ to reign over us; if we will not allow him to have supreme dominion in our hearts, unlimited authority over our minds, and an unquestionable sovereignty over our whole life and conduct. From all this it must be clear that our prayers should be ever offered up for all who profess and call themselves Christians; that to every one of them the kingdom of God may come in power and in truth. For those, of course, who are nearest and dearest to us, should we pray in a more especial manner. But not for them alone. No. Our prayers should be for all to whom our prayers may be of use; none, however divided from us by distance or other circumstances, should be omitted; and in every case the prayer should be with true sincerity of heart. Thus, for instance, the Christian minister's feeling for all under his charge should be shewn to be such as that expressed by holy Samuel;—"God forbid that I should sin against God in ceasing to pray for you" (1 Sam. xii. 23.); whilst the people's return should ever be to him, "The Lord be with thy spirit." (Church Service.) So parents should intercede for their children, and children for their parents; husbands should petition for their wives, and wives for their husbands; brethren should plead for brethren, and friends for friends; and none should forget even their "enemies, persecutors or slanderers." Their prayer should ever be, that to each and every one the kingdom of God may come.

But whilst we are taking this charitable and enlarged view of the petition of the Lord's Prayer now before us, with reference to others, we must not forget *our own* deep and vital interest in it. If the coming of the kingdom of God is of so much value to our brethren, we must remember that it is no less valuable to ourselves. It is a matter of the utmost importance that we should examine ourselves, and *that* not by the conduct or opinion of others, but by the unerring standard of the divine precepts and laws of the gospel; and so should search and see what influence, what power, and what dominion the gracious and holy principles of the gospel have over each of us.

And what, my brethren, would be the result of that inquiry amongst us? Some, I fear, so far from finding themselves to be willing and faithful subjects of the kingdom of God, would, by the unholy character of their lives, or by the unchristian state of their hearts, be proved to be under the decided dominion of the great enemy of God and man; being led captive, at his will, by the destroyer of immortal souls. Many more, who, if they are not so decidedly the bondslaves of the evil one; if not thus open rebels against the King of Heaven, would appear to be far, alas! too far removed from yielding themselves, their souls, and minds, and hearts, entirely, as the word of God demands, to the spiritual government of their crucified Redeemer.

And perhaps there may be some amongst us in this deplorable, this perilous situation. Oh, if there be but one, let me entreat you to consider the tremendous danger in which you stand! Remember the purpose which your Creator had in view in having you placed early within the limits of his kingdom. It was that you might be saved through his Son; that you might be preserved from the danger of the enemy, being trained up, under divine grace, in the knowledge and fear

of God; that you might serve him in righteousness and holiness all the days of your life; and that, when duly prepared for such happiness, you might be made partakers of the inheritance of the saints in the kingdom of God's eternal glory. Pause then awhile, and think what must be the consequence, if you disregard his goodness and rebel against his holy will! What must be your fate, if ye will despise the riches of his grace, and neglect so great salvation! Forbear now to draw the picture. I leave it to be drawn by the power of your own imaginations. Oh be wise whilst you may. Consider whilst you have the opportunity. If you feel the danger of your present condition, let *this* bring you low upon your knees before the throne of your Father which is in heaven. Pray unto him for Christ's sake, who died for your sins, that his kingdom may come within you; that it may come in the fulness of heavenly grace, and in the power of divine truth. Accept of God in Christ, not only as your Saviour, but as your King. Yield yourselves to him as your Prince—to rule in your heart, to govern, in short, by his Spirit, your every thought, and word, and work. And so let it be your daily prayer to God, “Thy kingdom come.”

It must not however be supposed that the utterance of the petition for themselves is to be confined to those only whom I have just described. No. The prayer is evidently given for the use of all; we may therefore rest assured it is suited to the case of all. And who, my brethren, will pretend to question this? None, I trust, to whom I speak. Who is there amongst us, I would ask, that must not own that we have all reason, daily and hourly, to pray, that, in some sense at least, the kingdom of God may come to us more and more fully? Who is there that has arrived at such a knowledge, such a belief, and such a love of the doctrines of the gospel, as to have nothing farther, in these respects, to desire or to pray for? Who is there that has attained to such a perfection in the practice of the precepts of Christ's humbling, self-denying, and charitable religion, as to need no farther supplies of divine grace to work in them any spiritual or practical improvement? I trust, my beloved brethren, there are none of you who entertain of themselves such proud and presumptuous notions. Far be it from us to do so! By the grace of God we may not be like some, the servants and slaves of sin; yet have we full and sufficient reason to pray that the kingdom of God may come more and more to us. Yes, as long as human nature remains the same; and as long as this world is a state of trial; so long may we, and ought we, to pray that we may grow in grace and in the knowledge of our Lord Jesus Christ; that, as we advance in years we may increase in spiritual wisdom, and in favour with God and man; and that, as we have received, how we ought to walk and please God, so we may abound more and more.

Thus, then, we see how much valuable meaning is contained in the few words of my text, “Thy kingdom come!” We see what an enlarged and delightful view may justly be taken of them! But we must not stop even here. It will be well to ask, before we conclude, whether this view of them does not require of us to perform some active and practical duties in accordance with it? Will it, I mean to say, be sufficient in our devotions to repeat this petition, however earnestly, without using any means ourselves to bring about the things which we

there ask for? Far from it. God Almighty, we know, now usually works his purposes by the use of human means. He does not by a miracle make men what they ought to be simply because he is asked to do so. No. He gives men means, and expects them to employ them. He declares to men his will in his word; he then puts into their hearts the desire to do that will; then blesses their sincere endeavours to do it; and finally brings them to a successful end. And knowing this, as we do, shall we then content ourselves with mere language of the lips, or even with only desires of the heart? Shall we, whilst we pray that God's kingdom may come, either to ourselves or others, at the same time presume to sit at our ease, and *do nothing* to promote its advance or its perfection? Alas, it would be but a poor spirit of devotion; it would be but little better than a mockery of prayer, if it be not accompanied by the most active and steadfast exertions in the same direction towards which our petitions point. For instance;

(1.) With regard to ourselves:—Can we think our prayer, when uttered in our own behalf, will avail us any thing if we do not with it use all those blessed means of grace which our Lord has appointed as instruments for enabling us to begin, continue, and end the great work of our salvation? Can we think that our Father which is in heaven will grant our petition if we neglect the frequent and devout reading or hearing of the word of the kingdom—the Holy Scriptures; or if we are careless about either private or public worship; or even if we wilfully turn away from the great feast of the kingdom of heaven—the Lord's Supper? No. My brethren, we dare not say, we think that God will cause his kingdom to come to us in power, unless we seek it by the constant, frequent, and devout use of every means of grace. Oh, let us then, brethren, ever remember this, when we would pray to God for ourselves, and especially when we say, in the words now before us, “Thy kingdom come.” But,

(2.) With regard to those who may be connected with us, or are in any way placed under our charge; any one who really knows and feels the value of the gospel, will be especially anxious that it may be made known to those who are near and dear to them, or who may be under their care and protection. For all such he will naturally offer up his intercessions and prayers. But can we suppose that any prayers, however earnest and devout, will appear sincere and well-pleasing in the sight of God, unless they be accompanied by the use of all such means as may be likely to procure for them the blessings prayed for in their behalf? Would it be sufficient, for instance, for the Christian minister to pray for the people committed to his charge, that they may advance in the faith, and knowledge, and practice of the gospel, without any endeavour, on his part, to show them the good way, and to lead them into it? And will it be enough for the parent to pray for his children, if he does not use all such means as he has in his power to instruct them, or does not seek, by his admonition and example, to guide them in the way that they should go, and, by his watchful care and serious warning, and, if necessary, his correction, to keep those from every evil path? Or, lastly, will any one's prayer for those who may be near or dear to him, be counted sincere, unless he also take such proper opportunities as offer of giving to them good and sound advice? Assuredly

not. Here also, in all cases when we pray, we must *show* by our *acts* that our prayers are earnest and sincere.

(3.) And lastly ; so moreover with regard to all mankind, whether Heathens or Christians, the same truth holds good. When, being convinced ourselves of the inestimable blessing of the gospel of Christ, we are led, in the words of my text, to pray that God's kingdom may come by his gospel to those who, whether at home or abroad, are yet strangers to it, either in part or altogether ; it will be little better than trifling with prayer, if we do not prove the sincerity of our desires by our zealous endeavours, as far as we are able, to convey the truth of the ever-blessed gospel to their ears and hearts. Our first and chief efforts in this work will of course be directed to those who are nearest home. If we know the value of gospel-blessings, we shall surely omit no means which are placed within our power, of extending the influence of the gospel immediately around us. If we have any real attachment to our Lord, we shall surely seek, by our example, by our active exertions in our several stations, by our instructions and advice according to our respective situations in life, by our influence and authority, and by such other methods as are within our reach, to increase the number of his faithful subjects, by spreading abroad, and especially here at home, the saving knowledge of the gospel amongst all men.

And here then I come to the subject to which I propose this day more particularly to draw your attention. I proceed to recommend to your support two of those Christian Societies which have for their object the advancement of the kingdom of God at home and abroad ; I mean, THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, and THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. And for this purpose I will, as shortly as possible, set before you the plans which each Society pursues in the several branches of its labours in the cause of the Gospel.

I. Let me speak of the Society for promoting Christian Knowledge ; and here let me draw your attention to a very remarkable fact. It is now more than 130 years since this Society was first established. Its beginning was on this wise. A small number of members of the Church of England, as eminent for piety as high in station, met together in London early in the year 1698, for the purpose of seeing what could be done to check the career of vice and immorality. The result of their consultation was that they came to this excellent resolution ; that, " Whereas the growth of vice and immorality is greatly owing to gross ignorance of the principles of the CHRISTIAN RELIGION, we, whose names are underwritten, do agree to meet together, as often as we can conveniently, to consult (under the conduct of Divine Providence and assistance) how we may be able, by due and lawful methods, to promote Christian Knowledge." And from this small beginning the Society has gradually increased, during upwards of 130 years, even till it has arrived at its present noble station amongst our numerous Christian institutions. To attempt to trace its progress during that period in the short space which is now left me would be useless ; nor is it necessary. It will be sufficient for me now to state the plans which it is still pursuing for the promotion of Christian Knowledge.

(1.) In the first, and above all, this Society publishes and distributes

the word of God, and that not only in English, but also in the Welsh, the native Irish, the Manks, and the Bengalee and Tamul languages, besides having at times assisted its distribution in several other tongues. It is, in fact, and ever has been from the first, essentially a BIBLE SOCIETY. The Bible, that heaven-sent instrument by which the kingdom of God is chiefly advanced, and the gospel of the kingdom, this Society does distribute in almost every variety of form and edition, in the most perfect print, and at a rate decidedly cheaper than it can be procured any where else in this country. Brethren, on this ground, then, it claims your support.

(2.) This Institution, added to its being a Bible Society, is also a PRAYER BOOK AND HOMILY SOCIETY. For it publishes and circulates, at the lowest possible price, a vast number of different editions of the Book of Common Prayer of the United Church of England and Ireland, and that in several other languages besides English; and also distributes the admirable Homilies of our Church, both the whole in one volume, and the most important in separate tracts. To those who know any thing of the value of the Book of Common Prayer and Homilies, this part of its labours must, I am sure, give this Society another strong claim on their liberal support.

(3.) This Institution is a RELIGIOUS TRACT SOCIETY. For it prints, at a most wonderfully cheap rate, tracts and treatises written according to the soundest doctrine of sacred truth; and most of them composed in the most affectionate style, and in the plainest language. And here, not to wrong you by giving too long an account of the Tracts on the list, I will just observe, that there you will find works of an awakening nature to arouse the dead in trespasses and sins. There you will meet with treatises tending to root out infidelity from the heart, and to implant the saving knowledge of the gospel in its place. There are books to explain the Scriptures to the ignorant, and to prove how beautifully the doctrines, the prayers, and services of our Church agree with the words and spirit of the Scriptures. There you will find incitements to prayer in general, to private, family, and public prayer; warnings to those who neglect the privilege of public worship and of hearing the word of God; and calls to all, of every class, to partake of all the means of grace, and especially of the Lord's own Supper. And here, once more, is another real claim which the Society has on your liberal support.

Lastly, this Institution is a Society for the Promotion of Schools. For from its lists you may supply yourselves, at a most moderate rate, with such books and cards as are most useful and necessary in the management of daily or Sunday schools. To give some idea of the extent of usefulness to which this Society has arrived, I would just mention, from the last year's Report, that it has during that period distributed 129,756 Bibles and Testaments, 167,818 Prayer Books, &c. which, with Tracts, will make a total of religious publications, 1,715,323.

Here then I close the history of the claims of the Society for promoting Christian Knowledge, merely observing that it does not confine its supplies of Bibles, Testaments, Prayer Books and Tracts, to this country alone, but sends them most liberally to India, to Canada, to the West Indies, to France, to Italy, and other foreign lands. But,

II. We come to consider, for a few moments, the claims of the other Christian Institution, — the Society for propagating the Gospel in Foreign Parts. As the object of the former Society was to distribute religious books, so the Object of this Society is to assist in building Churches abroad, and sending out clergymen as Missionaries to foreign parts. This Institution was established in the same year as its sister Society, — in 1698; and, from that time to this, it has been employed in advancing the kingdom of God according to its means, increasing its efforts in proportion as its funds are increased, in the several scenes of its labours, in North America, in India, and in Africa.

Its first exertions have ever been, and still are, in behalf of those who there are already Christians. Its object is to make and preserve them pure and steadfast in the faith; and hence it has ever directed its aid to the supply and support of Churches and Christian Ministers, amongst those who have gone from this land of spiritual abundance, and settled where the sound of the gospel is seldom or never heard. But it was also, I believe, the first Society ever formed in the world for missionary purposes; and in this good work of propagating the gospel in foreign parts it has continually advanced. Its Ministers are Missionaries, being sent forth to propagate and spread abroad the gospel of Christ amongst multitudes, who, without its aid, would never hear its blessed sound. And do you ask what this Society has done, or is now doing, to advance the coming of the kingdom of God? I must first point to the United States of America, and shew you there a Christian Church, agreeing most closely in its doctrines, and almost to the letter in its services, with our own beloved Church, which owed its beginning, in great measure, to this Society. If the time would allow me, I might set before you the character of its Bishops and Clergy, the good order of its dioceses, the flourishing state of its congregations, the piety of its members. But I must forbear, with only one observation on the fact, that it is delightful to find that, though now no longer our fellow-subjects, the two countries having been separated by war, the members of that Church cherish for this country, for our Church, and for the Society for propagating the Gospel, the most lively feelings of affection and gratitude.

I pass on to the Canadas, to Nova Scotia, and Newfoundland; and there I may point to a Church in every respect resembling our own; the members of which, in most parts, depend almost entirely on this Society for the support of their Ministers.

By the last Report we find that the Society has, in North America, no less than one hundred and forty missionaries, and nearly one hundred schoolmasters, besides a number of catechists.

From North America I turn to the labours of the Society in British India; and there you will find that, besides the missionaries and catechists which it supports, near Madras, the Society has been most instrumental in establishing and supporting a noble College at Calcutta, called Bishop's College, where persons, and especially native Indians, are prepared and instructed, in order that they may go forth as efficient missionaries, to preach the gospel, in their own languages, to the benighted people of those lands. And when we consider that out of upwards of a hundred millions of the inhabitants of India, the greater

part are either Hindoos, bowing down to stocks and stones, or Mahomedans, worshipping the impostor Mahomet, and both sunk down in the depths of the grossest ignorance, superstition, and profligacy, we may at once see of what importance it must be to support an institution which promises, under God, to confer on them most abundantly the blessings of spiritual light and heavenly knowledge.

It is impossible, in the short space allowed me, to do justice to the subject of this Society's labours in the great cause of the gospel. But I think I have said enough to shew, that it is actively useful in advancing the kingdom of God, and therefore is well deserving of the support of all those amongst us who are accustomed to pray, and ready to act, for the promotion of that divine and heavenly work. And never did this Society more deserve our support; never did it more need our assistance. In almost every page of its Report we are reminded that the harvest is great, but the labourers in every part of it are few. The words of almost every missionary are, "Come over and help us:" and gladly would the Society answer to these calls, but it has not the funds to send forth more labourers into the Lord's vineyard. It has of late years greatly increased its ministers; and nothing but want of funds prevents their farther increase every year. And now, unhappily, at the very moment when more aid is daily required from it,—now, when emigrants are going out in multitudes from amongst us,—it has pleased the Government of this country to determine to take from the Society the help with which they have for a length of time supplied it; and thus the Society will be deprived, in the year 1834, of more than half its power of doing good. So that, if some great exertion be not made in its favour by its friends, the Society, so far from being able to give additional spiritual instruction to those who so deeply need it, by opening new missions, will be deprived of its ability to supply even those who are now the objects of its care. Under these distressing circumstances I trust that you will give your prayer, and lend your utmost aid, in its behalf.

Let me then, brethren, address you generally in conclusion. If you believe that God has established his gospel-kingdom upon earth; if you believe that he wishes that kingdom to be enlarged; if you believe that he allows human means to accomplish *that* his gracious purpose; if you believe, as I think you must believe, that the two Societies for which I have been pleading are suited in any degree to advance this work;—O come forward liberally in their support! If you value true Christianity; if you value the doctrines and services of our beloved Church, prove the genuine sincerity of your feelings and views by this work of charity and labour of love.

Finally, brethren, daily let us pray, that God's kingdom may come; and whilst we so pray, let us take this and every opportunity, let us adopt this and every other means placed in our power, of bringing our prayer to pass. Then may we justly feel assured, that the blessing of God Almighty will rest on our prayers and on our endeavours, for the sake of Jesus Christ our blessed Lord and Saviour.

D. I. E.

THEOLOGICAL STUDIES.—No. XXI.

BISHOP MALTBY'S LIST.*

Dugald Stewart's *Philosophy of the Active and Moral Powers of Man*, Book III.

Dr. Leland on the Necessity and Advantage of Revealed Religion.

Dr. Jenkin on the Reasonableness and Certainty of Revelation.

Bishop Marsh's *Sermon on the Authenticity of the Pentateuch*.

Locke's *Reasonableness of Christianity*. Paley's *Evidences*.

Butler's *Analogy*.

Horne's *Introduction to Biblical and Theological Knowledge*.

After this preparation, a student may proceed to study the Greek Testament, in the edition of

Mr. Valpy, or

Dr. Bloomfield.

As a Preliminary, however, he might read

Dr. Campbell's *Dissertations*, prefixed to his *Translation of the Gospels*.

The Greek Testament should be read with

Parkhurst's *Lexicon*, by Rose, or Robinson's, from Professor Wahl, published in the United States, or, which is most complete,

Schleusner's.

Dr. Clarke's *Paraphrase on the Gospels*, and

Pyle's on the *Epistles*, should be read after each chapter has been diligently gone over in Greek, with such critical notices as

Wolf's *Sacræ Philologiæ*, and

Koecher's *Supplement* to it, will furnish.

Hammond's *Annotations in Latin*, by Le Clerc, (of which more by and by,) furnish a most valuable commentary.

Valckenaer's *Scholia on the New Testament* should be read with each book to which they relate, as throwing light upon the Hellenistic usages.

To those who wish to penetrate beyond the surface in these matters, I recommend

Sturzii de *Dial. Macedon. et Alexandrina*,

Fischeri *Prolusiones*, and

Valckenaer's *Diatribæ de Aristobulo Judeo*.

While the critical reading of the Greek Testament is going on during one part of

the day, the student may be gaining a general knowledge of the evidence and contents of the Old Testament in another part of the day, by reading

Stillingfleet's *Origines Sacræ*;

Graves on the *Pentateuch*;

Then the *Old Testament in English*, (observe I neither proscribe nor prescribe the Hebrew nor the Septuagint,) quite through, with

Gray's *Key*, or

Jenkin's *Introduction*;

and some good practical Comments, as

Dodd's, or

D'Oyley's and Mant's.

During this time, he may have acquired some knowledge of Hebrew; either while he is reading the English Bible, or after he has finished it he may study

Clerici et Hammond's *Annotationes in Vet. et Nov. Test.*

Burnet on the *Articles*, and

Hey's *Lectures*, should be read.

And after mastering the four Gospels and Acts, the *Epistles* should be carefully studied. Previous to which,

Paley's *Horæ Paulinæ*, and

Dr. Taylor's *Key*, prefixed to his *Commentary on the Romans*, should be read; and his *Commentary*, as well as *Lectures*, may occasionally be consulted?

Elsley's and

Slade's *Annotations on the Gospels and Epistles*, supply an excellent compendium of sacred criticism.

Nor should we overlook

Marsh's *Michaelis*, Vol. I.

Jahn's *History of the Hebrew Commonwealth*, with

Milman's *History of the Jews*, the two last vols.

Besides,

Mosheim; partly his Work "*De Rebus Christianarum ante Constantinum*."

Waddington's *History of the Church* is strongly recommended; nor should Jortin's remarks on *Ecclesiastical History* be forgotten, as singularly combining instruction with entertainment.

On *Practical Duties*,

Burnet's *Pastoral Care*.

Wilson's *Parochialia*.

HYMN FOR CHRISTMAS DAY.

PRAISE to God in Heaven most high!
 Peace on earth, and charity!
 Angels! lo, your Lord is here!
 Men! behold your Saviour near!
 Joy! to us is born a Child!
 Joy! to us a Son is given!
 Love with Truth is reconcil'd,
 And earth at peace with heaven.

God with us! He comes not now,
 Frowning death from Horeb's brow;
 Cloud, and smoke, and lightning blaze
 Veil not now th' adorer's gaze.
 God with us! the wondrous guest
 Sleeps below, a human child,
 Cradled on the virgin breast
 In sinless beauty mild.

Lord! to whom all hearts are known!
 Lord! who mad'st our griefs thine own!
 Teach us, from this holy day,
 In thine infant steps to stray.
 Childhood's humble faith bestow,
 Guileless thought, and bliss serene;
 Love, that joys 'mid bitterest wo
 To be where Thou hast been.

"Praise to God, in heaven most high,"
 Angels sing, let earth reply!
 Praise the everlasting Name,
 God who gave, and God who came!
 Sire of Love! 'Incarnate Son!
 Holy Comforter divine!
 Undivided Three in One!
 All glory, Lord! be thine!

H. T.

 ON THE WITHDRAWAL OF THE GOVERNMENT GRANT TO
 S. P. G.

MR. EDITOR, — It is then but too true, that the Government of the country have determined to withdraw the usual annual grant of 15,000*l.* hitherto paid to the Society for propagating the Gospel, for the support of the Christian religion in North America. Impossible as such a step might naturally have appeared, it is now placed beyond a doubt. They have officially made known their resolution to the Parent Society in London, that the grant will be reduced from 15,000*l.* to 8,000*l.*, and then to 4,000*l.*; so that, in the year 1831, it will entirely cease. The fact, then, stands thus: — A Ministry, composed of persons calling themselves Christians, and professing to be members of the Established Church, who have been, and still are, encouraging and pressing on emigration by every possible means, as one of the greatest and best remedies for the distresses of the country, have resolved on a measure which threatens effectually to paralyze the labours of the only institution

to which the emigrants can look with any hope for the supply of places of worship and of Christian ministers. And what reason is given for this unchristianizing measure? The only reason that can be assigned must be, that they dare not resist the outcry raised by the adversaries of Christianity, and supported by the opponents and enemies of the Church. For to pretend that the trifling saving of 15,000*l.* per annum is necessary for the carrying on the affairs of the nation, is too barefaced an absurdity to be entertained for a moment. It is really grievous to see men thus driven from the manly defence of their own principles by bare expediency. Verily this augurs but badly for the Church in her approaching struggle.

But let us consider the consequences of the measure. What is to become of the respectable Clergymen, who, on the faith of this Government grant, have been induced to leave their native country and home, and to brave the trials, and difficulties, and deprivations which they must encounter in the newly-settled lands? As the Society is to lose half its power of doing good, they are to be deprived of half their stipends. From an only comfortable and necessary subsistence, they are suddenly to be reduced almost to penury. I cannot do better than quote the words of one of the Society's Missionaries, as given in the last Report. "We hear," says he, "with pain of the straitened state of the Society's funds, and of the probability of a diminished application of them to these Colonies." "This," he adds, "would be destructive to some Missions altogether, to say nothing of the hardship to the Missionary who has entered the Society's service, and established himself in life, in the confidence that his present provision would be permanent."—P. 55.

And what is to become of the emigrants already settled there, and the thousands who are every year flocking thither from this land of spiritual abundance? They must, in a great measure, be left in a state of religious destitution. Almost every page of the Reports describes the harvest as in all parts plenteous, but complains that the labourers are every where few. The cry of almost every Missionary is, "Come over and help us." But still, though the Society has dipped most deeply into its capital, it has been unable, *even in times past*, in any measure efficiently to comply with these demands. It has indeed upwards of one hundred and forty Missionaries engaged in these Colonies, besides about one hundred Catechists. "But," we may well say, "what are they among so many?" And what will they be as the multitudes of settlers annually multiply? And let it not be supposed or pretended that these persons will provide for their own religious necessities; for we must recollect they come from a country where few of them, if any, have ever been compelled to contribute anything towards their own religious instruction; and it is idle to suppose that, amidst the numerous and all-engrossing calls upon their little capital, or on the produce of their labour, they will be well disposed to subscribe largely, or indeed in any measure, towards a provision for a place of worship or a minister. The natural consequence will too generally be, what it has even already too often been, that they will live "without God in the world." A fact which is recorded in the Report for 1831, places this view of my subject in so striking a light, that I am tempted to

transcribe it. "During my stay at Gay's River," writes one of the Missionaries, "an affecting and interesting occurrence took place. A person living on the banks of the Shubenacachi, hearing that an episcopal Clergyman was in the neighbourhood, called on me to request that I would go and baptize his three children. To my great astonishment, this person proved to be a native of my own parish, Stonehouse, in Gloucestershire, and one who had occupied the neighbouring pew in our parish church. About eleven years ago he left his house, unknown to his parents, and after living some time in the sister province, he settled near Fort Ellis, on the banks of the Shubenacachi. There I found an old acquaintance *gradually acquiring the barbarous habits of a new and retired settlement*. He who had long heard the prayers of our Church twice on the Sunday, assured me he had not publicly joined in them for the last two years. He whose ears had been often saluted by the deep-toned knell and the joyous peal, had not heard "the sound of the Church-going bell" for the last six years. I baptized his three children; and most sincerely do I trust that my visit to him will have the happy tendency of quickening the *almost extinguished sparks of religion*, and of keeping him steady in the Church into which he was initiated by Baptism, and in the principles of which he was most carefully educated." (P. 84.) I must add one more fact, which is, if possible, even more valuable. It was related, I think, by a Clergyman at a meeting of the Society held at Bath. It was to this effect:—One of the emigrants from Frome, after he had been some time abroad, wrote home to his friends, expressing his satisfaction at the improvement of his condition, and his general prosperity; but one thing he most deeply lamented: it was, that he had no place of worship whatever, to which he could ever resort, as in his own country. This was a source of most serious uneasiness to his mind. Some time afterwards his friends heard from him again, and found that he was still equally prosperous, and now the cause of his trouble was removed. To his great joy, a place of worship was being built in his neighbourhood; that building was a Church, owing its origin to this Society; yet, when that man left home, he was a Dissenter. Now certainly these, as they stand here, are only single cases, but they are not so in reality; innumerable instances to the same effect might no doubt be brought forward to shew the usefulness of this Society, and how seriously its aid is needed by the emigrants.

What then, under these circumstances, is to be done? what course ought the friends of the Society to pursue? As the Government has already refused to listen to the urgent remonstrance of the Parent Society, it is of course vain to offer to them any farther appeal. But may not an appeal be made to those who will listen? may we not hope that the members of the Church of England will be ready to come forward, to prevent their fellow subjects and fellow Christians from being left utterly destitute? We trust that such a course will be followed, and that the result will be favourable to the cause. If we cannot make up the whole deficiency, exceeding as it does the half of the Society's present income, at least we may do something towards it.

And here I cannot but rejoice, that the Governors of this Institution have shewn in their circular letter a disposition to make the labours

and claims of the Society generally better known. It is with pleasure I learn, that they have determined to adopt the printing of portions of their Annual Report for general circulation. I doubt not but this, if well done, will have a very good effect. I own I never could understand why all, except those who could afford to subscribe their guinea a year, should be precluded from all knowledge of the Society's proceedings, nor why all the information furnished to the public should be confined to a ponderous volume, which—interesting, though it undoubtedly is—few have the time, and still fewer the inclination, to peruse. It surely is but natural and just, that all persons contributing to its funds should wish to know whither their money goes, and what good it may be effecting. I do then most heartily rejoice, that it has been determined to circulate, I hope periodically, at different times in the year—say at the quarterly meetings of the District Committees—extracts and notices from their Reports. But here I must venture to suggest one or two remarks on the character of these little works. If they hope this plan to succeed, the Reports must be written in a *plain*, and *interesting*, and *popular* manner. If they are to be useful, they must be accommodated to the capacities of all classes, and must be suited to attract attention, and readily to convey instruction. It will not be sufficient merely to take a general statement from the large Report; but they must be presented in a pleasing style, and couched in simple language. Of course, as many interesting details from the Missionaries' Returns as possible should be introduced. Moreover I should suggest, that the Reports be supplied, if possible, with prints. I am sure we all, however highly civilized we may be, feel the value of pictorial representations. How often does it happen that a very inferior drawing or wood-cut will give us a better and more lasting impression, than the very best verbal or written description! But, surely, when we consider the success of the "Saturday Magazine," and the other productions of the General Education Committee, we can require no other proof of the value of prints.

But, in addition to this plan, might it not be useful, I would ask, to have recourse to one or two other arrangements for the purpose of attracting attention to the Society? For instance;—

1. There is no general account whatever of the Society's origin and progress, of its past and present proceedings, which one can put into the hands of any person who asks for information on the subject. The only thing of the kind that I know of, is contained in an Appendix to the printed Sermon of one of the ablest and most eloquent advocates which the Society ever had, I mean Dr. Croly. But that cannot be procured under 2s., and, after all, is not exactly what we want. What I conceive to be required is, a concise, plain, and popular statement, suited to all readers, of the first beginning and object of the Society, its gradual progress through 130 years, with its present plans and proceedings, and its peculiar claims and wants. I cannot doubt the effect which it would have had, if the Clergy could have distributed such statements *before* they preached in obedience to the King's Letter in 1830.*

* I cannot but observe, that the Society for Promoting Christian Knowledge requires something of the same kind. This, however, in that case, is not perhaps so necessary,

2. I proceed to recommend; that accounts be published of such countries, places, and persons, as are, or have been, connected with the Society's labours. I would have simple, but lively, sketches of the discovery and history of the different parts of North America; of the origin and condition of the Episcopal Church in the United States; of British India, and of its chief cities and towns; of Bishop's College; of Codrington College: with lives of Swartz, Buchanan, Bishops Middleton, Heber, &c.; and of other Missionaries, &c. &c. All these are so connected with this Society's labours, that they would naturally, and with the utmost propriety, lead to an advancement of its claims. And I may mention, that I know a large and populous parish, where there are as many, I think, as 90 subscribers to another Society, whose contributions would mostly have flowed into the coffers of this Society, had the Incumbent, who is himself most zealous in its support, had it in his power to supply his parishioners with such little accounts of its proceedings as I have been recommending.*

3. The last plan I venture to recommend, is a more regular advocacy of the Society from the pulpit. Other institutions have, of course, at least, an equal claim with this to the services of a King's Letter. It can, therefore, only hope for that aid in its proper turn. But has it not a just right to have its works set forth much oftener in the common course of things, than is generally the case at present. In most dioceses or counties, indeed, there is now commonly an annual meeting and sermon, on which occasions considerable sums are collected. But might there not be also, in all cities and principal towns, an annual sermon in all the churches on the same Sunday, as there is at Brighton?† And even in villages, might not a custom be adopted similar to that which prevails in the Wolverhampton District Committee of S. P. C. K., according to which a sermon is appointed to be preached each year in a certain number of the parishes in the district? This would keep up an interest in its behalf, and yet not be of too frequent occurrence. If such plans were adopted, in addition to those already considered, I am sure that the Society's difficulties would be much relieved.‡

Such, then, are the methods I would propose for the preservation of the S. P. G. and the Church in North America. I merely lay them before your readers for their consideration. If they meet their approbation, I hope they will have their support. Something, it is clear, must be done, and done quickly, if the labours of the Institution are to be continued. At all events, I trust that success will attend whatever plans may be deemed best to be adopted in favour of a Society which I cannot but regard as a genuine offspring of the Church to which I am proud to belong.—I am, Sir, yours, faithfully, D. I. E.

since we all see its purpose and its usefulness exemplified before us. We enter a cottage and observe the Society's Bible being read; we visit a school, and remark every book perhaps coming from its lists. Though even here a short history of its proceedings would be acceptable.

* Let it not be said that these things would entail too much on the parent Society's officers. I am sure there are numbers of the Society's friends who would lend their aid willingly to the work, if such were only desired.

† At Brighton, I think, this year, no less than 120*l.* was thus collected.

‡ See the Sermon in this number, page 727.

GLORIA PATRI, PARAPHRASED BY DR. F. ANDREWES.

Let all good Christians, with one hart togeather
 Sing zealouslie,
 By whom the world of nothing was begun,
 Yet finished in six dayes;
 Who did redeeme us from that dangerous coast
 Of hell and death;
 Whose grace doth sanctifie the world from sinning,
 And makes it pure,
 On this God, three and one, still let us call,
 Whoe our defence
 Preserue his people, that on him depend;
 His name then prayesed

GLORYE BE TO THE FATHER,
 AND TO THE SONNE,
 AND TO THE HOLY GHOST,
 AS 'T WAS IN THE BEGINNING,
 IS NOW, AND EVER SHALL
 BE WORLD WITHOUT END.
 AMEN.

From the Harleian MSS. Vol. 4955. p. 57 b

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. VIII.—THE ORGAN AT ST. JOHN'S CHURCH, HACKNEY.

THE instrument which we are now about to describe was built by a German of the name of *Schnetzler*,* who settled in this country about the middle of the last century, and built many very superior instruments, of all sizes. The organ which first brought him into notice was that which he built for the church at Lynn Regis, Norfolk, in 1754. In this instrument he introduced two stops, not hitherto used by English organ builders, i. e. the *bourdon*, or double open diapason in the great organ, and the *dulciana*, in the choir, both made of metal and open pipes.

The organ of which we are now speaking was built for the *old* church at Hackney, where it originally stood; but, after the erection of the new church, it was removed thither, and underwent an extensive repair by the late Mr. England, in 1796. The compass of the instrument was then extended, by making it long octave; and another open diapason was added to the great organ, with the addition of a *tierce*; and also new sound boards to the great and choir organ, and an entire remodelling of the whole instrument, with a new case of mahogany. This repair, which was executed in an excellent and workmanlike manner, placed the instrument on a level with the best then in London. When the church was beautified in 1828, it underwent another extensive repair and improvement; at which time it was found much out of condition, owing, as was supposed, to the severe deafness of the organist, by which the defective state of the instrument eluded his observation.

Upon the election of a new organist, Mr. Gray undertook the necessary repairs, which consisted of the addition of a set of double open

* *Schnetzler* appears to have been the first person who introduced the *dulciana* stop into the English organs. *Green* and *Avery* have both used them in their organs, and, at the present time, scarcely an organ is built without one. Mr. Bishop has improved upon them, and, in several instruments, has introduced two *dulcianas* on the same *clavier*, one an octave below the other, and called *double dulciana*. The first one was introduced into an organ built for a new church in Acre Lane, Clapham, about five years since.

ON THE BURIAL OF A SUICIDE.—No. II.

MR. EDITOR,—IN offering the few plain remarks which appeared in your October number, upon the line of conduct which a minister may conscientiously pursue, in acting under the Coroner's warrant for the burial of a suicide, it was not my intention to originate, and it is my determination not to continue, a correspondence on the subject. I am led, however, by the signature affixed to a communication in the last number of the "CHRISTIAN REMEMBRANCER," as well by other internal marks in the composition, to conjecture that E. H. stands for Earl Horsley, and that my antagonist is the individual clergyman whose refusal to bury the unfortunate man who died by his own hand in that parish, gave rise to the pamphlet which called forth my observations. Under this impression, whether correct or otherwise, I feel bound to aver my conviction of the conscientiousness of his motives, as I have expressed an equally decided conviction of his want of judgment; and I am moreover ready to convey to him the result of that reconsideration of the apostolical precept in Rom. xiii. 2., which he has requested me to take. Now, on reading the passage attentively with the context, I am only surprised to find that any person, who has considered it at all, can connect it any way whatever with *spiritual government*. The apostle is speaking wholly and solely of *civil powers*, and requires subjection to them "not only for wrath, but also for conscience sake." With respect to the different acts of subjection, he particularizes *tribute, custom, fear, and honour*; and the *sword*, of which he speaks, is the *sword of justice*, not of the *Spirit*, "which is the word of God." (Eph. vi. 16.)

Possibly, however, E. H. may mean that, although our civil governors may claim obedience in civil matters, they cannot in spiritual concerns; and thus I rather incline to understand him, though he has certainly expressed himself very obscurely. Still the question remains precisely where it was; for the Coroner is a civil officer, and his warrant a civil document. Did the burial of a suicide, in accordance with that warrant, compromise a matter of faith, or involve a point essential to salvation, the case would be widely different; and the examples which E. H. has induced would have some weight. At present, however, they are altogether anomalous and out of place; and it is scarcely credible that they can be seriously thought to bear upon the question. Although Daniel resisted "a writing and decree," which would have made him an idolater, he is no where said to have opposed himself to those laws and institutions, which were not opposed to the law of his God; and surely E. H. will never argue that a charitable *hope* of the salvation of a fellow-creature, is opposed to God's law, which expressly tells us "to judge *nothing* before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsel of the heart." (1 Cor. iv. 5.) St. Peter's declaration that he and his fellow Apostles were bound "to obey God rather than man," does not imply that we may not obey both human laws and divine, when the former can be obeyed without infringing the latter; and although the primitive Christians did not make shipwreck of their faith by offering sacrifice and swearing by Cæsar; they did not,

by refusing to do so, "violate the laws of their country erected by proper authorities;" nor is E. H. a fair controversialist in placing my words within inverted commas, as if they warranted such an inference. Such a law could not have been enacted by proper authority, as it would have set aside the *higher* authority of God; but in fact there was no law at all to that effect, unless the persecuting dictum of a heathen tyrant can be called a law. Be this as it may, those same Christians who would not *swear by Cæsar*, felt themselves bound to "render unto Cæsar the things that were Cæsar's;" and to submit to the civil authority of their rulers in all things which did not compromise their eternal interests.

I know not whether E. H. is contented to abide by the view which I have taken of those clauses of the burial service, to which objections have been raised, since he has not disputed them. If they are correct, the service may be read without any tax upon the conscience; and when it is considered that the survivors, not the deceased, are regarded throughout, few would feel disposed to deny them the benefit of its consolations, tempered as they must be with an awful degree of warning, suggested by an occasion of peculiar import. E. H. exults in my admission that "the *letter* of the law is with him;" but he passes over the fact that the spirit of the law, *i. e.* the Rubric, interpreted by the 68th Canon, is decided by the most eminent legal authorities to be against him. I regret as much as E. H. that Acts of Parliament can now be passed by Papists and Socinians; nor am I blind to the danger which is likely to result to the Church from such legislators: but the law of the land must nevertheless be obeyed by every good Christian, so long as it is not repugnant to the law of God. The point at issue, therefore, is simply this:—The law of the land requires a Clergyman to bury a suicide, when the verdict is *insanity*:—the law of God forbids harsh judgments of a fellow-creature, enjoins the exercise of Christian charity in putting the best construction upon his conduct, and enforces submission to the civil magistrate. Can, therefore, a Christian minister venture to act upon his private judgment in opposition to that of twelve men, who declare their belief on oath in a suicide's insanity; and, taking the uncharitable side of the question, refuse him Christian burial in the face of the law, for the violation of which he can only set up his conscientious scruple? Suppose that God has not "taken to himself the soul of a dear brother;" suppose that he does not "rest in him," but has left "the miseries of this sinful world for others far more miserable:" shall I, therefore, assume the prerogative of the Almighty, and prejudice a soul to hell "for whom Christ died?" God forbid. By the verdict of the jury, the deceased is no suicide in the eye of the law: whether he is so in the eyes of God, it is not for man to say; let it, therefore, be left to him who always judgeth right.

I would not, however, be understood to censure the conduct of a brother minister. "To his own Master he standeth or falleth." I differ from him in opinion; and still think a Clergyman's resistance to a Coroner's warrant an offence against the laws, which is "justly amenable to the penalties" attached to such offence. Admiring the motives which led to the defiance of these penalties from a sense

of duty, I trust that he will still "feel obliged to me for requesting him to reconsider" the subject; and in the hope that the cause of Christian charity will have lost nothing by this brief discussion, I withdraw from the field.

T. W.

HYMNS FOR THE CHURCH.

MR. EDITOR,—Having for some time past been at a loss what *Psalms* to appoint in my Church on particular occasions, I have been induced to make a small Selection of *Hymns* for that purpose; and, after no little trouble in procuring the best copies, I have adopted the following, which are placed upon cards, and distributed through my Church, to the great satisfaction of my parishioners. Should you think the Selection worthy of the notice of your Clerical readers, who may, perchance, be like circumstanced with myself, its insertion would oblige,

Your very constant reader, II.

MORNING HYMN. J. M.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Redeem thy mispent moments past,
And live this day as if thy last;
Thy talents to improve take care,
For the great day thyself prepare.

Glory to God who safe has kept,
And has refresh'd me while I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake!

Praise God, from whom all blessings flow!
Praise Him all creatures here below!
Praise Him above, ye Heavenly Host!
Praise Father, Son, and Holy Ghost! *Bp. Ken.*

ADVENT HYMN. P. M.

Lo! He comes, in clouds descending,
Once for favour'd sinners slain;
Thousand thousand saints attending,
Swell the triumph of his train:
Hallelujah! Hallelujah!
Hallelujah! Hallelujah!—*Amen.*

Every eye shall now behold Him
 Robed in dreadful majesty ;
 They who set at nought and sold Him,
 Pierced and nail'd Him to the tree :
 Hallelujah ! &c.

Now Salvation, long expect'd,
 Set in solemn pomp appear !
 All His saints, by man rejected,
 Rise to meet Him in the air :
 Hallelujah ! &c.

Yea, Amen ! let all adore Thee,
 High on Thine eternal throne ;
 Saviour, take the Power and Glory,
 Take the Kingdom for Thine own :
 Hallelujah ! &c. *Anon.*

ADVENT HYMN. P. M.

GREAT God ! what do I see and hear !
 The end of things created !
 The Judge of mankind doth appear
 On clouds of glory seated !
 The trumpet sounds ! the graves restore
 The dead, which they contain'd before !
 Prepare, my soul ! to meet Him.

The dead in Christ shall first arise,
 At the last trumpet's sounding,
 Caught up to meet Him in the skies,
 With joy their Lord surrounding :
 No gloomy fears their souls dismay ;
 His presence sheds eternal day
 On those prepared to meet Him.

But sinners, fill'd with guilty fears,
 Behold his wrath prevailing ;
 For they shall rise, and find their tears
 And sighs are unavailing :
 The day of grace is past and gone :
 Trembling they stand before the throne,
 All unprepared to meet Him.

Great God ! what do I see and hear !
 The end of things created !
 The Judge of mankind doth appear
 On clouds of glory seated !
 Beneath His cross I view the day
 When heaven and earth shall pass away,
 And thus prepare to meet Him.

CHRISTMAS DAY. P. M.

HARK! the herald angels sing,
Glory to the new-born King!
Peace on earth and mercy mild,
God to man is reconciled!

Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem!

Veil'd in flesh the Godhead see!
Hail! incarnate Deity!
Pleas'd as man with man to dwell,
Jesus, our Immanuel!

Hail the heaven-born Prince of Peace!
Hail the Sun of righteousness!
Light and life to all He brings,
Ris'n with healing on his wings!

Anon.

CHRISTMAS DAY. C. M.

High let us swell our tuneful notes,
And join th' angelic throng;
For angels no such love have known,
To wake their grateful song.

Good-will to sinful man is shewn,
And peace on earth is giv'n;
Lo! the incarnate Saviour comes,
With joyful news from heav'n.

Justice and grace with sweet accord,
His rising beams adorn;
Let heaven and earth in concert join,
The promis'd Child is born.

When shall we reach those blissful realms,
Where Christ exalted reigns;
And learn of the celestial choir,
Their own immortal strains?

Anon.

OLD YEAR. C. M.

As o'er the past my mem'ry strays,
Why heaves the secret sigh?
'Tis that I mourn departed days,
Still unprepar'd to die.

The world, and worldly things¹ beloved,
 My anxious thoughts employed ;
 While time unhallowed, unimproved,
 Presents a fearful void.

Yet, holy Father ! wild, despair
 Chase from this labouring breast :
 Thy grace it is which prompts the prayer ;
 That grace can do the rest.

My life's best remnant all be thine ;
 And when thy sure decree
 Bids me this fleeting breath resign—
 O speed my soul to thee ! *Bp. Middleton.*

NEW YEAR. L. M.

THE God of Glory walks his round,
 From day to day, from year to year,
 And warns us each with awful sound,
 " No longer stand ye idle here !

" Ye whose young cheeks are rosy bright,
 Whose hands are strong, whose hearts are clear,
 Waste not of hope the morning light !
 Ah fools ! why stand ye idle here ?

" And ye, whose locks of scanty grey
 Foretell your latest travail near,
 How swiftly fades your worthless day !
 And stand ye yet so idle here ?"

Oh Thou, by all Thy works ador'd,
 To whom the sinner's soul is dear,
 Recall us to Thy vineyard, Lord !
 And grant us grace to please Thee here. *Bp. Heber*

EPIPHANY. L. M.

WHEN marshall'd on the nightly plain,
 The glitt'ring host bestud the sky ;
 One star alone, of all the train,
 Can fix the sinner's wand'ring eye.

Hark ! hark ! to God the chorus breaks,
 From every host, from every gem ;
 But one alone the Saviour speaks,
 It is the star of Bethlehem.

It is my guide, my light, my all,
 It bids my dark forebodings cease ;
 And through the storm and danger's thrall,
 It leads me to the port of peace.

When safely moor'd—my perils o'er,
I'll sing, first in night's diadem,
For ever, and for evermore,
The star! the star of Bethlehem! *H. K. White.*

GOOD FRIDAY. L. M.

HE dies, the Man of Sorrow dies!
Lo! Salem's daughters weep around,
A solemn darkness veils the skies,
And sudden trembling shakes the ground.

Trace, sons of men, in sad review,
His grief, who bow'd beneath your load;
Who freely gave His life for you,
Pour'd forth in streams of precious blood.

Yet wipe away your tears, and tell,
How high your great Deliv'rer reigns;
Sing how he spoil'd the hosts of hell,
And led his captive, Death, in chains.

Sing, "live for ever," wondrous King,
Born to redeem, and strong to save,
Thine arm has torn from death its sting,
And snatch'd the vict'ry from the grave. *D. Watts.*

GOOD FRIDAY. P. M.

HARK! The voice of love and mercy
Sounds aloud from Calvary!
See! It rends the rocks asunder,
Shakes the earth, and veils the sky!
"It is finish'd!"
Hear the dying SAVIOUR cry.

Finish'd, all the types and shadows
Of the ceremonial law;
Finish'd now is man's redemption;
Death and hell no more shall awe.
"It is finish'd!"
Saints from hence your comfort draw.

Tune your harps anew, ye seraphs!
Join to sing the glorious theme;
All on earth, and all in heav'n,
Join to praise IMMANUEL's name!
Hallelujah!
Join to praise IMMANUEL's name. *Anon.*

EASTER DAY: P. M.

JESUS CHRIST is risen to day, Hallelujah.
 Our triumphant holiday ;
 Who so lately on the Cross,
 Suffer'd to redeem our loss.

Hymns of praises let us sing, Hallelujah.
 Unto CHRIST our heav'nly King ;
 Who endur'd the Cross and Grave,
 Sinners to redeem and save,

But the pains which He endur'd, Hallelujah.
 Our salvation have procur'd ;
 Now he reigns eternal King,
 Where the angels ever sing,

EASTER DAY. P. M.

SONGS of praise the angels sang,
 Heav'n with hallelujahs rang,
 When Jehovah's work begun,
 When he spake and it was done.

Songs of praise awoke the morn,
 When the Prince of Peace was born ;
 Songs of praise arose when He
 Captive led captivity.

Saints below, with heart and voice,
 Still in songs of praise rejoice,
 Learning here, through faith and love,
 Songs of praise to sing above.

Borne upon their latest breath,
 Songs of praise shall conquer death ;
 Then, amidst eternal joy,
 Songs of praise their pow'rs employ.

*Anon.***WHITSUNDAY. C. M.**

SPRIT of Truth ! on this Thy day
 To Thee for help we cry,
 To guide us through the dreary way
 Of dark mortality.

We ask not, Lord ! Thy cloven flame,
 Or tongues of various tone ;
 But long Thy praises to proclaim
 With fervour in our own.

No heavenly harpings soothe our ear,
No mystic dreams we share;
Yet hope to feel Thy comfort near,
And bless Thee in our prayer.

When tongues shall cease, and power decay,
And knowledge vain shall prove,
Do Thou Thy trembling servants stay
With Faith, with Hope, with Love! *Bp. Heber.*

TRINITY. L. M.

FATHER of heaven! whose love profound
A ransom for our souls hath found,
Before Thy throne we sinners bend;
To us Thy pard'ning love extend.

Almighty Son! Incarnate Word!
Our Prophet, Priest, Redeemer, Lord;
Before Thy throne we sinners bend;
To us Thy saving grace extend.

Eternal Spirit! by whose breath
The soul is raised from sin and death,
Before Thy throne we sinners bend;
To us Thy quick'ning power extend.

Jehovah! Father, Spirit, Son;
Mysterious Godhead! Three in One!
Before Thy throne we sinners bend;
Grace, pardon, life, to all extend. *Anon.*

COMMUNION. L. M.

My God, and is Thy table spread,
And doth Thy cup with love o'erflow?
Thither be all the faithful led,
And let them all Thy goodness know.

Thrice happy he who here partakes
That sacred stream, that heav'nly food,
The blest repast our Saviour makes,
Rich banquet of his flesh and blood.

O let Thy table honour'd be,
And furnish'd well with joyful guests;
And may each soul salvation see
That here its sacred pledges tastes.

Let all approach with hearts prepared,
By faith and love let all attend;
Nor, when we leave our Father's board,
The pleasure or the profit end. *Anon.*

EVENING HYMN. L. M.

GLORY to Thee, my God! this night,
For all the blessings of the light;
Keep me, oh keep me, King of kings,
Under Thine own Almighty wings.

Forgive me, Lord, for Thy dear Son,
The ills which I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Oh! may my soul on Thee repose,
And may sweet sleep mine eyelids close;
Sleep that may me more active make
To serve my God when I awake!

Praise God, &c.

Ep. Ken

COLLECTANEA.

THE CHURCH IN RUSSIA.—The following statistical view, derived from the most authentic sources, will be found to supply many important points of information, not furnished either by writers on Church history, or on the general history and geography of that colossal state.

The Established Church in Russia is commonly known by the name of the Orthodox Greek Church, but at the same time all other denominations are tolerated—Jews, Mohammedans, Lamaïtes, Brahmans, and Shamarites.

Of the Established or Orthodox Greek Church, the members may be said to amount to 31,782,000. The Emperor is the head. With respect to its constitution and independence, it has no connexion with any of the four Patriarchs of the Oriental Church. The will of the Monarch is the highest point of appeal, but the business of the Church is under the management of the *Holy Synod*, in connexion with the Minister for Ecclesiastical Affairs. To this supreme legislative court, the Consistories and Clergy, both superior and inferior, are subject.

The *Consistories* are divided into three classes. The *first* class comprehends Kief, Moscow, Novogorod, and St. Petersburg; the *second*, Kazan, Astrakhan, Tobolsk, Jaroslaw, Pskof, Reazan, Tver, Jekaterinoslaw, Mohilef, Tshernigof, Minsk, and Podolia; and the *third*, Ralugu, Smolensk, Nishegorod, Kursk, Vladimír, Vologda, Tula, Vialka, Archangel, Voronege, Irkulsch, Kostroma, Tambof, Orel, Pultowa, Volhynia, Perm, Pensa, Slobodsk, Ukraine, and Oremburg. Each of these Consistories stands under the Presidency of an Archiereiss, or one of the dignified Clergy, and forms an Eparchy.

The Clergy are divided into two classes, the secular and the regular Clergy:—1. The secular Clergy consist of the Archihierci or Eparchs, such as Metropolitans, Archbishops, and Bishops, the two former of which dignitaries are not confined to any particular ~~Sess~~, but depend

simply on the will or favour of the monarch. *Some of the dignified Clergy are liberated from the charge of administering the affairs of the diocese to which they are attached, and there are others who have no eparchy in Russia, but live there as tilled dignitaries.* The lower orders of the Clergy, such as Protopriests, Priests, and Deacons, also belong to the secular class.—2. The *regular* Clergy consist of Archimandrites, Priors and Prioresses, Monks, Nuns, and Anchorites. Though the cloisters are not so numerous as they once were, there are still 480 monasteries and 70 nunneries. The number of Monks exceeds 3,000, and of Nuns about 1,500.

The number of Churches in Russia amounts, in all, to 26,747, and that of the Clergy to 67,900 persons. Taking, however, into the account the additional number of individuals attached to the clergy for the service of the church, not fewer than 158,475 persons are dependent on the altar for subsistence.

These are, for the most part, paid out of the public funds, government having, since 1764, secularized the lands belonging to most of the churches and monasteries; some, however, still retain their appropriated lands.

The great proportion of the clergy who receive their education in the ecclesiastical seminaries, and at the four existing academies, are exceedingly ignorant. Few of them are versed in the higher branches of science, and there is every reason to fear that fewer still are imbued with the genuine spirit of Christianity. Vast numbers of them are barely qualified to repeat the Church service, and, were it not for the clerical habiliments, scarcely distinguishable from the lowest of the people. They are only permitted to marry once, and are prohibited from marrying widows. Their sons devote themselves to the same profession, and from them the demand for the future clergy is supplied. The archihierci are obliged to remain in a state of celibacy.

No person who is a member of the National Church is allowed, whatever may be his convictions, to leave that church and join any other communion; and all who join it from other communions must submit to become catechumens, and receive the rite of baptism according to the Greek forms. L.

AMERICAN TESTIMONIES TO D'O'LY AND MANT'S FAMILY BIBLE.—“Every family attached to the Church ought to be supplied with this Bible. Not to have it is to be ignorant of what we all ought to know, and to be losing the inestimable benefits to be derived from it. The writer of this notice has in his library Scott, Henry, and Clarke, and although each of them is sometimes very good in his observations, and each possesses peculiar merits, yet neither of them is so *generally* satisfactory as the compiled commentaries in the work referred to.—This is, to use a common expression, a good stand-by, a safe guide to the Churchman, a wise counsellor, an instructive teacher, a prudent and timely monitor. It is the only commentary which has any degree of ecclesiastical authority attached to it; the only commentary which is in the least *ex cathedra*. For beside being a publication of a venerable and extensively useful society in the Church of England, it embraces in its well-selected extracts, explanatory of Scripture,

the results of the study and experience of the most eminent writers of that Church;—writers that are of the first authority in the theological world, and of the highest literary reputation. We have presented to us the work not of one man, but of the wisest and best men of the Church; not the light of one mind only, but the concentrated rays of many of the brightest luminaries. We have here applied to the elucidation, defence, and enforcement of holy writ, the power of Horsley, the richness of Taylor, the mild eloquence of Horne, the unadorned energy and learning of Pearson, the pious meditateness of Hall, the sagacity of Paley. The “judicious Hooker,” in one age, the staunch Churchman, Dauleny, in another; the commentators, Patrick, Lowth, and Whitby, the acute critics, the most diligent and faithful travellers in the Holy Land, the most eloquent preachers, the best devotional writers for the heart; even some of “the noble army of martyrs” to the cause of the Reformation are, in the work before us, arrayed as champions who have come up to the help of the Lord. An invaluable blessing has been conferred upon the Church in the publication of this “Family Bible.”—*Protestant Episcopalian*.

“When I left home I had not read three pages of the work, but had entertained, and sometimes expressed a light opinion of it, formed upon the statements of others. A pretty thorough examination of the numbers I possess has convinced me that I was mistaken, and I do not hesitate now to give my opinion, that it is decidedly the best family Bible with which I am acquainted. This you may make known as widely as you will, and I shall be happy if it lead any other to examine for himself who may have hitherto, like myself, trusted to others.”
—*Extract from a recent Letter from the Rev. Mr. Robertson, one of our Missionaries in Greece, to the Rev. J. V. Van Ingen.*

POLITICAL RETROSPECT.

• **DOMESTIC.**—We have now arrived at the termination of the “*Annus haud mirabilis*,” 1833; and a question naturally arises,—What political benefits has Great Britain derived from the wisdom of our rulers during that period? We, alas! must pause for a reply; but by this very simple and natural question three others are generated:—

What have the Whigs done?

What do they intend to do?

What are they capable of doing?

To all these we have one apposite reply—**NOTHING.** Let any of our readers take a Parthian glance, or, as a worthy Irishman observed, turn his back upon himself for a few seconds, and review the labours of Lord Grey and his colleagues during the past year; let him weigh with deliberation, and without prejudice,

the multifarious *pretensions* of the Government, and we stake our reputation that the same verdict will be pronounced. Our only fear, indeed, is, that our sentence will be considered too lenient. For the fact is, they have done worse than nothing. The Roman orator, in speaking of a distinguished countryman, observed, “*Nihil tetigit quod non ornavit*;” we, unfortunately, have been on every occasion called upon to witness the converse of this *dictum*. In no one case have our rulers observed the common and every-day wisdom of avoiding an interference with that which they were unable to comprehend. The result has been destruction, East, West, North and South!! In the East our possessions and influence are in jeopardy; in the West they are annihilated; in the North

they are compromised; whilst, in the South, we are become a very by-word—

"*Ainsi va l'Angleterre!*"

SPAIN AND PORTUGAL.—Our readers, perhaps, may not clearly have understood the grounds upon which we have shewn a disposition to advocate the respective claims of Dons Miguel and Carlos; we will now explain. In Portugal, Don Miguel is the *de jure* sovereign. The act, by which the separation of the empire of Brazil from the kingdom of Portugal was legalized, expressly stated that the dynasty of Pedro was to be confined to the New Empire; that in fact, he, by accepting the imperial diadem of Brazil, relinquished all title, claim and authority to the *Old Kingdom*, which reposed under the general influence of the elder branch of the house of Braganza. Now it is obvious that the descendants of Pedro could have no claim, save that derived from their illustrious progenitor. This claim he individually renounced; *ergo*, his descendants must be looked upon as aliens; *ergo*, Donna Maria da Gloria has no claim to the throne of Portugal; *ergo*, Don Miguel has.

The case of Spain, though in some respects similar, differs in a very material point,—a point which will be felt with peculiar force by Englishmen. The Salic Law excluded Isabella the Second from the throne. But King Ferdinand, in the imbecility of his last illness, repealed this law; say the revolutionists. We reply, he had no power to do so. As well might William IV. of England, introduce a similar clause into his will, and deprive His Royal Highness the Duke Cumberland of the crown of Hanover, his undoubted right. At present the crowns of England and Hanover are, it is true, united; but in Hanover the Salic Law prevails; therefore to that throne the Princess Victoria cannot succeed, though heir presumptive to the throne of England; and any man who would advise King William to attempt the repeal of a law which excludes his niece from the Hanoverian throne, is a foul traitor.

FRANCE.—We have little satisfactory to announce from this quarter. The King of the French is clearly a disciple of the Propagandist school, and anxiously desires that the *glorious three days*, which seated him on the throne of France, may be celebrated throughout the world. We can only say—

"Uneasy lies the head that wears a crown."

RUSSIA.—The Emperor, without any great stretch of imagination, may be

pronounced the greatest of living monarchs. A happy and prosperous country, a flourishing exchequer, an army unrivalled, and a navy which is capable of coping with "the world in arms," are pretty clear indications of the excellency of his government, and the prosperity of his people.

AUSTRIA.—This country has not latterly made much noise in the political world. But, if we may draw conclusions from the general aspect of the affairs of Germany, we may safely pronounce that the conservative principles, which she so wisely maintains, are producing the most beneficial effects, both within her own territories, and those of her immediate neighbours.

TURKEY.—A doom appears about to fall on this country: her false religion may be the remote cause, but, undoubtedly, the followers of Mohammed, both here and elsewhere, do not at present enjoy an enviable position.

EGYPT.—The Viceroy is labouring hard to redeem his kingdom from the political and moral degradation into which it has long been plunged; and the statistical accounts of the resources of his empire lead us to suppose that a brighter dawn awaits that long misgoverned and unhappy country.

IRELAND.—This component part of the United Kingdom does not appear to have gained much by the change of lord-lieutenants. Lord Anglesey did not contribute much to her happiness,—Lord Wellesley does not appear disposed or capable of contributing more.

THE COLONIES.—The accounts from the West Indies are replete with instances of the utter inefficacy of the boasted bill for the abolition of slavery. The conduct of the governors in the Crown Colonies is most reprehensible, and cannot fail to hasten a catastrophe which every man of common sense has foreseen must result from the precipitate and unadvised plans of an unqualified administration.

Here ends our labour for 1833; during which we in vain look for any redeeming act of the Whigs, and have only to express a fervent wish that, before the arrival of the last month of 1834, we shall have to congratulate our readers on the succession of different men, and the prevalence of different measures; being fully satisfied that, unless *both* these events occur, the glory of our country, and the stability of our Church, will have "departed" from us.

CALENDARIUM ECCLESIASTICUM.

DECEMBER, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULT'ED
ADVENT SUNDAY.		
<i>Morning</i> —Isaiah i.	Inconsideration	H. Grove. II. 308, &c C. Benson 23.
Acts ii.	Baptism	Dr Matt. Hole II. Fate. 679. Dr. R. Altham. II. 268.
Collect.	Prayer for Conversion from Sin	Dr R. Bundy. III. 249. J. Logan. II. 144.
Epistle, Rom. xiii. 8—14	Exhortation to Vigilance	Theoph. St John Pastoralia. Ser. I.
Gospel, Matt. xxi. 1—13.	Advent of Christ	Bp. Dehon. I. 235. 242. Christian Remembrancer, VI. 1. XI. 681. XII 700
Appropriate singing Psalms {	CXVIII. 19, 20, 22, c.m. <i>Abingdon.</i> <i>Advent Hymn</i> , "Lo' he," F.M. <i>Helmstley</i> .	
<i>Evening</i> .—Isaiah ii.	Stability of the Church	Bp Nicholson. 391. 418. J. Mede 135.
Heb. vii	Christ's Ability to Save	Bp Van Mildert. I 111. Bp. Hopkins. 528 &c.
Appropriate singing Psalms {	LXXII. 1, 3, 4, c.m. <i>St. George's.</i> LXV. 1, 2, 3, 4. L.M. <i>Angel's Hymn</i>	
2 SUNDAY in ADVENT.		
<i>Morning</i> —Isaiah v	God's tender Care	Dr. N. Brady. I 171. W Jones, Post. Sermon. I. 64.
Acts viii	The noble Convert	Bp Horne I 274. E Cooper III. 55.
Collect	Prayer for the Profitable Reading of the Scriptures	Bp. Dehon. I. 81. J Hall. I. 325.
Epistle, Rom. xv. 1—13	Excellency of Christian Religion	Dr R. Altham. I. 201. Bp. Moore. II. 291
Gospel, Luke xxi. 29—33	Advent of Christ	Dr Moss VI 325. Pastoralia Ser. II.
Appropriate singing Psalms {	100th Psalm, L.M. <i>Saroy</i> <i>Martin Luther's Hymn</i> , F.M.	Dr. M. Hole IV. lat. p.1 26
<i>Evening</i> —Isaiah xxiv.	Advent	W Reading. II 650.
James i.	God unchangeable	Abp Tillotson II 521 Dr L Atterbury I 180.
Appropriate singing Psalms {	XIX. 1, 2, 6, c.m. <i>Devizes</i> <i>Advent Hymn</i> , "Lo' he," F.M. <i>Helmstley</i>	
3 SUNDAY in ADVENT.		
<i>Morning</i> —Isaiah xxv	Joy at the Coming of Christ	W Jones P.S. I. 128.
Acts xv.	Contention between Paul and Bar- nabas	Dr. A Littleton 153. Conybeare, II. 43
Collect	Prayer that the Labours of Ministers may be successful	Xn. Rememb IX. 193. Dr. R Altham II. 92.
Epistle, 1 Cor. iv. 1—5	The Pastoral Office	Dr. R. Bundy II. 251. J. Mede. 25
Gospel, Matt. xi. 2—10.	John the Baptist's Message in Prison to Christ	Benson's Huls. Lec. 1820. 60. Dr Paley. V. 264 Dr. H Owen 17 Bp. Atterbury. I. 35.
Appropriate singing Psalms {	XCVI. 1, 2, 3, L.M.D. <i>Denbigh.</i> <i>Advent Hymn</i> , "Lo' he," F.M. <i>Helmstley</i> .	
<i>Evening</i> .—Isaiah xxvi.	Trust in God	Dr. J Conant. IV. 409, 463 T. Sims. 229.
1 Pet. iii.	Religion the best Security	Dr. J. Rogers. II. 135, 149. Dr. J. Warren. II. 199, 219.
Appropriate singing Psalms {	LXIII. 1, 2, 3, L.M.D. <i>Redemption.</i> <i>Martin Luther</i> , F.M.	

LESSONS, &c.	SUBJECT	AUTHORS to be CONSULTED
4 SUNDAY in ADVENT		
<i>Morning</i> .—Isaiah xxx.	God's Mercy	Abp. Leighton. 550.
Acts xxii.	Spread of Gospel	Dr. T. Horton. I. 298.
Collect	Prayer for Grace and Assistance in our Christian Course	Abp. Dawes. I. 236. Bp. Lavington. II. 379. on Isa. xl. 31.
Epistle, Phil. iv. 4—7.	Christian Joy	Bp. Bevenidge. II. 257. Bp. Reynolds. 825. Dr. T. Cockman. II. 419. Dr. A. B. Evans. 170.
Gospel, John i. 19—23.	History and Character of John the Baptist	Bp. Van Mildert. II. 19. C. W. Le Bas. II. 59. 116. Dr. — Trapz.
Appropriate singing Psalms	XXXIII. 1, 2, 3. c. m. <i>New York</i> <i>Martin Luther, p. m.</i>	
<i>Evening</i> .—Isaiah xxxii.	Christ an Hiding Place	Bp. Lavington. II. 128. E. Cooper. V. 98. — Willson. 416.
1 John 2.	Test of Spiritual Knowledge	Bp. Smalridge. 199. Joseph Mede. 303. Charles Wheatley. I. 196. Dr. J. S. Barrow. III. 21.
Appropriate singing Psalms	LXVII. 1, 3, 4. c. m. <i>St. George's.</i> <i>Advent Hymn, "Lo' he," p. m. Helmsley</i>	
CHRISTMAS DAY.		
<i>Morning</i> .—Isai ix. to ver. 8.	Messiah's Birth, Kingdom, and Digi- nity	Dr. N. Brady. III. 117 Dr. Polak. 153. Dr. S. Clarke. V. 21. Dr. A. Littleton. 35. Dr. R. Warren. II. 139. III. 1
Luke ii. to ver. 15	Glad Tidings of great Joy	Dr. J. S. Barrow. III. 317. Bp. Hacketts. 30. 40. 50.
Collect	A Prayer for Renovation	Dr. T. Horton. I. 305. on Isai. xl. 31.
Epistle, Heb. i. 1—12.	Whole Epistle	Dr. M. Hoie. IV. Lit. p. 68. Dr. G. Stanhope. I. E. & G. 116.
Gospel, John i. 1—14	The Word made Flesh	Bp. Home. I. 120. Bp. Van Mildert. I. 359 Abp. Tillotson. J. 109. 186. An. Remembrancer. V. 1.
Appropriate singing Psalms	CXXVIII. 18, 19, 20. c. m. Doxology LXXXV. 1, 2, 3, 8. c. m. <i>Bedford</i>	
<i>Evening</i> .—Isai. vii. ver. 10 to 17	The Sign given to Ahaz, or the Con- ception of a Virgin	Dr. E. Boys. 211. Dr. T. Gale. 31. Dr. G. Stanhope. IV. 186.
Tit. iii. ver. 1 to 9	Grace of God our Saviour	G. Ridley. 166. 4 Ser.
Appropriate singing Psalms	XXXIV. 10, 11, 18. c. m. <i>St. David's.</i> LXXXIX. 5, 6, 7. c. m. <i>St. Pancras</i>	
1 SUNDAY after XMAS.		
<i>Morning</i> .—Isaiah xxxvii.	Sin of Blasphemy	Dr. T. Coney. II. 389. 4 Ser.
Acts xxvi.	Agrippa and St. Paul	Bp. Van Mildert. II. 191.
Collect	See Christmas Day	Bp. Hopkins. 720. Bp. Horne. III. 81.
Epistle, Gal. iv. 1—17.	Fitness of Time of Christ's Coming	William Cleaver. Edmund Law. 49.
Gospel, Matt. i. 18.	The Name Jesus, or Saviour	Bp. Kidder on Messias. ch. 1 John Kettlewell. 705.
Appropriate singing Psalms	XLVIII. 6, 7, 8, 9. c. m. <i>Abridge.</i> <i>Hymn for the Old Year. c. m. St. Stephen's*</i>	
<i>Evening</i> .—Isaiah xxxviii.	Hezekiah's Sickness and Prepara- tion for Death	T. Rennell. 421. Dr. R. Lucas. III. 145.
2 John	Transgressing the Doctrine of Christ	Dr. T. Horton. II. 418. 425.
Appropriate singing Psalms	XLI. 3, 4, 5. c. m. <i>St. Pancras.</i> XXXIX. 4, 5, 6, 7. c. m. <i>Burford.</i>	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

A piece of plate has been presented to the Vicar of the parish of Brighton, the Rev. H. M. Wagner, by the congregation of St. Peter's Church, and others of his parishioners, as a testimony of the sense which they entertain of his munificent gift of the painted windows which now adorn the edifice, and of the esteem which they entertain for his character. The plate, which is a handsome salver, bearing Mr. Wagner's arms, beautifully engraved, was lately presented to him.

The Rev. W. Armitstead, late Curate of Ravenstondale, and now of Clifton, Westmoreland, has been presented by his former parishioners with a massive gold ring, and an elegant silver tea service, consisting of a tea-pot, coffee-pot, sugar-basin, and cream-jug, weighing in all nearly one hundred ounces, as a token of their respect and esteem. The tea-pot bears the following inscription:—"This tea-service was presented by the inhabitants of Ravenstondale, Westmoreland, to the Rev. William Armitstead, their highly-esteemed Pastor, as a parting memorial of sincere gratitude for his faithful and zealous labours, the unavoidable loss of which they deeply regret."

On Tuesday, the 12th of November, a silver tea-pot and cream-jug, on which was inscribed, "The Parishioners of Darlington to the Rev. Peter Barlow," were presented to that gentleman by William Meek, Esq., solicitor, in the names of his fellow-parishioners, with a suitable address, to which the reverend gentleman returned an eloquent and feeling answer.

It is with much pleasure that we have to announce a high testimony of respect lately shewn to the Rev. Dr. Palmer, at Chard. Having, for more than thirty years, discharged his duties as a Clergyman and Magistrate in a most exemplary manner, several of the nobility and gentry resolved upon presenting him with an elegant silver epergne and stands, and several salvers, weighing altogether 384 ounces. A public meeting was held in order to present their tribute of esteem and regard, when it was declared that "his zeal, learning, and probity, had engendered a sentiment of esteem rarely equalled towards any individual."

POOR CURATES.—The several Benefactions of Mr. Stock, Mrs. Stafford, and Mrs. Joy, to Poor Curates, will be distributed at Christmas next, by the Corporation of the Sons of the Clergy. Blank petition may be had at the Corporation House, No. 2, Bloomsbury-place, London, between the hours of eleven and three.

DURHAM UNIVERSITY.—With a liberality unprecedented certainly in modern times, the Dean and Chapter have voluntarily given up property, amounting to 94,000*l.* to found the University; to the support of which, the Bishop of Durham subscribes 1,000*l.* per annum, his Lordship having made already two donations of 1,000*l.* each towards the building fund, besides giving a dwelling-house, which he purchased, for the residence of one of the professors.

The University was opened on the 4th of November, when nineteen Students were admitted. The Rev. H. Jenkyns, M.A. Fellow of Oriel College, has been appointed Greek Professor.

Library.—The Dean and Chapter have received fifty volumes of valuable books from R. Surtees Esq., of Mainsforth, for the library of the University; also a copy of Stephen's *Thesaurus*, in 7 vols. folio, from the Rev. George Townsend, Prebendary of Durham; and a copy of Hoogeveen's *Lexicon Analogicum*, from the Rev. J. Tate, Canon

Residentiary of St. Paul's, and, late Master of Richmond School, by the hands of the Rev. W. Peile; also Gibbon's *Decline and Fall of the Roman Empire*, and Beza's Testament, from Mrs. Andrews.

ROMAN CATHOLIC CHAPELS.—Would it be believed that in Great Britain there should still be ignorance so besotted as to support 497 Roman Catholic Chapels;—in England 423; in Scotland 74?

We have much gratification in mentioning another instance of Royal bounty, and in being enabled to state that his Majesty has contributed 100*l.* to the fund for building and endowing the new Church now erecting in the eastern part of Brighton.

The public papers have stated that by the statute 53 Geo. III. if the "churchwardens give the parishioners due notice that they intend to meet for the purpose of making a rate, and the parishioners refuse to come, or, being assembled, refuse to make any rate, the churchwardens may make one without their concurrence." We have examined the Act referred to, and cannot find a syllable as above stated.

The Earl of Lonsdale has ordered a suitable residence to be built for the Minister of St. James's, Whitehaven, and to be annexed to the incumbency as a parsonage house. The Noble Earl has further given directions to provide the Rev. Gentleman with a suitable dwelling until the new one is ready, also at his Lordship's cost.

John Stewart, Esq. M. P. for Lymington, has recently presented, at a cost of 150*l.* the whole of the fittings and materials for lighting the parish church with gas, and has intimated to the churchwardens, that he will also defray the expense of completing the necessary arrangement.

MUNIFICENT CONDUCT.—It has been stated in some of the papers, that the Duke of Newcastle is about to dispose of his property at Aldborough and Boroughbridge. The Vicar of the former borough has for some time resided in Aldborough Old Hall, at a low rent, and has expended considerable sums in the necessary repairs. As the loss would have been seriously felt by the Reverend Gentleman, if the property were sold, and he were obliged to leave his residence, he visited the Duke at Clumber, in company with a friend, with a view to obtain a lease of the premises at an equitable rent. When the Duke had heard the statement of the Reverend Gentleman, his Grace told him that he had not been unmindful of the improvements he had effected, or of the money he had expended; and that he might go home perfectly comfortable, for whatever became of the Aldborough property, he would take care that the Hall, and a small garth attached to it, should be made over to the Vicar and his successors for ever; and that, moreover, he would be at the expense of the conveyance.

The Lord Bishop of Gloucester will hold a general ordination in the Cathedral Church at Gloucester, on Sunday, December 22.

On Tuesday, October 22, the new Church just built at Corsley, near Warminster, Wilts, at an expense exceeding two thousand pounds, was opened for divine worship; on which occasion the morning service was read by the Rev. Robert Griffiths, the Rector, and an excellent and impressive sermon delivered by the Venerable Liscombe Clarke, Archdeacon of Sarum. The attendance, which consisted of all classes, from the peer to the peasant (the farmers having given their labourers a holiday after ten o'clock,) was gratifying in the extreme. The Church, which is built for the reception of between seven and eight hundred persons, and is a most beautiful and elegant structure, was crowded to overflowing. The collection, we are happy to say, exceeded the sum of a hundred and six pounds.

On Thursday, October 24, the Church of Orcheston, St. George, near Salisbury, was re-opened for the celebration of Divine worship, after having undergone a thorough repair, in consequence of which it now presents to the eye an extremely neat and elegant parish Church. After the morning service had been read by the Rev. G. P. Lowther, the Rector, a Sermon was preached by the Rev. W. Dalby, Vicar of Warminster, and Prebendary of Salisbury, in aid of the erection of a Sunday School in the parish. A collection was made at the church-door, which amounted to about 20*l*.

On Sunday, November 3, the beautiful parish church of Charlton Mackrell, Somerset, was re-opened for Divine service, after having been repaired and improved, both externally, and internally, on a most liberal scale, at the sole expense of the Rector and Patron, the Rev. W. T. F. Bymer. On that day an interesting and appropriate sermon was preached by the Lord Bishop of Bath and Wells, in whose diocese the parish lies. The Church was attended by a full and attentive congregation. The structure, now that it has received its final embellishments, is equalled by few village churches in the kingdom. The windows are of painted glass, and the large west window, in particular, having figures of the Apostles in each of its compartments, is a splendid specimen of art. The font is richly sculptured. But, perhaps, the most striking object of attraction is the pulpit, carved out of one solid block of Bath freestone, and ornamented with the exquisite propriety which pervades the purest style of Gothic architecture. The colour of the chancel, pews, &c., is dark English oak.

The Rev. T. Williams, late Independent minister at Pembroke Dock, has left the "Dissenting interest," and entered himself at St. David's College, under the auspices of the Bishop of St. David's. He has published a declaration, and gives the following as among the many reasons for the step he has taken:—

"I believe the doctrines of the Church of England to be purely scriptural, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. 2. I believe it to be unjustifiable and sinful to dissent in *practice* from that vast body of that Church with which I agree in *principle*. 3. I believe that the divided state of that Church, which should be *one*, as the Father and Son are one, and which must be for ever one in heaven, is one great cause why Christianity has not prospered more than it has. 4. I believe that the Established Clergy have a better opportunity to declare 'the whole counsel of God' than Dissenting ministers."

In the University of Cambridge, at the late Examination for a Bell's Scholarship, the Bishop of Peterborough's (Dr. Marsh) son was the successful candidate, although nearly equalled by an Undergraduate of Trinity College. The Bishop, on the receipt of the award from the Vice-Chancellor, immediately wrote to the young man's tutor, informing him, in the most kind manner, that he was quite satisfied with the honour which his son had gained in obtaining the Bell's Scholarship, and, as a mark of his respect for the talents of his son's competitor, intimated that during his (the Bishop's) life, the annual stipend should be paid over to him, at the same time forwarding a check upon Messrs. Mortlock's for the amount already received; thus affording a fresh instance of that generosity and real magnanimity which actuate the minds of our truly patriotic and venerable Diocesans of the present day.

CONSECRATION OF THE NEW CHAPEL AT PENSAX, WORCESTERSHIRE. — The ceremony was performed on Wednesday, the 23d of October, by the Hon. and Right Rev. the Bishop of Hereford. It is built of stone, and in the Gothic style. The interior is commodiously and handsomely fitted up, furnishing sittings for 280 persons, 200 of which are free. After the office of consecration, the service of the day was read by the Rev. — Wilde, Rector of St. Andrew's, Worcester, and a most impressive sermon was preached by the Rev. Dr. Clutton, Rector of Kimmersley, in the county of Hereford, and Canon of Hereford Cathedral, the text being taken from *Ezra* i. 9. The

collection amounted to nearly 30*l*. The Chapel has been erected by private subscriptions, and the usual contribution from the Church Building Society, greatly aided by the munificence of T. Clutton Brock, Esq., who, besides his subscription, gave all the free-stone of which it is built, and a portion of land to enlarge the cemetery.

The pavement lately taken up and relaid in the nave of Exeter Cathedral is Bohemian marble, which stone was much used in our churches during the middle ages. It resembles the verde antique of the Egyptians, being of a grey-green colour, varied by black and white spots, called ophites, and tephira, but this contains petrified antediluvian remains, which the Egyptian marble does not possess. In a similar marble in Derbyshire are discovered parts of the star-fish, but this stone is of a whitish-brown colour. It may appear surprising how the beauties of this variegated testaceous marble should have escaped observation so long, but, like the pebble that contains the madrepore, its shades and figures could only have been seen by polishing.

ORDINATIONS.—1833.

<i>Bath & Wells</i>	Oct. 20.	<i>Lichf. & Cov.</i>	Nov. 10.
<i>Exeter</i>	Oct. 27.	<i>Peterborough</i>	Oct. 27.
<i>Salisbury</i>			Oct. 20.

DEACONS.

<i>Name.</i>	<i>Degree</i>	<i>College.</i>	<i>University</i>	<i>By Bishop of</i>
Alford, Henry	B.A.	Trinity	Camb.	Exeter
Bedingfield, Richard King	B.A.	Queen's	Camb.	Salisbury
Browne, J. D.	B.A.	Trinity	Dublin	Bath & Wells
Burgess, James Robert	B.A.	Oriel	Oxf.	Salisbury
Carlyon, Clement Winstanley	B.A.	Clare Hall	Camb.	Exeter
Carwithen, G. Wm. Henry	B.A.	Oriel	Oxf.	Exeter
Cook, Isaac Urban (<i>let dim.</i>)	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Corfield, William	B.A.	Christ's	Camb.	Lichfield
Downes, John	B.A.	Christ's	Camb.	Peterborough
Egerton, Thomas	B.A.	Christ Church	Oxf.	Lichfield
Field, Samuel Hands	B.A.	Worcester	Oxf.	Exeter
Fisher, Charles Forrest	B.A.	University	Oxf.	Bath & Wells
Fitzroy, Augustus	B.A.	Trinity	Camb.	Peterborough
Gambier, Sebastian James (<i>let. dim.</i>) .	B.A.	Magdalone	Camb.	Bath & Wells
Garrick, George	B.A.	University	Oxf.	Peterborough
Gregory, Louis	B.A.	Trinity	Camb.	Exeter
Guyon, Charles Langford	B.A.	Wadham	Oxf.	Exeter
Hutchinson, William P. H.	B.A.	All Souls	Oxf.	Lichfield
Jekyll, Joseph	B.A.	St. John's	Camb.	Bath & Wells
Kendall, Nicholas	B.A.	New Inn H.	Oxf.	Exeter
Leigh, Robert	B.A.	Queen's	Camb.	Lichfield
Light, Henry Wm. Mawre	B.A.	University	Oxf.	Salisbury
Lowther, Beresford	B.A.	Exeter	Oxf.	Salisbury
Luscombe, Richard James	B.A.	Worcester	Oxf.	Bath & Wells
Napleton, John Charles	B.A.	Worcester	Oxf.	Exeter
Netherwood, John (<i>let. dim.</i>)	M.A.	Corpus Christi	Camb.	Bath & Wells
Phabayn, J. Feudon Smith	B.A.	Queen's	Oxf.	Bath & Wells
Richards, Thomas	B.A.	Queen's	Oxf.	Bath & Wells
Richardson, Harling	B.A.	Trinity	Camb.	Lichfield
Salt, Joseph	B.A.	Balliol	Oxf.	Lichfield
Sauler, John Harman (<i>let. dim.</i>) . . .	B.A.	Pembroke	Oxf.	Bath & Wells
Short, Theodore	B.A.	Christ's	Camb.	Lichfield
Smith, John Thomas Henry	B.A.	Sidney	Camb.	Peterborough
Smith, W. B.		Trinity	Dublin	Lichfield
Spyers, T.	M.A.	St. John's	Camb.	Salisbury
Stanley, E. M.	B.A.	Worcester	Oxf.	Lichfield
Stocker, Wm. Hen. Browell (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Bath & Wells
Sutcliffe, Henry		Trinity	Dublin	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Thomson, John Robert	B.A.	St. John's	Camb.	Exeter
Wells, Thomas Bury	B.A.	Trinity Hall	Camb.	Peterborough
Were, Ellis Bowden	B.A.	Queen's	Camb.	Exeter
West, Gilbert Henry	B.A.	Jesus	Camb.	Bath & Wells

PRIESTS.

Atkinson, Henry	B.A.	Magdalene	Camb.	Exeter
Brent, Daniel	B.A.	University	Oxf.	Peterborough
Breese, John	B.A.	Queen's	Camb.	Lichfield
Broadbent, C. F.	B.A.	St. Mary Hall	Oxf.	Lichfield
Butler, Anthony	B.A.	Oriel	Oxf.	Exeter
Burgess, J. R.	B.A.	Oriel	Oxf.	Salisbury
Edwards, Thomas Bennett	B.A.	Exeter	Oxf.	Exeter
Everett, Charles William	B.A.	St. John's	Camb.	Salisbury
Fellowes, Edmund Fearon B. B.	B.A.	St. John's	Camb.	Exeter
Fisher, J. T.	S.C.L.	Jesus	Camb.	Bath & Wells
Gabb, J. F. Secretan (<i>et. dim.</i>)	M.A.	Jesus	Oxf.	Bath & Wells
Goodwin, George Harvey	B.A.	Queen's	Oxf.	Exeter
Griffith, Thomas Gilbert	B.A.	Magdalen H.	Oxf.	Exeter
Hocken, William	B.A.	St. John's	Camb.	Exeter
Hocker, William	B.A.	Exeter	Oxf.	Exeter
Holcombe, Essex	B.A.	Jesus	Oxf.	Salisbury
Kent, Adolphus	M.A.	Exeter	Oxf.	Bath & Wells
Knight, David Thomas	B.A.	Lincoln	Oxf.	Peterborough
Leigh, Richard	B.A.	Brasenose	Oxf.	Salisbury
Marriott, John	M.A.	Oriel	Oxf.	Salisbury
Marshall, W. K.	B.A.	Trinity	Dublin	Lichfield
Metcalfe, John	B.A.	Brasenose	Oxf.	Lichfield
Parling, Lawrence	B.A.	St. John's	Camb.	Lichfield
Poole, George Weyliffe	B.A.	Emmanuel	Camb.	Bath & Wells
Ralph, James	B.A.	St. Edmund Hall	Oxf.	Lichfield
Rolles, Edward	B.A.	Pembroke	Oxf.	Peterborough
Stacey, William Mountford	B.A.	Queen's	Oxf.	Exeter
Stranger, Richard	B.A.	Pembroke	Oxf.	Exeter
Toye, Joseph Theophilus	B.A.	Queen's	Oxf.	Salisbury
Trenchard, William Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Vaughan, John	B.A.	Worcester	Oxf.	Salisbury
Wetherell, Thomas May	B.A.	Trinity	Dublin	Peterborough
Whiddon, Samuel	M.A.	Lincoln	Oxf.	Exeter
*Witt, J. T.	Lat.			Salisbury

Deacons, 42.—Priests, 34.—Total, 76.

CLERICAL APPOINTMENTS.

<i>Name</i>	<i>Appointment.</i>
Birch, Thomas, D.C.L.	Chapl. of Battle House of Correction, Sussex.
Jackson, J.	Chapl. in Ordin. to H. M.'s Househ. at Kensington Palace.
Jenkyns, Henry	Greek Professor in Durham University.
Lilley, Edmund	Min. of Peckham Chapel, Surrey.
Plumptre, H. S.	Min. of St. Mary's Chapel, Lambeth, Surrey.
Robinson, W. W.	Domestic Chapl. to the Earl of Plymouth.

PREFERMENTS.

<i>Name.</i>	<i>Preferment</i>	<i>County.</i>	<i>Diocese</i>	<i>Patron.</i>
Bower, G. H.	Rossington, R.	York	York	R. Bower, Esq.
Buller, Anthony	Mary Tavy, R.	Devon	Exeter	John Buller, Esq.
Burgess, J. R.	Streathley, V.	Berks	Salisbury	Bp. of Salisbury

* formerly Pastor of the Independent meeting-house at Rook Lane, Frome, Somerset.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cameron, A.	Hurst, C.	Berks.	{ P. of D. of Sarum }	Dean of Sarum
Clark, John Crosby.	East Farndon, R.	Northam.	Peterboro'	St. John's Coll. Oxf.
Clark, Thos. S. C.	Egloshaile, V.	Cornwall	Exeter	Bp. of Exeter
Commeline, Thos.	{ Clavendon, V. with Norton Lindsay, C. }	Worcest.	Worcest.	Archd. of Worcester
Davies, Rich. Payne.	Llangasty Talyllyn, R.	Brecon	St. David's	Rev. R. P. Davies
Dewdney, Edmund.	Portsea, St. John, C.	Hants	Winch.	Proprietors of Pews
Dix, Edward.	Truro, C.	Cornwall	Exeter	V. of Kenwyn
Erle, Christopher.	Hardwick, R.	Bucks	Lincoln	New Coll. Oxf.
Gaskin, John.	Kingswood, C.	Gloster	Gloster	{ Preb. of Bitton, in Cath. Church of Salisbury }
Griffith, Charles.	Talachddu, R.	Brecon	St. David's	D. Griffiths, Esq.
Harrison, John.	Dynton, V.	Bucks	Lincoln	Lord Chancellor
Hocken, William.	St. Endellion, R.	Cornwall	Exeter	Lord Chancellor
Hooper, James.	Kingweston, R.	Somerset	B. & Wells	W. Dickenson, Esq.
Horne, Thos. H.	{ St. Edmund the King, & St. Nicholas Acons, R. }	London	London	{ The King and Abp. of Canterbury alt.; the latter this turn }
Kingsmill, J.	Lane End, C.	Stafford	Lichfield	Trustees
Latham, Lawrence.	Ampney, St. Mary, P. C.	Gloster	Gloster	Wm. H. Beech, Esq.
Martyn, T. Waddon	Lifton, R.	Devon	Exeter	{ W. A. H. Arundell, Esq. }
Master, William.	Bucknell, R.	Oxford	Oxford	New Coll. Oxford
Molesworth, John.	Redruth, R.	Cornwall	Exeter	{ Lord De Dunstanville }
More, F.	{ More, R. Shelve, R. }	Salop	Hereford	R. B. More, Esq.
Morshead, Henry J.	Kelley, R.	Devon	Exeter	Arthur Kelley, Esq.
Ogilvie, Chas. Atmore	Duloe, V.	Cornwall	Exeter	Balliol Coll. Oxf.
Potter, William.	{ Cambridge, St. Mary-the-Less, C. }	Camb.	Camb.	St. Peter's Coll.
Shillibeer, John.	Stoke Doyle, R.	Northam.	Peterboro'	Geo. Capron, Esq.
Turner, W.	Fishbourne, R.	Sussex	{ P. of D. of Chich. }	Lord Chancellor
Twisleton, Chas. S.	Whitnash, R.	Warwick	Lichfield	Chandos Leigh, Esq.

CLERGYMEN DECEASED.

Bradley, William.	{ Aldeborough, V. Snape, V. }	Suffolk	Norw.	{ L. Vernon, Esq. R. W. H. H. Vyse, Esq. }
Brown, Walter.	{ with Friston, V. Preb. in Cath. Church of Canterbury }	London	London	Abp. of Canterbury
Carr, John.	{ Allhallows, Lombard st. R. Stonesfield, R. }	Oxford	Oxford	D. & C. of Cant. D. of Marlborough
Chapman, James.	{ Head Mast. of Durham Gramm. School. Professor of Mathematics at Durham University. }	Gloster	Gloster	Lord Chancellor
Hobbs, Thomas.	{ Daglingworth, R. Cossington, R. }	Somerset	B. & Wells	— Smith, Esq.
Lendon, Richard.	{ Templeton, R. Preb. of Cath. Church of St. Paul }	Devon	Exeter	Sir W. T. Pole, Bt. Bp. of London
Petteward, Daniel.	{ St. Edmund the King, & St. Nicholas Acons, R. }	London	London	{ The King and Abp. of Cant. alt. }
Porter, Joseph.	{ Great Finborough, V. Onehouse, R. }	Suffolk	Norw.	{ Bp. of Ely — Petteward, Esq. }
Prince, John.	St. John Bap. R.	Bristol	Bristol	Corp. of Bristol
Williams, Daniel.	Endford, V.	Wilts	Salisbury	Goss. of Christ's Hosp.
Windsor, James.	Romsey, V.	Hants	Winch.	D. & C. of Winch.
	Uffculme, V.	Devon	Exeter	{ P. of Uffculme in Sarum Cath. }

Name.	Preferment.	County.	Diocese.	Patron.
Wollaston, Hen. J.	Chapl. in Ordinary to His Majesty Scotter, R.	Lincoln	Lincoln	Bp. of Peterboro'
Woodhouse, John	Dean of Cath. Church of Lichfield	Lincoln	Lincoln	Bp. of Lichf. & Cov.
Chappel, D.D.	Tattenhill, R. and Whichnor, C.	Stafford	Lichf.	Annexed to D. of Lichfield
Woolley, Chas. Birch	Lonsington, R.	Salop		Marq. of Stafford
Wylde, Robert	Thrussington, V. Claverdon, V. with Norton Lindsay, C.	Leicester	Lincoln	Earl of Essex
		Warwick	Worcester	Archd. of Worcester

OXFORD.

ELECTIONS.

The nomination of the Rev. Dr. Jenkins, Master of Balliol College, to be a Delegate of the University Press, in the room of the Rev. Dr. Tournay, deceased, has been approved in Convocation.

In Convocation, the nomination of the Rev. Richard Michell, Fellow of Lincoln College, to be a Public Examiner in *Literis Humanioribus* has been approved.

The Vice-Chancellor has appointed the Rev. John Perkins, M.A. of Christ Church, to be a Proctor in the University Court, in the room of, William Burton Dynham, M.A. of Magdalen Hall, recently elected Master of the Grammar School, at Hitchin, Hertfordshire.

In Convocation, the following persons have been approved by the House as Select Preachers before the University, to come into office in Michaelmas Term, 1834:—

Rev. Dr. Wynter, Pres. of St. John's Coll.
Rev. Mr. Mills, Fell. of Magdalen Coll.
Rev. Mr. Hook, late Student of Christ Church, Chapl. to the King.

Rev. Mr. Moberly, Fell. of Balliol Coll.
Rev. Mr. Jacobson, Vice-Principal of Magdalen Hall.

Frederic James Crouch, M.A. and Isle Grant Overton, B.A. Scholars of Corpus Christi College, have been admitted Probationary Fellows of that Society.

Daniel Race Godfrey, of Queen's College, has been elected and admitted a Scholar of the same College, on Mr. Michell's Foundation.

DEGREES CONFERRED.

DOCTOR IN CIVIL LAW.

Rev. Francis Orton, St. Mary Hall, and Vicar of Hope, near Buxton, Derbyshire.

BACHELORS IN DIVINITY.

Rob. M. White, Fell. of Magdalen Hall.
Christopher Milns, Lincoln Coll.

MASTERS OF ARTS.

Rev. E. W. Ingram, Ch. Ch. Gr. Comp.
Herbert Kynaston, Stud. of Christ Church.

Erooke Wm. Boothby, Fell. of All Souls'.
Rev. William Williams, Worcester Coll.
Rev. Henry Hutton, Wadham Coll.
Rev. Thos. J. Longworth, Jesus Coll.
Edward Kensington, Balliol Coll.
Thomas Lawrence, Exeter Coll.
Rev. T. Bevan, Balliol Coll. Grand Comp.
Robert Jones, Pembroke Coll.
The Hon. and Rev. Geo. Gustavus Chetwynd Talbot, Christ Church.
Rev. Geo. Neale Barrow, University Coll.
William John Crichton, Merton Coll.
Rev. James Evan Hughes, Jesus Coll.
John Sealy, Exeter Coll.
Rev. Charles Penny, Pembroke Coll.
Rev. Rice Price, Fell. of New Coll.
John Sayer Ogle, Fell. of New Coll.

BACHELOR IN CIVIL LAW.

Thomas Garnier, Fell. of All Souls' Coll.

BACHELORS OF ARTS.

The Hon. R. E. Plunkett, Christ Church.
Geo. C. Hall, Demy of Magdalen Coll.
Hen. Tremayne Rodd, Exeter Coll.
Robert F. P. C. Bluett, Magdalen Hall.
Ashworth Percy Macauley, Wadham Coll.
Thos. Dowell, Oriel Coll. Grand Comp.
George Dudley Ryder, Oriel Coll.
Lord Ramsey, Christ Church.
John Fenton F. Boughey, Christ Church.
Richard Wanstall, St. Edmund Hall.
Thos. Frederick Read, University Coll.
Joshua Dix, All Souls' Coll.
William Cray Ward, All Souls' Coll.
William Lamb Cox, Magdalen Hall.
John Francis, Worcester Coll.
Matthew Burrell, Corpus Christi Coll.
Thos. M. Postlethwaite, Queen's Coll.
Samuel Caldecot Walker, Queen's Coll.
Joseph Hetherington, Queen's Coll.
William Latimer, Lincoln Coll.
Francis Curtis, Balliol Coll.
Stephen E. Wentworth, Balliol Coll.
Thomas Miller Richards, Wadham Coll.
George James Williamson, Jesus Coll.
William Williams, Jesus Coll.
David Williams, Jesus Coll.
George B. P. Latimer, Pembroke Coll.
Arthur Wm. Badcock, Pembroke Coll.

Charles T. H. Southall, Pembroke Coll.
 Charles A. N. Thomas, Exeter Coll.
 Thomas Turner, Exeter Coll.
 Henry Comyn, Exeter Coll.
 Thomas Prater, Exeter Coll.
 George Heathcote, St. Alban Hall.
 John K. Charlton, Christ Church.
 Henry Hugh Countenay, Merton Coll.
 Peter Pearce, Worcester Coll.
 John Ray, Exeter Coll.
 Wm. Sparrow Chapman, Pembroke Coll.
 George Yarde, Pembroke Coll.

The Rev. Charles Herbert, M. A. of Trinity College, Cambridge, has been admitted *ad eundem*.

MARRIED.

At Windyham, by the Rev. J. Usborne, M.A. the Rev. George Booth, B.D. Fellow of Magdalen College, and Vicar of Fyndon, Sussex, to Marianne, second daughter of John Usborne, Esq. of Woodlands, Surrey.

CAMBRIDGE.

ELECTIONS.

Joshua King, Esq. M. A. President of Queen's College, has been elected Vice-Chancellor for the year ensuing.

GRACES.

The following Graces have passed the Senate:—

To appoint Mr. Urquhart, of Magdalene College, and Mr. Potter, of St. Peter's College, Classical Examiners of the Questionists, who are not Candidates for Honours.

To appoint Mr. Steventon, of Corpus Christi College, Mr. Whitley, of St. John's College, Mr. Bowstead, of Corpus Christi College, Mr. Martin, of Trinity College, Mr. Jones, of Magdalene College, and Mr. Phillips, of Queen's College, Examiners of the Questionists in Jan. 1834.

To carry into effect the objects recommended in the report of the Syndics for warming and ventilating the Lecture Rooms and Anatomical Museum.

To affix the seal to a Power of Attorney, enabling Mr. Charles Shearman, agent of Mr. Crosse's Trustee, to receive from the Accountant-General, on account of the University, the July dividend on Crosse's bequest.

To appoint Mr. Thirlwall, of Trinity College, Examiner for the Classical Tripos in 1834.

To appoint Mr. Christopher Wordsworth, of Trinity College, Examiner for the Classical Tripos in 1834.

To appoint Mr. Isaacson, of St. John's College, Examiner for the Classical Tripos in 1834.

To appoint Mr. Steele, of Trinity College, Mr. Fennell, of Queen's College, Mr. Fendall, of Jesus College, and Mr. Yate, of St. John's College, Examiners of the Previous Examination in Lent Term, 1834.

To authorise the payment of 204*l.* 19*s.* 1*d.* to the Plumian Professor, in conformity with the regulations adopted by grace of the Senate, February 27, 1829, the receipt of the Plumian Professorship in the last year having amounted to 295*l.* 0*s.* 11*d.*

To appoint the Vice-Chancellor, the Master of Trinity College, the Master of Caius College, the Master of Jesus College, the Master of Christ's College, the Lucasian, Plumian, and Lowndean Professors, Mr. Whewell, of Trinity College, Mr. Fennell of Queen's College, Mr. Hymers, of St. John's College, and Mr. Philpott, of Catharine Hall, a Syndicate for visiting the Observatory, till November, 1834.

The subject of the Norrissian Prize Essay for the ensuing year, is, "*The Divine Origin of Christianity proved by the Accomplishment of the Prophecies delivered by Christ himself.*"

The following gentlemen have been elected Scholars of St. John's College:

Relfe	J. Wood	Bird
Smoothey	Barnes	C. R. Hoare
Low	White	W. H. Roberts
Nevin	R. Barber	Harper
Richards	C. Fellowes	H. M. Cotterill
Jennett	Dodge	C. Bromby
Coates	Uwins	Kennion
Weldon	Everard	

DEGREES CONFERRED.

DOCTOR IN CIVIL LAW.

Benjamin Vale, Christ's Coll.

DOCTOR IN PHYSIC.

John Burnett Stuart, Queen's Coll.

BACHELORS IN DIVINITY.

Rev. Geo. Dodsworth, Catharine Hall.

Rev. George Dodds, Pembroke Coll. and Vic. of Corningham, Wiltshire, comp.

MASTERS OF ARTS.

Francis Minoch Randall, St. Peter's Coll.
 Charles James Wood, Trinity Coll.
 William Williams, Corpus Christi Coll.
 Francis Morse, Corpus Christi Coll.
 Henry Warren, Jesus Coll.
 Wm. Ashley Stute, Emmanuel Coll.
 Rev. E. F. Chamberlayne, St. John's Coll.
 James Stovin, Corpus Christi Coll.

BACHELORS IN CIVIL LAW.

Edward Rawlings, Trinity Coll.
 Rev. Rich. Chute Codrington, Jesus Coll.

BACHELOR IN PHYSIC.

Wm. Michell, Emmanuel Coll. Comp.

BACHELORS OF ARTS.

John Owen, Queen's Coll.
 Samuel Roberts, Catharine Hall.

Sir Henry Hallford, Bart., President of the Royal College of Physicians, has been admitted *ad eundem* of this University.

MARRIED.

At Ripon, (by the Very Rev. the Dean,) the Rev. H. P. Hamilton, M. A. Fellow of Trinity College, in this University, to Ellen, daughter of Thomas Mason, Esq. of Copt Hewick.

At Water Millock, Ulleswater, the Rev. H. V. Elliott, M. A. Fellow of Trinity College, in this University, to Julia Agnes, daughter of John Marshall, Esq. of Hallstead, Cumberland.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Wednesday, the 6th of November, at which the following Officers were elected for the ensuing year:—

President.

The President of Queen's Coll. V. C.

Vice-Presidents.

Dr. Clark.

Prof. Airy.

Prof. Miller.

Treasurer.

Dr. F. Thackeray.

Secretaries.

Prof. Henslow.

Rev. W. Whewell.

Rev. J. Lodge.

Council.

Rev. J. Cape,
 Rev. L. Jenyns, } Old Members.
 Rev. R. Murphy, }

Dr. Bond,
 Rev. G. Peacock,
 Rev. J. Bowstead, } New Members.
 W. Hopkins, Esq.,
 Rev. T. Chevallier,
 John Hymers, Esq., }

A meeting of the Philosophical Society was held on Monday evening, November 11, being the first which has been held in the Society's new house. The President of the Society (the Vice-Chancellor) was in the chair. Various presents of books, objects of natural history, &c., were notified to the Society, from Colonel Sykes, Mr. Jenyns, Mr. Fletcher, and others. Mr. Murphy read a second memoir on the properties of Inverse Functions; after which, Professor Airy gave an account of observations made at various places (Armagh, Guisborough, York, Dent, Manchester, Cambridge) of the Aurora Boreales, which were seen on September 17, and October 12, last: explaining the mode of combining these observations, so as to infer from them the place of the luminous matter. It appeared from his calculations, that the latter Aurora was at a height of fifty or sixty miles above the earth's surface. Verbal communications on the same subject were made by several other members of the Society.

ERRATA.

At p. 655, for *Morse* read *Nurse*.

— 660, col. 2, for J. B. Law read John Bird, Lord, &c.

— 670, line 17, read "is" dedicated.

— 701, last line, for Waters, R. J. read J. H. Dakins.

NOTICES TO CORRESPONDENTS.

As we this month give an extra half-sheet, we are compelled, from abundance of matter, to defer our Law Report, with other interesting articles, until January, when they will appear—Reviews of the Charge of the Bishop of Exeter—of the Rev. C. Simeon's Works, &c.; a Sermon, by the Rev. T. Dale: a History (No. I.) of the different Sects, from the origin; an account of the Great Council of the Jews, which met in Hungary, about the middle of the seventeenth century, to discuss the claims of the Messiah, &c. &c. Our numerous correspondents shall not be forgotten.

